PRIMA,

THE

FIRST THINGS,

In reference to the

Middle & Laſt Things:

Or, The Doctrine of

REGENERATION,

THE

NEW BIRTH,

The very beginning of a Godly life.

Delivered by

ISAAC AMBROSE,

Miniſter of the Goſpel at Preſton in Amounderneſs *in* Lancaſhire.

---

1 Cor. 5. 17.

If any man be in Chriſt, he is a new creature: Old things are paſſed away, behold all things are become new.

LONDON,

Printed for *Rowland Reynolds*, and are to be ſold at his Shop at the Sun [illegible]y on Bible in the *Poultry*, 1674.

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Sect. 2.

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THE EFFIGIES OF ISAAC AMBROSE

Ætate suæ 59 1663.

Cross sc.

TO THE
WORSHIPFUL,
THE
Mayor, Aldermen,
AND OTHER
INHABITANTS
In the Town of *PRESTON* in *Amounderneſs.*

THE *Apoſtle* Peter knowing (*as he ſaith*) that ſhortly he was to put off that his tabernacle of the fleſh, as our Lord Jeſus Chriſt had ſhewed him; *he therefore* endevoured that Gods people after his deceaſe, might have thoſe things he taught them alwayes in remembrance: *And thus it came to paſſe, that to this day we have that portion of holy Writ which he then left in writing.* *If* Peters *practice be imitable in this kind, I ſuppoſe the ſame duty lyes on* * *me. Revelation I have none, but many ſtitches and infirmities, which I take to be fore-runners of my departure hence. Some things, and amongſt the reſt, theſe* Firſt Things, *I have* taught *you; what remains now, but that* after my deceaſe you might have theſe things alwayes in remembrance? *To that purpoſe, the ſame I delivered once to your eares, I now preſent to your eyes; as you were then pleaſed to hear them, ſo I truſt you will now peruſe them. Only one thing you may pleaſe to obſerve through*

this Treatise, That whereas in the Name of Christ I often Beseech, Exhort, Command the Unregenerate to believe, to be reconciled to God, to pray, to fall on this or that duty, it is not as if they could do any thing of their own strength or power; but because Jesus Christ, *in Exhorting, Entreating, Commanding; puts forth his own power, and his own strength to enable them. While* Paul *exhorted the Jaylor to believe in the Lord* Jesus *that he might be saved,* God *enabled the Jaylor to believe. Life and power is conveyed to the soul, in Gospel Commands and Exhortations. While* Ezekiel *propheſied over dead bones, breath came into them, and they lived: so while the Prophets of the Lord do preach over sinful, impenitent hearers, who are like to the Prophets dry bones, the breath of Heaven, the Spirit of the Most High in the Ministery of the Gospel, enters into them, and so they are made new creatures, and see the Kingdom of* God. *I have no more to say, onely I beseech God you may receive a Blessing by these poor labours upon your poor souls: it is the hearty Prayer of*



Yours to be commanded in all

Christian Services,

ISAAC AMBROSE.

The

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To the Reverend AUTHOR, on his Learned

TREATISES,

INTITULED

PRIMA, MEDIA, & ULTIMA:

THE

First, Middle, and Last Things.

THe *First*, and *Last*, and *Middle* Things: What more?

Thus the well-furniſhed Scribe out of his ſtore
Brings new and old. The *Firſt* Things lay the Ground,
The *Middle* Build thereon; By th' *Laſt* All's crown'd.
By the *Firſt* things Chriſtians begin to live;
The *Middle* things a further progreſſe give
In Spiritual life; by th' *Laſt* they live for ever:
Thoſe things that God hath joyn'd, let no man ſever.
The *Firſt* Things wrought in me (Lord!) let me find,
And to the *Middle* ſo direct my mind,
That when the *Firſt* and *Middle* Things are paſt,
I may enjoy my hopes, the beſt at *Laſt*.

T. W.

The

The new Birth.

John 3. 3.

Except a man be born again, he cannot see the Kingdom of God.

WE read in the former Chapter, *Joh.* 2. 23. *When Jesus was at Jerusalem, at the feast of the Passeover, many believed in his Name when they saw the miracles which he did*: Amongst those many, here is one of them (saith *Austin*;) what one? of all men the most unlikely is a Jew, of all Jews a Ruler, of all Rulers a Pharisee; *Have any of the Rulers, or Pharisees believed on him?* But howsoever it seem thus unlikely unto us, the Spirit of God *bloweth where it listeth*; here is amongst *many believers* one *Nicodemus*, and he is *a man of the Pharisees, a Ruler of the Jews*; a Jew, a Ruler, a Pharisee; *God is able even of these stones to raise up children unto Abraham*; yea, we see here (be they never so stony) our Saviour melts one of them with a miracle, and by a *new birth* he will make him a son of *Abraham* indeed. A miracle brings him to Christ, and Christ brings him to a *new birth*: The first *Nicodemus* confesseth, *Rabbi*, (saith he to our Saviour) *we know that thou art a Teacher come from God, for no man can do these miracles that thou dost, except God be with him.* The second our Saviour affirmeth, as if he had answered; to say, *I am sent from God*, and not to be *born again*, will never help thee to Heaven; thy confession is right, that *I am sent from God*; but thy conversation is wrong, that art not *born again*: thou comest to me with confession of thy faith, but here is a further Catechism, another lesson; and therefore (as thou callest me *Rabbi*) if thou wilt be a Scholar in my School, thou must learn these principles, these rudiments, these *first things*, this text, this A, B, C, of Christian Religion, *Except a man be born again, he cannot see the Kingdom of God.*

In prosecution of which words (all tending to this one point, *the* new birth) we shall follow the order set down by the Holy Ghost; where is,

1. The necessity of it, no going to heaven without it, *Except*,
2. The generality of it, every man is bound to it, *a man*.
3. The manner of it, how a man is wrought in it, he must *be born again*.
4. The issue of it, what effects are annext to it, *the Kingdom of God, and sight of that Kingdom*; *a man that is born again shall see the Kingdom of God*; and, *Except a man be born again, he shall not see the Kingdom of God.*

These be the branches, and of every of them (by Gods assistance) we shall gather some fruit for the food of your souls. The first branch is the first word, *Except*,

Except.

THis *Except* is without exception; for unless we are new borne, there is no going to Heaven; before we live here we are born, and before we live there we

new born; as no man comes into this world, but by the first birth; so impossible it is that any should go to heaven in an other world, but by the second birth: And this gives us the necessity of Regeneration.

Except a man be new born, he can never be saved. It is our Saviours speech, and he confirms it with a double asseveration, *Verily, verily, I say unto thee.* Twice *verily*, which we find not any where but in *Johns* Gospel, and no where in the Gospel so oft as on this argument: how then should we disbelieve this truth, where we have such a witnesse as Christ, such a testimony as his *Verily, verily, I say unto thee?*

Again, God the Father thus counsels, not only *Nicodemus* but all the Jews of the old Church, saying, *Make you a new heart and a new spirit, for why will you die, O house of Israel?* Ezek. 18 31. Notwithstanding all their priviledges (for they *are Israelites, to whom pertains the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises*, Rom. 9. 4.) Yet here is *one thing necessary*, that must crown all the rest; they must have *a new heart, and a new spirit*, that is to say they must be *new born*, or there is no way but death; from which death see how the Lord pulls them with his cords of love, alluring, wooing, questioning, *Why will ye die, O house of Israel?*

And yet again; not only the Son and the father, but the Holy Ghost too will avouch this truth: *He that hath an eare, let him hear what the Spirit saith unto the Churches*; And what's that? *To him that overcometh, ——will I give a white stone, and in the stone a new name written: yea, I will write upon him New Jerusalem, and I will write upon him my new name*, Revel. 2. 17. and 3. 12. The meaning is, he that is *new born*, and so overcomes sin, Gods Spirit will give him his grace, *the white stone*; and his Kingdom, *the new Jerusalem*; *and a new name*, the name of filiation, (saith a Modern) whereby truly he is called the *new born* son of God. See here how *Old things being done away, all things are become new*; *by a new birth* man hath got a *new name, a new inheritance*: and therefore as the Spirit, so the *new birth* is called a *fire*, that purgeth away drosse, and makes souls bright and new, so that we must passe thorow this *fire*, or no passage into *Paradise*.

Nor is this Doctrine without reason or ground.

For, *Except* by the second birth; man is first unholy, and therefore most unfit to enter into heaven: *Without holinesse no man shall see God*, Heb. 12. 14. And what is man before he is *new born*? if we look upon his soul, we may see it deformed with sin, defiled with lust, outraged with passions, overcarried with affections, pining with envy, hardned with gluttony, boyling with revenge, transported with rage, and thus is that Image of God transformed to the ugly shape of the Devil: or should we take a more particular veiw, every faculty of the soul is full of iniquity; the understanding understands nothing of *the things of God*, 1 Cor. 2. 14. the will wills nothing *that is good*, Rom. 6. 20. the affections affect nothing of the *Spirit*, Gal. 5. 17. In a word, the understanding is darkned, the will enthralled, the affections disordered, the memory defiled, the conscience benummed, all the inner man is full of sin, and there is no part, that is good, *no not one*. But what say we of the body? sure that is nothing better, it is a rotten carrion, altogether unprofitable, and good for nothing; should we view it in every part and member of it? the head contrives mischief, the eyes behold vanity, the ears let in sin, the tongue sends out oaths. Come we lower, the heart lodgeth lusts, the hands commit murther, the feet run to evil; all the senses are but so many matches to give fire to lusts, deceits, envies, and what not? How needful now is a *new birth* to a man in this case? Can he enter into heaven, that savours all of earth? Will those precious gates of gold and pearls open to a sinner? No, he must first be new moulded, and sanctified, or he is *excepted*; *Except a man be new born.*

Secondly, *Except*] This, and man is Gods enemy; no greater opposition than betwixt God and a sinner; Consider we him in his essence, or in his attributes; in his essence he is called *Jehovah*, both in respect of his being, and of his promises; in respect of his being, and so God is contrary to sin; for sin is *ataxy*, disorder, confusion, a not-being; and God is order, perfection, holinesse, and absolute and simple being: in respect likewise of his promises, wherein there is a main opposition to sin; for howsoever he promiseth a reward to the regenerate, and so the name *Jehovah* is a golden pledge unto us, that if we repent, he will forgive us; yet withal he promiseth *storms and tempest, fire* and *perdition* to the unregenerate: and thus his name and nature is altogether oppolite to sin and sinners. But view we those attributes of God, I mean his

his juſtice, truth, patience, holineſſe, anger, power; his juſtice in puniſhing the impenitent according to his deſerts, his truth effecting thoſe plagues which he hath ſpoken in his time, his patience forbearing ſins deſtruction, till they are grown full ripe, his holineſſe abhorring all impurityes, *He cannot behold iniquity*, his anger ſtirring up revenge againſt all offered injuries, his power muſtring up his forces, yea all his creatues againſt his enemies; and what can we ſay, but if all theſe attributes are at enmity with ſinful man, wo worth to man becauſe of offences! better he had never been born, than not to be *new born*; alas! what ſhall become of him? Can he that is Gods enemy ſee God in his glory? no, there is no way but one, *Except he repent, Except*] *he be born again.* Epheſ. 2. 12.

Thirdly, *Except*] by a new birth, man is *without Chriſt*; for *If any man be in Chriſt, he is a new creature:* And if he be not in Chriſt, what hopes of that man? It is onely Chriſt that opens Heaven, it is only Chriſt that is the *Way* to Heaven; beſides him there is no *Way*, no *Truth*, no *Life*; and if we be in him, *as the branch in the vine*, it is of neceſſity that we bring forth good fruit: Upon theſe terms his death is effectual, if we become *new creatures*; or otherwiſe, all his Merits (his blood that was ſhed, his body that was crucified, his ſoul that was agonized) they are nothing unto us, we nothing bettered by them: he dyed for all, but his death is not applied, his Kingdom is not opened, ſave only unto them that have learned and practiſed this rule of *Exception*] *Except a man be born again.* 1 Cor. 5. 17.

Fourthly, *Except* before *Excepted*, a man is a very limb of Satan, a child of darkneſſe, and one of the Family of Hell. Conſider this, ye that are out of the ſtate of grace, in what miſerable thraldome is your ſouls? Should any call you ſervants, or ſlaves of Satan, you would take it highly in diſdain; but take it as you pleaſe, if you are not regenerate, you are in no better caſe. *Paul* appeales to your own knowledge, *Know you not, that to whomſoever you give your ſelves as ſervants to obey, his ſervants ye are to whom ye obey?* Rom. 6. 16, 23. If then ye obey the Devils ſuggeſtions (which you do being unborn) what are you but the Devils ſervants? And if he be your Maſter, what is your wages? You may ſee it in the laſt verſe, *The wages of ſin is death*; death of the body, and death of the ſoul: death here, and death hereafter in Hell-fire. Alas, that Satan ſhould have this power on man! that he who is the enemy, and means nothing to a ſinner but death and damnation, ſhould be his Lord, and tyrannize it over him at his own will and pleaſure! Would any man be hired to ſerve Lions and Tygers? And is not the Devil *a roaring Lion, walking about, and ſeeking whom he may devour?* To ſerve him that would devoure his ſervant, is a moſt miſerable bondage; and what pay can one expect from Devils, but *roaring* and *devouring*, and tearing ſouls? In this plight are *the ſervants of Corruption*, ſlaves of Satan, ſo I rightly call them; for, *Of whomſoever a man is overcome, even unto the ſame is he in bondage*, 2 Pet. 2. 19. To winde up this point; *Lord, who ſhall dwell in thy Tabernacle? who ſhall reſt in thy Holy Mountain?* If we believe *David*, *Not he that ſlandereth with his tongue, or doth evil to his Neighbour, ——Or giveth his money upon Uſury, or taketh a reward againſt the innocent:* No, ſuch are ſervants of Satan; and here is matter of *Exception* againſt them; *Except a man be born again, he cannot ſee the Kingdom of God.* Rom. 6. 16. 1 Pet. 5. 8. 2 Pet. 2. 19. Pſal. 15. 1, 3, 5.

The ſumme of all: *Without Regeneration no Kingdom*; for whether we conſider man in regard *of himſelf, or of God, or of Chriſt, or of Satan*, he is (*Except he be new born*) *unholy, Gods enemy, out of Chriſt, in Satan.*

Uſe.

And if the *New Birth* be thus neceſſary, how ſhould we (*a*) labour to *be born again?* I mean not, as *Nicodemus*, *to enter into our mothers womb again and be born*; It is not the ſeed of man in the womb of our Mother, but the ſeed of Grace in the womb of the Church, that makes us bleſſed: and if we are thus born by Grace, then are we ſanctified, made ſons of God, Heirs with Chriſt, over whom Satan can have no power at all. Now then, as you tender your ſouls, and deſire Heaven at your ends, (*b*) endeavour to attain this *one thing neceſſary:* (*c*) Lift up your hearts unto God, that you may be *waſhed, juſtified, ſanctified in the Name of the Lord Jeſus*; and that by the Spirit of God

(*a*) Thus is the language of God: *Behold, ye a nation that ſhall not called by my Name, &c.* (*b*) Thus ſpeaks the Miniſter [illegible] in it [illegible] be he will

Chriſt comes with power in the Word, *Ezek.* 18.31. (*c*) Pray, becauſe God bids you pray; it may be he will come in when you pray. When *Simon Magus* was in the gall of bitterneſſe, *Peter* bid him pray, Act. 8.22.

you may walk in new wayes, talk with new tongues, as being new creatures, created unto good works. Thus would you (*d*) wait on God in his way, I truſt the Lord in mercy would remember you, and his Spirit would *blow* upon you, and then you would finde and feel ſuch a change within you, as that you would bleſſe God for ever, that you were thus *born again*: Otherwiſe, how woful are you, conſidering this barre in heavens door, to keep out the unregenerate, *Except*] *Except a man be born againe, he cannot ſee the Kingdome of God.*

(*d*) Not that he can wait by a power of his own, but that faith, *before will the Lord wait, that he may be gracious to you,* waited, in the uſe of

Iſa. 30. 18 he drawes, and gives a power to wait on him, and he comes in, when he hath

Thus far of the *Exception*; we now come to the *Perſon*; that is in a *niſi prius* in the front, *Except*: This is the party that muſt proſecute the cauſe, *a man.*

A man.]

AND this *man*] is every man, and every part of man: It implies all men, for all are bound to it; and all man, for all the parts of his body, and all the powers of his ſoul are to be renewed, or he cannot be ſaved: The word then is general, whether we reſpect *genera ſingulorum*, the kinds, all men; or *ſingula generum*, the *Individuums*; all man, or all the parts of man, body and ſoul.

We will firſt begin with the kinds: *All men (or all mankind) muſt be regenerated before they be ſaved*; not one of all the ſons of *Adam* that ſhall ever go to heaven, *except he be born again*: may your contemplations (guided by Gods Word) go into that Paradice above, there walk the ſtreets, behold the towers, view the ſubjects, *from the one end of heaven to another*, and whom find you there? Not one that lives and dies in ſin; there is not in it, nor ſhall *enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lie*, Rev. 21. 27. yet if ſuch repent them of their ſins, *the gates ſhall not be ſhut againſt them*; all the Saints that now *walk in the light of it*, were ſinners; but firſt they were purged by the Lamb, and ſanctified by the Spirit; firſt they were regenerated, and ſo they were ſaved.

You may object, If all men that go to heaven muſt be *new born*, what ſhall become of infants that die ere they be born? *Can a man enter the ſecond time into his mothers Womb, and be born?* (ſaid *Nicodemus*.) But can a man enter into the ſecond birth in his mothers Womb, (ſay you) and he *born again*, before he is once born.

I anſwer [*To be born again*] ſuppoſeth to be once born indeed; therefore according to the letter, our Saviour ſpeaketh of *a man* already born into the world, that he muſt *be born again*. But if we ſeek out the ſence [*To be born again*] (as our Saviour interprets) is *to be born of Water and of the Spirit*; and ſo may Infants not born into the World, *be born again*. Thus we read of *Jeremy*, *The word of the Letter came unto him, ſaying, Before I formed thee in the Belly, I knew thee, and before thou cameſt forth out of the Womb, I ſanctified thee*, Jer. 1. 5. And thus we read of *John* the Baptiſt, the Angel of the Lord ſaying of him, that *He ſhould be filled with the Holy Ghoſt, even from his mothers Womb*, Luke 1. 15. By theſe examples we ſee what the Lord can do; yea, what he doth indeed, although we know not how, nor can it be obſerved by us.

You may yet object, [*to be born again*] is (ſaith our Saviour) [*to be born of Water and of the Spirit:*] now *water* is the outward Baptiſme, & *the Spirit* is the inward grace (thus * all Ancients have conſtrued this text, ſaith *Hooker*) but children not born (howſoever they are ſanctified by the Spirit) they cannot be baptized with water, and therefore they *cannot ſee the Kingdom of God.*

I anſwer: In caſes of extremity, or impoſſibility, if actual Baptiſme be wanting, vocal is enough, and thus far ſome of our adverſaries grant us; *Though it be wanting in deed* (ſaith *Aquinas*) *yet Baptiſme in deſire is ſufficient to Salvation*: And to this end he cites *Auſtin*, ſaying *Sanctification may be without Baptiſm, and Baptiſm without Sanctification; if Sanctication be, though Baptiſm be not, it avails to Salvation; but if Baptiſm be, and Sanctification be not, it avails nothing at all.* Our concluſion is this, *All*

men

men (or all mankind) *young men and maidens, old men and children,* all must be regenerated, or they can never *see the Kingdom of God.* Psal. 148 12. Dan. 2.

Secondly, as all *men,* so all *man*] all the members of his body, all the faculties of his soul. *Sanctification (if saving) must be perfect and entire, though not in respect of degrees, yet in respect of parts*; every part and power of body and soul must have its part of sanctification, though no part his full perfection, before the dissolution of our earthly tabernacles: Hence (say Divines) there is *a regeneration* or *sanctification* (it is all one) *inchoata* and *consummata*; *inchoata, begun* in this life; *consummata, perfected* in that other: and of this saith our Saviour, *Matth.* 19. 28. *Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his Glory, ye shall also sit upon twelve Thrones, judging the twelve Tribes of Israel*: we speak not of this *Regeneration,* but of that which brings to this; for we must be regenerated here, or have no part there with God in his Glory. Matth. 19. 28.

And should we consider *man* in his parts, every part must bear a part in this birth; his *body* must be regenerated, his *soul* must be renued; we will begin with the *body*; *As you have yielded your members servants to uncleanness, and to iniquity, even so now yield your members servants to righteousness, unto holiness,* Rom. 6. 19. As every member of the *old man* is full of sin, so every member of the *new born man* is to be renwed by grace. To instance in some of them, *The heart,* that in the *old man* is full of *evil Thoughts, Murthers, Adulteries, Fornications, Thefts, False-witness, Blasphemies*; in the *new man* it is the member that must first be renued; here grace first seats it self, and after is dispersed over all; as in natural generation the *heart* is first framed, so in spiritual regeneration the *heart* is first reformed. Some call it the first mover of all mens actions, for as the first mover carrieth all the spheres of heaven with it, so doth the *heart* carry all the members of the body with it: And therefore it is, that the *new man* begins first with his *heart*; for if that fountain be right, all the streams of his *Desires, Purposes, Affections, Speeches, Actions, Conversations,* run sweet and clear, & pleasant. Again, *the eye* that in the *old man* is the broaker, that goes between the heart & the object, to make up the sinful bargain that which our Saviour calls *an evil eye, Peter an adulterous eye*; in the *new man* it must be exercised on other objects, *I made a Covenant with mine eye,* (saith *Job*) *why then should I think upon a maid? I will lift up mine eyes unto the hils* (saith *David*) *from whence cometh mine help.* Again, *the ear,* that in the *old man* is *stopped against the voice of the Charmer, charm he never so wisely*; or if it be open like Deaths Porter, it lets in sin and Satan at every occasion; in *the new man* it must be the gate of life, or the dore of faith; therefore there is not a member that the Devil more envieth than the *ear,* as we see in the man possessed with a deaf Devil, *Mark* 9. 25. who possessed that sense, as the most excellent, to hinder him from hearing. Again, *the tongue,* that in the *old man* is *a world of iniquity, that defileth the whole body, that setteth on fire the course of nature, and is set on fire of hell*; in the *new man* it must be the trumpet of divine praise, or (as *David* calls it) *the pen of a ready writer,* uttering onely those things which the heart enditeth in sincerity and truth. To sum up all in one, *the heart* is it, where grace begins first, and is felt last; and therefore saith God, *Son give me thy heart,* Prov. 23. 26. and therefore prayes *David, Create in me a new heart,* Psal. 51. 10. and therefore wills *Solomon, Keep thy heart with all diligence, for out of it are the issues of life,* Prov. 4. 23. Would any man that is regenerate encounter sin in his *heart,* it were impossible to break out into action; would the *heart* of any man that is *born again,* but meet sin with this Dilemma, *If I commit this, I must either repent, or not repent for it; if I do repent, it will cost me more heart-break, and spiritual smart, than the sensual pleasure can be worth; If I never repent, it will be the death and damnation of my soul:* sure this thought conceived, and rightly followed in the *heart* of the regenerate, would be enough to crush sin at the first rising of it; and so it is; for if he be regenerate, he doth * not sin, *Whosoever is born of God doth not commit sin,* 1 Joh. 3. 9. He is moulded anew, and all the members of his body are conformed to the sovereignty and rule of grace; yea *his body is preserved blameless, holy, acceptable unto God*; it is a *member of Christ, the temple of the holy Ghost*: Happy man that is blest with this body! Sure, *a man* thus *born again, he shall see the Kingdom of God.* Matth. 6. 23. 2 Pet. 1. 14. Job 31. 1. Psal. 121. 1. Psal. 58. 5. Mar. 9. 25. James 3. 6. Psal. 45. 1. Prov. 23. 26. Psal. 51. 10. Prov. 4. 23. 1 John 3. 9. * *Consuetudinaliter, & lethaliter, servi liter, civiliter,* 1 Thes. 5 23. Rom. 12. 1.

Secondly, as the *body,* so the *soul* of this *man* is to be renewed by grace; *Therefore glorifie God in your body and in your spirit,* (saith *Paul,* 1 Cor. 6. 20.) The body and the 1 Cor. 6 15. 19. 1 Cor. 6. 20.

ſpirit muſt both glorifie God; and as all the parts of the body, ſo all the powers of the ſoul.

Eph. 4. 13. Rev. 3. 18. First, *the underſtanding*, that in the *old man* is *blinde and ignorant* about heavenly things, or howſoever it may know many things; yet never can attain to ſaving knowledge; in the *new man* it muſt be anointed with the *eye-ſalve* of the Spirit, inſpired with the knowledge of Divine truths, eſpecially with thoſe ſacred and ſaving myſteries which concern *the kingdom of God*. Again, *the will* that in the *old man* affects nothing but vile and vain things, is froward and perverſe in the wayes of godlineſs; in the *new man* it muſt prove and approve what is *the good, and acceptable, and perfect will of God*; yea, it muſt attend and be ſubordinate to the grace of God, ſith God indeed, and God onely *works in us both the will and the deed*, Phil. 2. 13. Again, *the memory* that in the old man is ſlippery in the things of God, or if naturally good, yet not ſpiritually uſeful, in the *new man* it muſt be ſanctified to good performances; & although it cannot encreaſe to a great natural perfection (for grace doth not this) yet the perfections it hath muſt be ſtraight, and right, and guided to God-ward, *Remember the Lord thy God*, ſaith *Moſes*, Deut 8. 18. Again, *the conſcience* that in the *old man* ſleeps and ſlumbers, or if it be awake, tears and roars, as if a legion of Devils now poſſeſſed it; in the *new man* it muſt be calm and quiet; and yet not ſleep or ſlumber, but rather in a friendly loving manner check and controll whereſoever ſin is, yea never be quiet, till with kinde and yet earneſt expoſtulations, it draw the ſinner before God to confeſſe his fault, and to ſeek pardon for it. Again, *the affections* that in the *old man* are ſenſual, inordinate, bewitched, and ſet on wrong objects; in the *new man* they muſt be turned another way. *Mary Magdalene* (you know) was given to unclean luſts, but the Lord diverted this ſinful paſſion, and ſo ſhe became penitent, and thirſted after grace. To ſumme up all, all muſt be renewed, *the underſtanding, will, memory, conſcience, affections*.

Rom. 12. 2. Phil. 2. 13. Deut. 8. 18.

But to feel more of their ſweetneſſe, I will pound theſe ſpices, and dwell a while on them. Now then for your better acquaintance with the regenerate man, and that you may know his difference from the man unregenerate, obſerve (I pray) theſe paſſages.

Col. 3. 10. Col. 1. 9. First, I ſay, in the *new man* the *underſtanding* muſt be renewed; ſo the Apoſtle, *The new man is renewed in knowledge*, Col. 3. 10. and this knowledge implies two habits, *Wiſdome*, and *Prudence*, *Col.* 1. 9. Firſt, *Wiſdome*, and that is ſpeculative. Secondly, *Prudence*, and that is practical. By the one the childe of God having the eyes of his minde opened and enlightened, doth ſee the myſteries of ſalvation, the ſecrets of the Kingdom, the whole Counſel, and the wonders of the Law of God; by the other he is enabled with a judicious ſincerity, to deliberate and determine in caſes of conſcience, in the practice of piety, and the experimental paſſages of a Chriſtian man. If we conſider the firſt, *(Wiſdome)* how is it poſſible that a man unregenerate ſhould know the myſteries of ſalvation? It may be he may go as far as the power of natural diſcourſe, and light of Reaſon can bear ſway, he may be furniſhed with ſtore of rare and excellent learning, and yet for all this want the true knowledge of *ſpiritual wiſdome*. Why ſo? Becauſe all his knowledge, like the light of the Moon, is diſcharged upon others, but never returns and reflects upon his own ſoul; he ſhould know, but knowes not the darkneſſe of his own underſtanding, the diſorder of his own affections, the ſlumber of his own conſcience, the deadneſſe of his own heart: but the *man* regenerate (know he never ſo little) he hath the *ſaving knowledge*, and in this he exceeds the greateſt Rabbies, the profoundeſt Clerks; he onely knows God with a ſtedfaſt apprehenſion, he only knows himſelf a moſt mean, baſe, and contemptible thing; his *new birth* hath learned him how wicked a creature he naturally is, and therefore in that reſpect is he odious to himſelf, and loathſome in his own eyes: Or if we conſider the ſecond, *(Prudence)* How is it poſſible that a man unregenerate ſhould experimentally know the practice of piety in a Chriſtian courſe? ſhould we inſtance in this myſtery of *Regeneration*; Here is one *Nicodemus, a ruler of the Jewes, and a teacher of Iſrael*; yet as learned as he was, if he confer with Chriſt about the ſalvation of his ſoul, he is ſtrangely childiſh, and a meer infant; tell him of the *new birth*, and he thinks it as impoſſible, as for *an old man to return into his mothers womb, and be born again*: The natural man cannot diſcern the operations of grace, he knows not that dark and fearful paſſage, which leads from the ſtate of nature (through ſtrange terrours and torments of ſoul) into the

rich

rich and glorious happineſſe of the kingdom of Chriſt; whereas on the contrary, the regenerate man (that hath had the experience of the power of godlineſſe upon his own ſoul) he can ſee and judge of the light of grace, he can taſte and reliſh of the fruits of the Spirit; and hence it is that many a ſilly one (man and woman) whom the worldly-wiſe paſſe by with ſcorn and contempt, are often in ſpiritual affairs more wiſe and learned than the learnedſt Doctors.

Secondly, the *Will* muſt be renewed; and this *Will* of the regenerate contains two things, *Rightneſs and Readineſſe:* It is firſt rectified, when it is conformed to the will of God. Secondly, it is ſo enflamed with the love of goodneſs, that willingly he purſues it with alacrity of ſpirit. If we conſider the firſt *(the rectitude of the will)* we ſee by experience *the will* of the unregenerate is all out of courſe, he wills nothing but that which is evil: How ſhould he, conſidering his want of Gods image, his blindneſſe of heart, his proneneſſe to evil, together with the vehemency of his affections, which draw the *will* after them, and trouble the judgement? But in the man that is regenerate, the *will* being moved, it afterwards moves it ſelf, Gods grace that concurs with it, quickens it, and revives it; ſo that now *his will* is nothing but *Gods will:* if it may appear that God bids him, or forbids him to do this, or that, he chooſeth *above all* to follow his commands, whatſoever becomes of him: why, this is the *very heart and marrow of regeneration, you may be ſure, the man that chooſeth *above all* to pleaſe God, is the onely man of God, and ſhall be rewarded by God. Or if we conſider the ſecond *(the readineſſe of the will to good)* alas, the will of the unregenerate hath no pleaſure in goodneſſe, he underſtands not the ſweetneſſe of it, and therefore nothing is more †*irkſome* to him than the wayes of godlineſſe: whereas on the contrary, the *will* of the regenerate is *willing*, and this *willingneſſe* indeed is the perfection of this *will*; yea (if we can ſay more) it is the higheſt degree of his perfection in this life, to be *willing* to do good.

Thirdly, the *memory* muſt be renewed; and this *memory* reflects occaſionally on a double object, *on God*, and *the things of God*. Firſt, *on God*, by remembrance of his preſence every where. Secondly, on *the things of God*, by calling them to minde at uſeful times. If we conſider the firſt object, *God*; the unregenerate hath no minde on *God, God is not in all his thoughts*, like the hood-winkt fool, that ſeeing no body, thinks no body ſees him; ſo hath he ſaid in his heart, *How doth God know? can he judge through the dark cloud? Thick clouds are a covering to him that he ſeeth not, and he walketh in the circuit of heaven.* But contrariwiſe, the regenerate man, he *remembers his Creator in the dayes of his youth.* And though *God*, as being a Spirit, is (in ſome ſort) abſent from his ſenſes, yet by vertue of his ſanctified *memory* (that makes things abſent as preſent) his eye is on *God*, and he conſiders *God* as an eye-witneſſe of all his thoughts and words, and doings, and dealings; he knows nothing can be hid from that all-ſeeing eye, though ſin tempt him with the faireſt opportunities of night and darkneſſe, yet ſtill he remembers if his eye ſees nothing, all thoſe eyes of heaven (of God and of his Angels) are ever about him: and therefore he anſwers the Tempter, How dare I ſin to his face, that looks on me what I am doing? If I dare not do this folly before men, how dare I do it before thoſe heaven-ſpectators, *God and his Angels?* Or if we conſider the ſecond object *(the Word of God)* the unregenerate never burdens his *memory* with ſuch bleſſed thoughts; if ſometimes he falls upon it it is either by conſtraint, or by accident, never with any ſetled reſolution to dwell on it, or to follow it: but the ſoul that is regenerate, with *Mary, keeps all theſe things in his heart:* or with *David* gives it out, *Thy word have I hid in my heart*, Pſ. 119. 11. Whatſoever leſſons he learns, like ſo many jewels in a casket, he layes them up ſafe, and then as need ſerveth, he remembers his ſtore, and makes all the good uſe of them he may. I will not deny, but any man (good or evil) may retain good things according to that ſtrength of retainment, which nature affords him; but the regenerate (whoſe *memory* only is ſanctified) whatſoever he retains, he hath it opportunely at hand; in tentation or affliction he remembers and applies, and ſo remembring to apply, and applying that he remembers, he is thereby enabled to reſiſt evil, or to follow thoſe good things which the Lord hath commanded.

Fourthly, *the conſcience* muſt be renewed, and that two wayes, either by drawing the ſoul *to good*, or *from evil*: firſt, *to good*, by enclining & encouraging; Secondly *from evil*, by reſtraining and bridling. If we conſider its firſt office (in that it drawes and leads the ſoul *to good*) I confeſſe the unregenerate is not that *conſcience*, for the moſt part his *conſcience*, lies dead in his boſome, or if it ſtir ſometimes, he labours all he can to ſmothe it

* To will Chriſt, or to chooſe Chriſt, or to conſent that Chriſt ſhall be ours together with his benefits, may be conſiſtent with an unregenerate eſtate; but to will or chooſe Chriſt more heartily ſtrongly and prevailingly, then his pleaſures, or inferiour good; no wicked man can do, *Baxters everlaſting reſt.*

† Job 21. 14.

Pſal. 10. 4.

Job 22. 13, 14.

Eccleſ. 12. 1.

Luke 2. 51. Pſal. 119. 11.

it in his waking: to ſuch an one ſhould men and Angels preach, yet ſo far is he bewitched with ſin, that he hath no mind of goodneſſe, or if ever he do any good act (which is a rare thing with him) it is not out of *conſcience* to do good, but for ſome ſiniſter end or reſpect. It is otherwiſe with the regenerate, his *conſcience* incites him *to good*, and he doth *good* out of *conſcience*; he ſtands not upon termes of pleaſure or profit, but his *conſcience* being guided by the rule and ſquare of Gods holy truth, he ſubmits to it meerly out of his obedience to God: hence it is, that come what will come, weal or wo, his eye is fixt on God; and if man oppoſe where God commands, he is quickly reſolved out of that in *Iſaiah* 51. 12. *I, I even am he that comforteth you; who art thou, that thou ſhouldeſt be afraid of a man that ſhall die, and of the ſon of man that ſhall be made as graſſe? and forgetteſt the Lord thy Maker, that hath ſtretched forth the heavens, and laid the foundations of the earth?* Or if we conſider the ſecond office of *conſcience* (in drawing the ſoul *from evil*) the unregenerate either hears not, or heeds not his reclaiming *conſcience*: if it ſpeak, he firſt goes about to lull it aſleep again; or if it cry out, and will not peace, then (in ſpight of goodneſſe) he runs out of one ſin into another, and uſually from preſumption to deſpair. On the other ſide, the regenerate hath a *conſcience* that drawes him from, and keeps him out of evil: 'tis known eſpecially by theſe two properties, *Remorſe* and *Tenderneſſe*: *remorſe* hath an eye on all ſins paſt, and *tenderneſſe* hath an eye on all ſinnes to come: by *remorſe* is bred ſorrow for ſin, and loathing of ſinne: no ſooner be conſiders how by his manifold ſins he hath offended God, crucified Chriſt, grieved the holy Spirit, but his heart bleeds and breaks that he hath done ſo wickedly againſt ſo gracious a God: this ſorrow for ſin brings with it a loathing of ſin; he cannot but hate it, that hath cauſed his heart break; yea he hates it, and ha tes the very thought of it; every look-back is a new addition of deteſtation, and every meditation makes the wound of his *remorſe* to bleed again and again: by *tenderneſſe of conſcience* is bred a care and watchfulneſſe to avoid ſin to come; for no ſooner is ſin preſented to his *conſcience*, but he ſtartles at its ſight, and thinks on its vanity, and meditates on that ſtrict and general account he muſt one day make for it; which thoughts and ſin put together in the balance, he dares not do wickedly for a world of gain: and you may obſerve it, this *tenderneſſe* (or eaſineſſe to bleed at the apprehenſion of ſin) is proper and peculiar to that *conſcience* alone that is enlightened, and ſanctified, and purged by Chriſt.

Fifthly, the *affections* muſt be renewed, and that is done by ſetting them upon right objects. I ſhall inſtance in ſome of them, as *love, hatred, hope, fear, joy, ſorrow*. *Love* I place firſt, which in the unregenerate man is faſtened inordinately upon the creature; and as one ſin begets another, ſo on whatſoever object it fall, it gets ſome ſin: thus the *love* of honour breeds ambition, *love* of riches breeds covetouſneſſe, *love* of beauty breeds luſt, *love* of pleaſure breeds ſenſuality: whatſoever he *loves* (the object being earthly) it brings with it ſome ſinne, and thereby (the worſt of all) he wickedly prefers earth before heaven, a dunghill before Paradiſe, a few bitter-ſweet pleaſures for an inch of time, before unmixed and immeaſurable joyes world without end: But the regenerate man ſettles his *love* upon other objects; as he that is carnal, minds things carnal, ſo he that is ſpiritual, *loves* things ſpiritual; no ſooner is he turned (by a ſound and univerſal change of the whole man) *from darkneſſe to light, and from the power of Satan unto God*, but he preſently begins to ſettle with ſome ſweet contentment, upon the flowers of Paradiſe, heavenly glimpſes, ſaving graces, and his infinite *love* runs higher and higher, till it imbrace him that dwells in the higheſt, *God Almighty; and how ſweet is that *love* that caſts it ſelf wholly into the boſome of his Maker? how bleſſed is that man, that yearns, and melts, and cleaves, and ſticks unto his gracious God above all? why, this is right *love*, and for this is the Church commended, *Cant.* 1. 4. *The righteous love thee*, or as others tranſlate, *amat in rectitudinibus, ſhe loves thee righteouſly*; her *love* is ſet above all upon the right object, God: not that the regenerate *loves* nothing elſe, for he *loves the Law, the Miniſters*, and all the ordinances of God appointed for his good; but whatſoever he *loves* it reflects upon God, he *loves* all for God, and God for himſelf.

The ſecond affection is *hatred*, which in the unregenerate is ſo inordinate, that he is *an hater of God*, Rom. 1. 30. not that he *hates* God in himſelf (for God is univerſally good, and cannot be hated) but in ſome particular reſpect, becauſe he reſtrains him from his pleaſure, or puniſheth him for his ſin, or croſſeth his lewd appetites by his holy commands. And as he *hates God*, ſo likewiſe his *brother*, 1 *John.* 2. 11. Hence ariſe

Pſal. 51. 12.

Prov. 26. 18. *with perwa-ded there is ne wicked man amongſt them but he hath ſome love to Chriſt, more or leſſe, one-ly here is the unſoundneſſe which undoes ſuch a man; he loves his inferiour bleſſings better than him, and for this he periſheth. Baxters reſt. Cant. 1 4. Pſal. 119. 163. 1 Theſ. 5 13 Rom. 1. 30. 1 John 2. 11.*

ariſe thoſe envies, emulations, jars, contentions amongſt thoſe that profeſſe themſelves Chriſtians; of which *Paul* could ſay, *A brother goeth to Law with a brother*, 1 Cor. 6. 6. But of all *brethren* he hates them moſt, of whom our Saviour is the *firſt-born*: God, faithful ones ever were, and ever will be *ſignes, and wonders, and monſters unto many, a ſcorn, reproach, and deriſion to them that are round about them*: But he that is regenerate *hates* ſin, and in whomſoever ſin rules or reignes, he cannot but *hate* them; *Do not I hate them, O Lord, that hate thee?* (ſaith *David*) and, *Am not I grieved with thoſe that riſe up againſt thee?* Not that *David*, or any Saint of God, hates the perſons, of any one, but ſin in the perſon; or he is ſaid to hate them for ſinnes ſake that is in them; in this reſpect he bids them defiance in the verſe enſuing, *I hate them with a perfect hatred, I count them mine enemies* Pſal. 139. 22. I know there is a perpetual combate in the regenerate betwixt the fleſh and the ſpirit, and therefore we muſt underſtand this *hatred*, which *David* calls *a perfect hatred*, according to the perfection in *parts*, but not in *degrees*: never any but Chriſt hated ſin to the full, with all his might, but in ſome meaſure his ſervants hatred is *perfect*, which makes him alwayes hate ſin in others, and often in himſelf, when after the commiſſion of any evil he begins to repent him, and *to abhor himſelf* (as *Job* did) *in duſt and aſhes*, Job 42. 6.

1 John 2. 11
1 Cor. 6. 6
Rom. 8. 29
Iſa 8 18
Pſal. 71. 7.
Pſal 79. 4
Pſal. 139. 21
Verſ 22
Intenſive, non extenſive.
Job 42. 6

The third affection is *Hope* (this I rather name than *deſire*, becauſe whatſoever we *Hope* for, we cannot but * deſire it, and ſo it is implied in it.) Now this *Hope* in the unregenerate is faſtened on *this world, and the things of this world*; he *hopes* for preferment, riches, or the like; as for his *hope* of heaven, it is but a * waking mans dream; a dream, ſaid I? Yes, as dreams in the night fill us with illuſions and vain formes (you know a Beggar may dream he is a King) ſo *hope* abuſing the imagination of the unregenerate, fills their ſouls many a time with vain, or empty contentments; but the *hope* of the regenerate both enjoys the right object, and right means; his eye is fixt on future good, and he endeavours to purſue it, till he get the poſſeſſion; if in the purſuit he meet with croſſes, loſſes, griefs, diſgraces, ſickneſſes, or any other calamities, his *Hope* is able to ſweeten the bittereſt miſery that can poſſibly befal him; the *afflictions of this life* bid him look for a better, a croſſe here mindes him of the glory above; and howſoever this *Hope* may have many difficulties and wraſtlings in him, (therefore it is compared to an anchor, which holds the ſhip in a ſtorm, *Heb.* 6. 19.) yet it holds and ſticks ſo firme to God and his promiſes above all, that he is confident, that after this life an heavenly crown ſhall be ſet on his head, by the hands of God and his Angels.

† Many that periſh may deſire and hope, and love God, and Chriſt, and heaven; but they deſire, and hope, and love ſome inferiour good more; he that deſires, and hopes, and loves God ſincerely and ſavingly, he doth all this ſupreamely; God above all things elſe. *Baxters reſt* †*Somnium vigilantium*

The fourth affection is *fear*, which in the unregenerate is either worldly or ſervile: If it faſten on the world, then he *fears* the loſſe of his credit or of his profit, and becauſe he and the world muſt part at laſt, he *fears* this ſeparation above all fears: *O death*, (ſaith the Wiſeman) *how bitter is the remembrance of thee to a man that liveth at reſt in his poſſeſſions, unto the man that hath nothing to vex him, and that hath proſperity in all things?* O the e thoughts of theſe griſly formes, and ugly face of death, of the parting from all worldly pleaſures for ever, of his rotting in the grave, dragging to the Tribunal, and Terror of the laſt day, they cannot but make his heart to ſhrug together for horror, and (many times) to quake and tremble like an Aſpine leaf; or if his *fear* reflect on God, then is it a ſervile *fear*; for as the ſervant or hireling works not for love of his maſter, but only for *fear* of puniſhment; or as the adulterous woman is afraid of her husband, not out of love or affection, but leſt he reward her to her foul demerits; ſo he *fears* God for fear of puniſhment due unto him from God: It is otherwiſe with the man that is *born again*; his *fear* is either *initial*, or *filial*: in pangs of the new birth, or in the new-born babe it is called *initial*; becauſe then he caſts away ſin both out of Gods *love*, to which he hath partly attained, and out of the woful effects of ſin, which he hath throughly conſidered; with the right eye he beholds God, and with the left eye he beholds puniſhment; ſo that this fear is a middle (as it were) betwixt *ſervile and filial fear*; and as the needle draweth in the threed, ſo this *fear* draweth in *charity*, and makes way for *filial fear*; to which, if by growth in grace he be fully ripened, then he *fears* God out of love to God, as the Prophet *Iſaiah* proclaimeth, *the fear of the Lord is his treaſure*, Iſa, 33. 6. Never was treaſure more dear to the worldlings, than is God's *fear* to him; his *love* of God, his deſire to pleaſe God, and his *fear* of being ſeparated from God, keeps him in ſuch awe, that though no puniſhment, no death, no hell were at all, yet he would not ſin wickedly, wilfully and maliciouſly, for a world of treaſures.

Eccleſ. 41. 1
Weems
Iſa. 33 6

The fifth affection is *joy*, which in the unregenerate is meerly ſenſual and brutiſh; it hath no better objects than gold, or greatneſſe, or offices, or honors, or the like: and what are all theſe but a ſhadow, a ſhip, a bird, an arrow, a poſt that paſſeth by? or rather, *as crackling of thornes under a pot*, as flaſhes of lightning before everlaſting fire? But the *joy* of the regenerate is a ſpiritual *joy*, and the matter of it is the light of Gods countenance, or the robe of Chriſts righteouſneſſe, or the promiſes of Gods Word; or above all, God Almighty, bleſſed evermore: Thus *David*, *Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee*, Pſal. 73. 25. Why, this is that *joy* which no man can conceive, but he that enjoyes it; this is that *white ſtone*, Rev. 2. 17. whoſe ſplendor ſhines only upon heavenly hearts; this is that glimpſe of heavens glory, which ſpringing up in a ſanctified heart, out of the wells of ſalvation, and carried along with addition of freſh comforts (from the Word and Sacraments) through a fruitful current and courſe of mans life, is at laſt entertained into the boundleſſe and bottomleſs Ocean of the *joyes* of Heaven. I will not ſay, but ſometimes it may be aſſaulted, and ſtopped with ſome doubts, or diſtruſts, or weakneſſes of degree, yet in reſpect of its creation, or eſſence, or bliſful iſſue, it is (ſaith one) *a very glimps of heaven, a pure taſte of the rivers of life, and firſt-fruits* (as he calls it) *of everlaſting joyes.*

Pſal. 73. 25.

Rev. 2. 17.

Bolton's walking with God.

The ſixth affection is *ſorrow*, which in the unregenerate is a worldly *ſorrow*, and the effects of it are death; ſo the Apoſtle, *The ſorrow of the world worketh death*, 2 Cor. 7. 10. In this kind how endleſs are the *ſorrowes* of men for their loſſes, or croſſes, that ſometimes may befal them? And howſoever ſome may endeavour to comfort them in Chriſt, they are ſo dead-hearted that nothing can perſwade, nothing reliſh with them that concerns heaven or ſalvation. But in the regenerate, *ſorrow* looks up to God-wards not that the beholding of God in himſelf can bring *ſorrow* to a man, for he is a moſt comfortable object, which made *David* ſay, *The light of thy Countenance — is gladneſs to my heart*: but the beholding of ſin, which hindereth from the clear ſight of that object, this is it which breeds *ſorrow*, and this the Apoſtle calls *godly ſorrow, working repentance to ſalvation, not to be repented of* 2 Cor. 7. 10. It is not every *ſorrow*, but *godly ſorrow*; *I rejoyce* (ſaith the Apoſtle) *not that ye were made ſorry, but that ye ſorrowed to repentance*: And would you know who *ſorrows* to repentance? it is he, and onely he that groans and ſighs under the heavy weight and burden of his ſins, that is of a broken and contrite heart, that *trembles at Gods Word*, that is grieved at his enormities, that forſakes all ſins, and that reſigns up himſelf in all holy obedience to Gods bleſſed will; this ſorrow is a bleſſed *ſorrow* that brings forth joy and immortality: Therefore *comfort ye, comfort ye all that mourn in Sion*, what though for a night (in pangs of *the new birth*) you lie ſorrowing and weeping for your ſins? marke awhile, and the day will dawn, *ride on, becauſe of the word of truth*, and a day-ſtar will ariſe in your hearts that will never ſet; nay weep and weep again, till you can ſay with *David*, *All the night make I my bed to ſwim* with my tears, and preſently the Sun of Righteouſneſs will appear, and he will dry away your tears, and ſhine upon you with everlaſting light. Certainly thus is it with every regenerate man, *he loves, and hates, and hopes, and feares, and joyes, and ſorrows*, and all theſe paſſions are renewed in him: To give inſtance in one, *David* for all the regenerate; his *love* appears, Pſal. 119. 47. *My delight ſhall be in thy commandments which I have loved*: his *hatred* appears, Pſal. 130. 22. *I hate thy enemies with a perfect hatred*. His *hope* appears, *Pſal.* 62. 5. *My ſoul, wait thou only upon God, for my expectation is from him*. His *fear* appears *Pſal.* 119. 120. *His judgments are terrible, I tremble and quake*. His *joy* appears, *Pſal.* 119. 16. *Thy Teſtimonies are my delight, I rejoyce in them as one that findeth great ſpoiles*. His *ſorrows* appears, *Pſal.* 119. 136. *Mine eyes guſh out with rivers of water*. Here is *Love, and Hatred, and Hope, and Fear, and joy, and Sorrow*, and all are ſet upon their right ſpiritual objects.

Pſalm 8. 6.

Pſal. 119. 47. 130. 22. 62. 5. 119. 120. 119. 16. 119. 136.

You ſee now a pourtraiture of the *new man*, which ſhould be the caſe of all men; my text ſaith indefinitely [*A man*] implying every *Man*; and every part of *Man*; every man ſhould be regenerated, every part of man ſhould be renewed; and whereas *man* conſiſts of two parts, the body and ſoul, all the members of his body, *the Heart, the Eye, the Ear, the Tongue* in ſpecial; all the powers of his ſoul, the *Underſtanding, the Will, the Memory, the Conſcience, the Affections* in general, all muſt be renewed, and the whole *man*] *born again.*

And yet (beloved) I mean not ſo, as that a man renewed is never overcome with ſin; I know there is in him *a continual fight* betwixt the fleſh and the ſpirit, each of

Uſe.

which

which ſtriveth to make his part ſtrong againſt the other, and ſometimes *Amaleck* prevails, and ſometimes Iſrael prevails; ſometimes his *heart* falls a luſting, his *eyes* a wandring, his *ears* a tickling, his *tongue* a ſpeaking idly; ſometimes his *underſtanding* errs, his *will* rebels, his *memory* falls, his *conſcience* ſleeps, and his *affections* turn the ſtream after ſenſual objects; but (that which differs him from the unregenerate man) if he ſin, it is with a gracious reluctation, he reſiſts it to the uttermoſt of his abilities, and if at laſt he commit ſin through the violence of tentation, ſubduing the infirmity of the fleſh, he is preſently abaſhed, and then begins he to ſet repentance a work in all the parts & powers of his body and ſoul; then begins his *conſcience* to trouble him within, and will never be at quiet untill the ciſtern of his *heart* (being over-charged) hath cauſed his *eyes*, the flood-gates, with moiſt ſinful humours, to overflow the cheeks with tears of contrition; and thus he is *waſhed, juſtified, ſanctified*, and reſtored to his former integrity again. 1 Cor. 6.9. Examine then your ſelves, you that deſire heaven at your ends, would you inherit the Kingdom? Would you live with Angels? would you ſave your ſouls? Examine and try whether your *bodies and ſouls be ſanctified throughout*; and if you have no ſenſe or feeling of the *new birth*, (for 'tis a myſtery to the unregenerate) then never look to ſee (in that ſtate) *the Kingdom of God*; but if you perceive the working of ſaving grace effectually in you, (and you cannot but perceive it if you have it) if you feel the power of godlineſſe firſt ſeizing the *heart*, and after diſpearſing it ſelf over all the parts and powers of *body and ſoul* (or yet more in particular) if your *hearts* be ſoftened by the Spirit, if *your eyes wait upon God*, if your ears liſten to his Word, *if your tongues ſhew forth his praiſe*, if your *underſtanding* attain to ſaving knowledge, if your *wills* conform to the *will* of God, if your *memories* be ſtored with heavenly doctrine, if your *conſciences* be tender and ſenſible of the leaſt ſin whatſoever, if you *love* that which is good, if you *hate that which is evil*, if you *hope* for the bleſſings above, if you *fear him that can deſtroy both body and ſoul*; in a word, if you *joy* in goodneſſe, if you *ſorrow* for ſin, then are you *born again*. Happy man in this caſe that ever he was *born*, and thus every man muſt be, or he cannot be happy, *Except a man*] (every man, every part of man) *be born again, he cannot ſee the Kingdom of God.*

Thus far of the ſubject, *man*.] We come now to the act, or deed to be done, he muſt *be born again*.]

[*Be born again.*]

THe children are brought to the birth, and leſt the ſaying be true of us, *there is no ſtrength to bring forth*: I ſhall now (by Gods aſſiſtance) proceed to the *birth* it ſelf. 2 Kings 19. 3. Here we have the manner of it, and we may obſerve a double manner.

Firſt of the words containing *the new birth*.

Secondly, of *the new birth* contained in the words.

The manner of the words appears in the original γεννηθῆ ἄνωθεν] two words, and either of them hath its diverſe reading. γεννηθῆ, *Valla* would rather have to be *genitus, begotten*; *Except a man be begotten*.] Other uſually ſay *natus, born*; *Except a man be born*.] And as γεννηθῆ, ſo ἄνωθεν, ſome would have to be ἄνωθεν ὑψόθεν, *above*, or *from heaven*; *Except a man be born from above*.] Others uſually ἄνωθεν τὸ πάλιν, *again*; *Except a man be born again*.] *Chryſoſtome* cites both theſe, and of each reading we ſhall gather ſomething for our own inſtruction.

Except a man be regenerated, or begotten (ſaith *Valla*.) *As man that is born of a woman is begotten of a man, ſo he that is born again, muſt have a begetting too*: and therefore ſometimes it is called *renaſcentia, a new birth*, and ſometimes *regeneratio, a new begetting*, or *regeneration*. If you ask of whom is the new man begotten? *James* tells you, *James* 1.18. *Of his own will begat he us with the word of truth*: The former words note the impulſive cauſe, theſe latter the inſtrument; it was God that *begat us*, and with the *ſeed of the Word*. Eraſm. annot. in loc. Doct. James. 1. 18.

Firſt, *God begat us*, and ſo are we called *Gods ſons, born not of blood, nor of the will of the fleſh, nor of the will of man, but of God*, John 1.13. Regeneration is the work of God; and becauſe it is a work external, it is therefore communicable to each Perſon in the Trinity: *Ye are ſanctified* (ſaith the Apoſtle) *in the Name of the Lord Jeſus, and by the Spirit of our God*, 1 Cor. 6.11. The Father, Son, and Holy Ghoſt, all ſanctifie, all work the ſame work: but as in the Godhead there is but one eſſence, and John 1. 13. 1 Cor. 6 11.

yet three manners of being of the ſame one Eſſence; ſo in Gods outward operations, all the perſons work *nem eandum*, one thing, but all work not *eodem modo*, after one manner. For inſtance, the works of Creation, Redemption, and Sanctification, are the common works of God the Father, God the Son, and God the Holy Ghoſt, yet every one of theſe works common to all three, are terminated in ſome one of them: So the Father is ſaid to create, the Sonne is ſaid to create, the Holy Ghoſt is ſaid to create; ſo the Father is ſaid to redeem; the Sonne is ſaid to redeem, the Holy Ghoſt is ſaid to redeem; ſo the Father is ſaid to ſanctifie, the Sonne is ſaid to ſanctifie, the Holy Ghoſt is ſaid to ſanctifie: Thus all three concur to every one of theſe works, and yet every one of theſe works, is terminated, ſpecified, and formed (as it were) in the very laſt act by one of theſe three: The work of the Creation is terminated immediately in God the Father, the work of Redemption is terminated immediately in God the Sonne, the work of Regeneration is terminated immediately in God the Holy Ghoſt. And it is memorable, that as the community of theſe works (*ad extra*) depends on the unity of Gods Eſſence, ſo the diverſity of their determinations depends on the diverſe manners of Gods exiſtence, or ſubſiſting: the Father is of himſelf, neither made nor begotten, and therefore it beſt agrees with him to make all things of nothing, which is the work of *Creation*; the Sonne is of the Father alone by reflection of his intellect, and ſo called the repreſentation of his Fathers Image, and therefore it beſt agrees with him to repreſent his Fathers mercies to mankinde, by ſaving them from death and hell, which is the work of *Redemption*; the Holy Ghoſt is of the Father and the Sonne proceeding (and as it were breathed) from them both by the act of the will, and therefore it beſt agrees with him (*that bloweth where he liſteth*) to blow on our wills, and by his breath to purge and purifie us, which is the work of *Regeneration*. To ſumme up all in a word, this work of *Regeneration* (or *Sanctification*, or whatever elſe you will call it) in reſpect of the work, it is of the Father, Son, and Holy Ghoſt, but in reſpect of the laſt act, it is of the Holy Ghoſt, and not of the Father, nor the Son; and thus our Saviour concludes, *John* 3. 6. 8. *That which is born of the Spirit, is Spirit, and ſo is every man that is born of the Spirit.*

1 Cor 8. 6. John 1. 10. Job 26. 13

John 3. 6, 8.

Secondly, as *Gods Spirit* is the principal, ſo *Gods Word* is the inſtrumental cauſe of our Regeneration. *Ye are born again* (ſaith *Peter*) *not of corruptible ſeed, but of incorruptible by the word of God, which liveth and abideth for ever*, 1 Pet. 1. 23. This word *John* calls *the word of life*, *Paul* the producer of faith, and *the power of God unto ſalvation*; yea this word *is quick and powerful, and ſharpper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and Spirit, and of the joynts and marrow, and is a diſcerner of the thoughts and intents of the heart*, Heb. 4. 12. They that are *born again*, cannot but remember how *quick*, and *powerful*, and *ſharp*, Gods word was at their *Regeneration*: firſt, like an hammer it beat on their hearts till it broke them all to pieces, and then like a ſword, by a terrible, cutting, peircing power, it ſtruck a ſhaking and trembling into the very centre of their ſouls; laſt of all, like oile (when as the man in the *Goſpel*, they were wounded indeed) it began to ſupple thoſe wounds, and to heal the bruiſes, and to refreſh the weak and tender heart with all the promiſes of God revealed in Chriſt.

1 Pet 1 23. 1 John 1. 1. Rom. 12. 17. Rom. 10. 10. Heb. 4. 12. Luke 10. 30.

And thus a man being begotten of the Spirit with *the word of truth*, he comes at laſt to the birth: So we read, *Except a man be born.* And this I ſuppoſe to be fuller than the other, becauſe a *begetting* may be, and no *birth* follow, as many that are ſtifled in the womb, are *begotten*, not *born*; but if the *birth* be, it doth preſuppoſe a *begetting*, and ſo it implies it: *Except a man be born*, that is, *except a man be begotten and born, he cannot ſee Gods kingdom.* If you ask of whom born? I anſwer, as God is the *Father*, ſo the Church is the *Mother* of every childe of God; to this purpoſe ſaith the Apoſtle, *Jeruſalem which is above, is free, which is the mother of us all*, Gal. 4. 26. what is *Jeruſalem* but the Church? for as that City was the ſeat of *David*, *Pſal.* 122. 5. ſo is this Church the throne of Chriſt, figured by the kingdom of *David*, *Revel.* 3. 7. and therefore of both theſe God thus proclaims, *Here ſhall be my reſt for ever, here will I dwell, for I have a delight herein*, Pſal. 132. 14. And rightly is the Church called our *mother*, firſt becauſe ſhe is the ſpouſe of our *Father betroathed*, Hoſea 2. 19. coupled and made *one*, Cant. 6. 3. *I am my wel beloveds, and my beloved is mine*; and ſecondly, becauſe we are children born of her: this teacheth us to honour our mother, and like little children to hang at her breaſts for our ſuſtenance, *Suck and be ſatisfied with the breaſts of her conſolations, milk out, and be delighted with the abundance of her glory.*

Doct.

Gal. 4. 26. Pſal. 122. 5.

Rev. 3. 7.

Pſal. 132. 14. Hoſ 2. 19. Cant. 6. 3.

Is. 66. 11.

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It is the Church that brings forth children to God by the miniſtery of his word, and if we are children of this mother, we muſt feed on that milk which flows from her two breaſts, the Old and New Teſtament; *As new born babes,* (ſaith the Apoſtle) *deſire the ſincere milk of the Word, that ye may grow thereby,* 1 Pet 2. 2. In a word, out of the Church there is no ſalvation: *Who have not the Church for their mother, cannot have God for their Father,* was the ſaying of old and good reaſon, for out of the Church there is no means of ſalvation, no Word to teach, no Sacraments to confirm, but all theſe, and all other means are in the womb of the Church; it is here, and here onely, where the Spirit of *immortal ſeed* begets grace in the heart, and ſo a man is *born again.* 1 Pet. 2 2.

This ἄνωθεν] ſome read οὐρανόθεν, *from heaven,*] and ſo the word runs, *Except a man be born from above.*] *From above it is that every good & perfect gift cometh: A man can receive nothing, except it be given him from heaven,* John 3. 27. But how then ſaith our Saviour of the wind (to which he compareth *every one that is borne of the Spirit*) that we know not *whence it cometh, and whither it goeth?* I anſwer, this [*whence*] reſpects more the cauſe than place; we know the wind comes from the South, or North, or Eaſt, or Weſt, but why ſo and ſo, we cannot tell; we know the Spirit is above, and the *new birth* or regeneration comes from the Spirit: But τὸ διὸ why it is ſo, or what moves the Spirit to do ſo, beſides his εὐδοκίαν, *the good pleaſure of his will,* we cannot tell. Doct. John 3. 27. Verſe 8.

Or if we read ἄνωθεν τὸ πάλιν, as others do, the words then run thus, *Except a man be born again.*] To this *Nicodemus*'s reply ſeems more direct, *How can a man be born when he is old? can he enter the ſecond time into his mothers womb?* No queſtion he took Chriſts ἄνωθεν pro ἄνω, only thus he miſtook, that the ſecond birth ſhould be after the manner of the firſt birth; & therefore he ſaith, *Can a man that is old* (ſuch as he himſelf was) *be born again?* No, ſaith our Saviour, *that which is born of the fleſh, is fleſh,* and there is but one *birth* after this manner; but to *be born again*] is to be born after the Spirit, and this is that ſecond birth: *A man is firſt born of the fleſh, and he muſt be again born of the Spirit.* Beda, & Erasm paraphraſ. Ioc.

Hence appears the difference of the firſt and ſecond birth; the firſt birth is of the *earth, earthly*; the ſecond birth *is of the Lord from heaven, heavenly*; the firſt birth is of nature, full of ſin; the ſecond is of grace, full of ſanctity: the firſt birth is originally of fleſh and blood, the ſecond birth is originally of the *Spirit and water*: In a word, the firſt birth kills, the ſecond gives life; generation loſt us, it muſt be *regeneration* that recovers us: O bleſſed birth, without which no birth is happy, in compariſon of which (though it were to be born heir of the whole world) all is but miſery! this was *Moſes* praiſe, that *he eſteemed the reproach of Chriſt above all the treaſures in Egypt*; rather would he be the Sonne of God, than to *be called the ſon of Pharaohs daughter,* Heb. 11 24. No queſtion it is a great dignity to be *called the ſon in Law to a King,* but nothing in compariſon of being the Son of God: this ſonſhip is that degree, above which there needs no aſpiring, and under which there is no happineſſe, no heaven, no *kingdom*: *Except a man be born again*] *he cannot ſee the kingdom of God.* Doct. Heb. 11. 24. 1 Sam. 18. 23. Acts 8 37. Acts 10. 47. Acts 16. 14. Tit. 2. 5.

Thus far of the manner of the words, which contain the *new birth*, it appears in them, the Father of it is God, the ſeed of it the Word, the Mother of it the Church, the place of it, whence? from heaven: the time of it, when? after a man is once born, then he muſt be *again born*: *Except man be born again.*]

Secondly, as you ſee the manner of the *words*, containing *the new birth*; ſo now the manner of the *new birth* contained in the *words*. I know it is not wrought in all after one manner, nor is the manner known to us, but onely ſo far forth as it is ſenſible in us, and therefore we muſt conſider man before baptiſme, in baptiſme, after baptiſme.

In ſome is the *the new birth* wrought *before baptiſme*, as in the Eunuch under *Candace* Queen of the *Ethiopians*, Acts 8. 37. and in *Cornelius* the Captain; together with his kinſmen and near friends, *Acts* 10. 47. and in *Lydia*, Acts 16. 14. and ſo our charity tells us, that every infant dying before baptiſme, is renewed by the Spirit: but the manner of this working we know not, for it is one of the ſecrets of the Spirit of God.

In others is *the new birth* wrought *in Baptiſme*, which indeed is the Sacrament of *the new birth*, and ſeal of *Regeneration*; but howſoever in *Pædo-Baptiſme*, we ſee the outward

ward seal, yet we see not, we feel not the manner of the inward working; for this also is the secret of the *Spirit of God.

Bellar. Tom. de Sacram. Baptism. c. 10.

*See Dr *Field* concerning the Authour of the grounds of the old and new Religion. S 2. Habent fidem habitualem. *Infantibus potentia & inclinatione.* Ursinus *parte secunda Catechet quæst.* 74. *Spiritus operatur in potentia ipsorum, ut* Bellar. *Habent Spiritum fidei.* Zanch. *in cap.* 2. *ad Eph.*

Polan. Syntag. l. 6. c. 37.

In others is *the new birth* wrought *after Baptisme*; so *Polanus*: but whether *after Baptisme*, or *in Baptisme*, we will not dispute; onely (as the case stands with us) this I affirm, That there is no manifestation of *the new birth*, until after Baptisme: But when after Baptisme? I answer, whensoever men receive Christ by faith, which though it be many years after, yet then do they feel the power of God regenerate them, and to work all things in them, which he offered in Baptisme. Now the manner of this feeling (or of Gods Spirit working) proceeds usually thus:

There be certain steps of degrees (say Divines) by which it passeth; and howsoever in those whom God hath blessed with that great favour of holy and Christian education (the Spirit of God dropping grace into their hearts, even very betimes) these steps, or degrees, are not so easily perceived: Yet in those men who have lived long in sin, whose sins have been grosse, and great, and grievous, no sooner come they to a *new birth* but they can feel grace work in them step after step, and these steps we shall reckon to the number of eight.

John 16. 8.

The first is a *sight* of sin, and this our Saviour reckons for the first work of the Spirit, *When he is come, he will reprove the world of sin*, John 16. 8. Of sin, how? why thus: no sooner begins this blessed change from nature to grace, but the conscience (wrought on by Gods Word) opens its book, and presents to the soul a bed-roll of those many, mighty, hainous sins, committed against God and man; there he may read in bloody burning lines the abominations of his youth, the sins of all his life; and to bring them into method, the Commandments of God stand as a remembrancer before his eyes: the first tells him of his loving somewhat above God: the second, of his worshipping a false god, or the true God after a false manner: the third, of his dishonouring the great and mighty name of God: the fourth, of his breaking the Lords dayes, either in doing the works of the flesh, or leaving undone the works of the Spirit: nor is this all; as against God, so against his neighbour hath he sinned: the fifth tells him of his stubbornesse and disobedience: the sixth, of his passions, and desire of revenge: the seventh, of his lewdnesse and lustful courses: the eighth, of his robberies and covetous thefts: the ninth, of his lies and slanders, back-bitings, and rash judgements: the tenth, of his covetous thoughts, and motions of the heart to all manner of evil. Good Lord! what a number of evils, yea, what innumerable swarmes of lawlesse thoughts, and words, and actions doth he read in his conscience? But above all, his darling-delight, his beloved sin is writ in greatest characters; this he finds to have bewitched him most, and to have domineered above all the rest in his wasted conscience; this sin in some is worldlinesse, wantonnesse, usury, pride, revenge, or the like; in others, it is drunkennesse, gluttony, gaming, scurril jesting, simony, or the like; whatsoever it is, the conscience tells him of it again and again; where that he may read it, together with his other sins, the Spirit of God now opens the eyes of his minde, and lets him see the very mud and filth of his soul, that lay at the bottome before unseen, and undiscerned. This is the first working of the new life, to wit, a feeling of the old death of his soul in sins and trespasses; and here the Axiome is true, *No generation without corruption*; a man must first feele this death, before he is *born again*.

Rom. 8. 15.

The Second step is, *Sense of divine wrath*, which begets in him fear; so the Apostle, *The spirit of bondage begets fear*, Rom. 8. 15. and thus it works: no sooner hath the man a sight and feeling of his sin, but then Gods Spirit (now called *the spirit of bondage*) presents to him the armory of Gods flaming wrath, and fiery indignation; this makes him to feel (as if he were pricked with the stroak of an arrow, or point of a sword, or sting of an Adder) that he is a most cursed and damnable creature, justly deserving all the miseries of this life, and all the fiery torments of hell in that life to come; yea, this makes him tremble, and stand, and look, as if he were throughly frighted with the angry countenance of God Almighty: Would you view him in this case? his conscience hath now awaked him out of his dead sensual sleep, by the Trumpet of the Law, his heart is now scorched with the secret sence of Gods angry face, his soul is now full sorely crushed under the most grievous burden of innumerable sins, his thoughts are now full

of

of fear and aſtoniſhment, as if no leſſe than very hell and horror were ready to ſeize upon his body and ſoul. I ſay not what meaſure of this wrath is poured on all men in their converſion; for I ſuppoſe ſome feel more, and ſome have leſſe of it; but I verily believe, ſome there are that (in theſe pangs of the *new birth*) have been ſcorched (as it were) with the very flames of hell, inſomuch that they might truly ſay with *David*, *Gods wrath lieth hard upon me, and he hath afflicted me with all his waves*, Pſal. 88. 7. Pſal. 88. 7.
And no wonder, for this is the time of fear: now it is that Satan ſtrives buſily to ſtifle *the new man* in the womb; and therefore he that before diminiſhed his ſins, and made them appear little or nothing in his eyes, when he once ſees the man ſmitten down *into the place of dragons, and covered with the ſhadow of death*, then he puts into his minde his innumerable ſins, and (that which immediately follows) the curſe of the Law, and the wrath of God, which he yet makes more griſly and fierce, with a purpoſe to plunge him into the bottomleſſe pit of horror and deſpair. By this means he perſwaded *Cain* to cry out (when he was in this caſe) *My puniſhment is greater than I can bear*; or, as others tranſlate, *Mine iniquity is greater than can be forgiven*, Gen. 4. 13. And therefore thus far the unregenerate goes with the man *born again*; both have a ſight of ſin, and ſenſe of wrath, but here they part; for the man unregenerate either ſinks under it, or labours to allay it with worldly comforts, or ſome counterfeit calm: but *the man born again*, is onely humbled by it, and ſeeks the right way to cure it, and at laſt (by the help of Gods Spirit) he paſſeth quite through it; I mean through this hell upon earth, into the ſpiritual pleaſures of the Kingdome of grace, which is to *be born again*. Pſal. 44. 19. Gen. 4. 13.

The third ſtep is *Sorrow for ſin*, and this is more peculiar to Gods childe; there is a *ſorrow*, which is a common work of grace, which an hypocrite may have; and there is a *ſorrow* which is a work of ſpecial grace, and this likewiſe precedes the exerciſe of faith.

But ſome object, Chriſt muſt work this *ſorrow*, or it is good for nothing; now if Chriſt be in the ſoul working *ſorrow*, then there is faith; therefore faith muſt go before *ſorrow*.

I anſwer, although it is true that Chriſt cannot be in the ſoul, but in the ſame inſtant there is the habit of faith; yet it follows not that faith is before *ſorrow*; for the habits of theſe graces are both together, and at once in the ſoul; or howſoever, it follows not that the ſoul is enabled by an act of faith to apply Chriſt to it ſelf aſſoon as Chriſt is in the ſoul, or aſſoon as the habit of faith is infuſed into the ſoul: The queſtion is, whether the ſoul in reſpect of us (who can onely judge of the habit by the act) cannot be ſaid to have *ſorrow* or repentance before faith? the queſtion is not, which the ſoul hath firſt in reſpect of Gods gift, but which it acts firſt for our apprehenſion? Surely to us it firſt *ſorrows* for ſin, and then it acts or exerciſeth faith by coming to Chriſt, and relying upon Chriſt for ſalvation, &c. Obſerve, this *ſorrow* is ſometimes taken largely, for the whole work of converſion; ſometimes ſtrictly, for conviction, contrition, and humiliation; in like manner *repentance* is taken ſometimes largely, and ſometimes ſtrictly: By this diſtinction it may eaſily appear how *ſorrow* goes before *repentance*, and how *repentance* goes before faith. Indeed, for the latter is the greater controverſie; but ſome reconcile it thus: *Repentance* hath two parts, the averſion of the ſoul from ſin, and the converſion of the ſoul to God; the latter part of it is onely an effect of faith, the former part of it, *viz.* the turning of the ſoul from ſin is alſo an effect, but not onely an effect; for it is begun before faith, though it be not ended till our life end. Some object, that God works *repentance* and *faith* together: But we diſpute not how God works them, but how the ſoul acts them; not which is in the ſoul firſt, but which appears out of the ſoul firſt: neither is it any new thing in Philoſophy to ſay, Thoſe cauſes which produce an effect, though they be in time together, yet are mutually before one another in order of nature in divers reſpects to their ſeveral cauſalities. Thus a man muſt have *repentance* before he have ſaving and juſtifying *faith*, and yet a man muſt have *faith* before the work of *repentance* be perfect in the ſoul. As we maintain *repentance* to be a precedent work; ſo we deny it not to be a ſubſequent effect: And that *Sorrow* is before the birth too, the Apoſtle intimates, 2 Cor. 7. 10. *Godly ſorrow works repentance*, that is, *ſorrow* prepares a man for *repentance*, it goes afore it and prepares for it. And now it is, that Gods Spirit begins to renew his heart, as God himſelf proclaimeth. *I will put a new ſpirit within them, and I will take the ſtony heart out of their bodies, and will give them a heart of fleſh*, Ezek. 11. 19. his heart 2 Cor. 7. 10. Ezek. 11. 19.

that

that before was hard as flint, now begins to relent, and ſoften, and break in pieces: How ſo? it is God's Spirit that *pricks the heart*, and this pricking ſoftens it; *Dum pungit, mulcet*, ſaith *Jerome*; Compunction ſoftens and ſupples the heart, ſo that be it never ſo ſtony, preſently it becomes *an heart of fleſh*; you know thoſe that are apt to weep, or yern, or ſorrow, we call them *tender-hearted*; you may be ſure then, he that is *prickt*, till his heart bleed inwardly, he that weeps blood (which every heart doth that is prickt on this manner) ſure his heart is tender indeed; I ſay, *tender*, for as the very word imports, (κλαιω απο τ8 κλαω) his heart *weeps*, why? his heart is *broken*: *David* joynes theſe together, *A broken and contrite heart, O God, thou wilt not deſpiſe*, Pſal. 51. 17. And no wonder if an heart that is broken, and rent, and wounded, and prickt, falls a weeping blood; well might *David* ſay when he was broken, *Pſalm* 38.8. I have wept (nay more) *I have roared for the very grief* (or diſquietneſſe) *of my heart*: and again, *My ſoul* (or my heart) *melteth* or droppeth) *for very heavineſſe*. Not that his heart dropt indeed, but becauſe the tears which he ſhed, were not drops of water running onely from his eyes, (an onion may cauſe ſo much) but iſſuing from his heart; which heart being grieved, and ſore grieved, it is ſaid to be *wounded*; and ſo his teares coming from it, they may be called no leſſe than very blood, *drops of blood iſſuing from a wounded heart*. Thus it is with the man now labouring in his *new birth*, his heart grieves, his eye weeps; whence the Proverb, *The way to heaven is by weeping croſſe*; the way to Gods Kingdom is to cry like children coming into the world; the way to be *new born* is to feel throws (as a woman labouring of childe) and ſo is Chriſt formed in us. Can *a man be born again* without bitterneſſe of ſoul? no, if ever he come to a ſight of ſin, and that Gods ſanctifying Spirit work in him *ſorrow for ſinne*, his ſoul will mourn till he may ſay with *Jeremy*, *Mine eye droppeth without ſtay*; ——*Mine eye breaketh my heart, becauſe of all the daughters of my City*, becauſe of all the ſins of my ſoul, *Lament.* 3. 51. True it is, as ſome infants are born with more pain to the mother, and ſome with leſs: ſo may the *new man* be regenerated in ſome with more, in ſome with leſſe anxiety of travel; but more or leſſe, it cannot be ſo little, but the man that labours in theſe pangs ſhall mourn, and mourn; *There ſhall be a great mourning, as the mourning of Hadadrimmon in the valley of Megiddon*, Zach. 12. 11. What elſe? He cannot look on a Saint, that ſailed not firſt through the Ocean of tears, and therefore he falls on his face with *Abraham*, he wreſtles with God like *Jacob*, he roars out of his grief with *Job*, he pours out of his ſoul with *Hanna*, he weeps rivers of tears with *David*, he *mourns as a Dove* with *Hezekiah*, yea, *like a Crane, or a Swallow, ſo doth he chatter*, Iſa. 38. 14. O the bitter pangs and ſore travel of *a man*, when he muſt *be born again*.

The fourth ſtep is, *Seeking rightly for comfort*. He runs not to the world, or fleſh, or Devil, *miſerable comforters all*; but to Scripture, to Prayer, or to the Miniſtery of Gods Word; if he find comfort in Scriptures, he meets with in † the Goſpel, not the Law, but the *Goſpel* (ſaith the Apoſtle) *is the power of God to ſalvation to every one that believeth*, Rom. 1. 16. The Law is indeed *the Miniſtery of death and damnation*, 2 Cor. 3. *ver.* 7. but *the Goſpel is the glad tydings of ſalvation*, Luke 2. 10. The Law ſhewes a man his wretched eſtate, but ſhewes him no remedy; and yet we aboliſh not the Law, in aſcribing this comfort to the Goſpel onely; though it be no cauſe of it, yet is it the occaſion of it: thoſe doleful terrours, and fears of conſcience begotten by the Law, may be in their own nature the very gates & downfal to the pit of hell; yet I cannot deny but they are certain occaſions of receiving grace; and if it pleaſe God that the man, now labouring in his pangs of *the new birth*, do but rightly ſettle his thoughts on the Goſpel of Chriſt, no doubt but thence he may ſuck the ſweeteſt comforts and delights that ever were revealed to man. Or if he find comfort in prayer (to which he ever and anon repairs in every of theſe ſteps) then is it by Chriſt, in whoſe name only he approacheth to that heavenly throne of grace: no ſooner had the King of *Nineveh* humbled himſelf, but his Proclamation runs, *Let man and beaſt be covered with ſack-cloth, and cry mightily unto God.*——*Who can tell if God will turn and repent, and turn away from his fierce anger, that we periſh not?* and thus the man now wreſtling with the grievous afflictions and terrors of his conſcience, *Who can tell* (ſaith he) *if God will turn away his fierce anger? let me then cry mightily unto the Lord of heaven*, let me cry, and continue crying, until the Lord of mercy do in mercy look upon me; and if for all this God give him a repulſe, for reaſons beſt known to himſelf, if at the firſt, ſecond, third, fourth, or at many more times, he ſeem to have cried in vain, at laſt he flyes to the Miniſtery of the Word, and if he may have

his

Jer. 3. 49. 51

Zech. 12. 11.

Gen. 17. 17
Gen. 32. 24
Job 3.
2 Sam. 1. 15.
Pſal. 119. 136
Iſa. 38. 14.

† Lex oſtendit peccatum, at Dolum Evangelium peccati remedium. Aug. *ad* 17. *in* Joh. Rom. 1. 16.
2 Cor. 3. 7
Luke 2. 10

Jonah. 3. 8. 9

his will, he would hit upon the moſt skilful, experienced, *ſoul-ſearching* and ſound-dealing man amongſt all Gods meſſengers: thus was it with *Peters* hearers, whoſe *hearts* being *pricked*, and rent with legal terrours, then could they begin to cry it out; *Men and brethren, what ſhall we do?* Acts 2. 37. Thus was it with the *Jaylor*, who after his *trembling and falling down to the ground* in an humble abaſement, could then begin to ſay, *Sirs, what muſt I do to be ſaved?* Acts 16. 30. And thus the man now ready to *be born again*, if he finde no means to aſſwage the rage and terrors of his guilty conſcience, at laſt he comes to Gods Miniſter with a *What ſhall I do, what muſt I do to be ſaved?* Alas! now I feel the wounded conſcience, the broken heart, the ſpiritual blindneſſe, the captivity and poverty, of which often you have told me; if then there be any inſtruction, direction or duty, which may tend to my good, or free me from this evil, now open thoſe *lips that ſhould preſerve knowledge*, now direct me in Gods fear, and I will willingly follow it with my utmoſt endeavours. Acts 2 37 Acts 16. 30

And now (and not till now) hath Gods Miniſter a ſtrong and ſeaſonable calling to amplifie and magnifie the ſoul-ſaving ſufficiency of Chriſts death and paſſion; were the blood of Chriſt, and promiſe of ſalvation proffered to an unwounded conſcience, what were it, but like the pouring of a moſt ſovereign balſom upon a ſound member of man? It is the onely, right everlaſting method, firſt to wound by the Law, and then to heal by the Goſpel; firſt to cauſe ſmart for ſin, and then to lay to a plaiſter of Chriſts blood; and therefore when the heart is broken, then hath the *man of God* his warrant to binde it up again, then may he magnifie Gods mercy, then may he ſet out to the height the heavenly beauty of Chriſts paſſion and perſon, and thus playing the Midwife by his high and holy art of comforting the afflicted, at laſt the childe of God (prepared for his birth) becomes a man *born again*.

The fifth ſtep is a clear (I ſay not a general ſight, which he had before) but *The clear ſight of Chriſt laid open to the eye of Faith*; no ſooner is the poor wounded ſoul informed throughly in the myſtery and mercy of the Goſpel, but he then looks on his Saviour as the Jewes on the brazen ſerpent, and ſeeing him lifted upon the Croſſe, he cannot but ſee in him an infinite treaſury of mercy and love, a boundleſſe and bottomleſſe ſea of tender-heartedneſſe and pity, a whole heaven of ſweetneſſe, happineſſe, peace and pleaſures. After the *ſpirit of bondage*, enters the *Spirt of adoption*; the terrours of the Law lead him to the comforts of the Goſpel; his ſorrow for ſin brings him to the clear light of his Saviour; and then as a man in deaths-pangs, that lifts up his eyes to heaven, *whence cometh his help*, ſo he in birth-pangs lifts up his eyes to Chriſt, who muſt either help him, or he ſinks under his ſin to the bottomleſſe bottom of hell. And I muſt tell you, this ſight of Chriſt Jeſus to an humbled ſinner (together with thoſe glorious priviledges which he brings with him, as Reconciliation to God, forgiveneſſe of ſins, adoption, juſtification, righteouſneſſe, wiſdome, ſanctification, redemption) it is a moſt pleaſant, raviſhing, heavenly ſight: *Not* Solomon *in all his royalty*, no, *nor the lillies of the field arrayed better than Solomon*; not all the curious ſights on earth, nor all thoſe glittering ſpangles in heaven, can poſſibly afford ſuch pleaſure or delight to the eye of man, as doth this one object (Chriſt bleeding on the Croſſe) to the ſoul of a ſinner. Imagine that you ſaw ſome malefactor (whoſe trial & doom were paſt) to be led to the doleful place of execution; imagine that you heard him wail and weep for his miſ-ſpent time, for his bloody acts, for his heynous crimes: yea imagine his wailings and weepings ſo bitter, that they were able to force teares from others, and to make all eyes ſhoot and water that but look't upon him; if this man in this caſe ſhould ſuddenly ſee his King running and riding towards him with his pardon in his hand, what a ſight would this be? ſure there is none to this. Thus, thus it is with the man ſorrowing for ſin; whileſt he is weeping his caſe, and confeſſing what a little ſtep there is between him and damnation (as if he were now at hells mouth, the very place of execution) in a maze he looks upon Chriſt, whom he ſees with a ſpear in his ſide, with thornes in his head, with nails in his feet, with a pardon in his hands, offering it to all men that will but receive it by faith. O here's a ſight indeed, able to revive the wickedſt man upon earth, dead in ſins and treſpaſſes. And now there is hopes of the *Birth*, if it once come to this, there is more than probability of an happy delivery; we may call it the ſtirrings of Gods childe, or the firſt feelings of life, before he is *born again*. Matth 6. 29

The ſixth ſtep is, *An hungring deſire after Chriſt and his merits*, and to this ſtep bleſſed are they that arrive; *Bleſſed are they that hunger and thirſt after righteouſneſſe*,

for they ſhall be filled, Matth. 5. 6. Filled: how? *I will give unto him that is a thirſt, of the fountain of the water of life freely*, Rev. 21. 6. This is the ſtep (as if it were in *Jacobs ladder*) that raiſeth him on high towards heaven; it is ſuch a token of true faith, that he who hath it, needs no more doubt that he believeth, than he that breatheth needs to doubt that he liveth; and why? his thirſt of worldly things is cooled, his thirſt of heavenly things inflamed.

Object. But Chriſt ſaith, *He that drinks of the water that I ſhall give him, ſhall never thirſt.*

Sol. *Not after the world, but he ſhall thirſt more and more after Chriſt.* No hungry man did ever with more appetite wiſh for meat, nor thirſty man for drink, nor covetous man for mony, nor ambitious man for glory, than he now longeth to be reconciled unto God in Chriſt; in this caſe, had he the pleaſures and profits of a thouſand worlds, willingly would he part with all for the application of Chriſts ſufferings; it is that ſovereign blood that can onely heal his ſoul; it is that bitter paſſion which can only quench his thirſt: give him but the merits of Chriſts death (whereby God and he may be at one) and he cares not though he ſuffer death and hell again, yea, he will venture goods, life, all; or if that be not it which the Lord requires, he will do whatever behooves him, even *ſell all, all that he hath*, part with all ſin that he loveth, yea were it *his right hand*, or *his right eye*, nothing ſhall be dear to him, ſo that he may enjoy his Saviour. O here's a thirſt above all thirſts! it breeds ardent deſires, vehement longings, unutterable groanes, mighty gaſpings, juſt like the dry and thirſty ground, that gaſps, and cleaves, and opens for drops of rain. *David*, though in the deſert of *Ziph, a barren and dry land without water*, yet he complains moſt becauſe of this thirſt, *My ſoul thirſteth for thee, O God*, Pſal. 63. 1. This is that violent affection that God puts into the hearts of thoſe who ſeek him in ſincerety and truth; never was *Ahab* more ſick for a vineyard, not *Siſera* for milk, nor *Sampſon* for water, when God was fain to open him a fountain in the *jaw of an Aſſe*, than is a truly humbled ſoul after Chriſt; ever thirſting and longing, that he may hide himſelf in his righteouſneſſe, and bathe himſelf in that blood which his Saviour ſhed for him. I have read of a gracious woman, who labouring in theſe pangs, and longing after Chriſt Jeſus, cried out, *I have born nine children with as great pain as other women, and yet I would with all my heart bear them all over again, yea bear them, and bear them all the dayes of my life, to be aſſured of my part in Chriſt Jeſus.* One replying, Doth not your heart deſire and long after him? *Oh!* (ſaid ſhe) *I have an husband and children, and many other comforts, I would give them all, and all the good I ſhall ever ſee in this world, or in the world to come, to have my poor thirſty ſoul refreſht with that precious blood of my Saviour.* So eager and earneſt is the heart of each man (parched with the angry countenance of God) after this blood of his; *I thirſt, I faint, I languiſh, I long* (ſaith he) *for one drop of mercy; my ſpirit is melted in me into tears of blood; my heart, becauſe of ſin, is ſo ſhaken and ſhivered; my ſoul, becauſe of ſorrow, is ſo waſted and parched, that my thirſt is inſatiable, my bowels are hot within me, my deſire after Chriſt is extremly great and greedy.* Stay! all theſe expreſſions are far ſhort of thoſe longings, *no man knoweth them, ſave he that receives them*, ſave he that is *born again*.

The ſeventh ſtep is *A relying on Chriſt*: no ſooner he conſiders and remembers thoſe many melting invitations of our Lord and Saviour: *If any man thirſt, let him come unto me: Ho, every one that thirſteth, come ye to the waters: Come unto me all ye that are weary and heavy-laden* with ſin: but (reſting himſelf on the impregnable truth of theſe bleſſed promiſes) he throwes himſelf into the merciful and meritorious armes of his crucified Lord. Come life, come death, come heaven, come hell, come what come will, here will he ſtick for ever: *Who* (ſaith *Paul*) *ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famin, or nakedneſſe, or perill, or ſword?* No: *I am perſwaded* (not theſe, nor more than theſe) *neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord*, Rom. 8. 35, 38, 39. Thus it is with the man labouring in this *birth*: *What?* (ſaith he) *doth Chriſt call the heavy-laden? why, Lord, I am heavy-laden with a weight, a maſſe of ſin; and if he may come that is called, Lord, I come, I come, and now I am come, with thee will I build my tabernacle, with thee will I reſt for ever.* Nor is this any wonder, experience tells us, the hunted beaſt flies unto his den, the wounded man flies unto the Surgeon, and ſo the poor man broken and bruiſed with the

weight

weight of ſin, how ſhould he otherwiſe but caſt himſelf willingly into the ſweet compaſſionate inviting armes and embracements of Chriſt, whoſe promiſes run, *I will eaſe him, I will refreſh him?* You may ſee ſometimes a little infant, upon apprehenſion and approach of ſome ſudden danger, how haſtily he runs into his mothers armes: even ſo a truly wounded ſoul (purſued by the terrours of the Law, and frighted with the angry countenance of Almighty God) it flies with ſpeed into the boſome of its bleſſed Redeemer, there it clings unto his bleſſed wounds, there it reſts upon his meritorious death, there it graſps about his crucified body, there it hides it ſelf in the cleſts of this Rock, yea there it ſticks with this full reſolution, that ſhould all terrors, all temptations, all men, all devils, combine together to caſt him into hell, they ſhould tear him, rend him, pull him, hale him from the bleeding wounds, and tender bowels of his heavenly Saviour. This was *Job's* caſe, who in the bittereſt of his pangs could cry it out, ſaying, *Though the Lord ſlay me, yet will I truſt in him*, Job 13. 15. And I muſt tell you, this **affiance, dependance, adherence, reliance* (orwhatſoever elſe we call it) *upon the merits of Chriſt, is the right juſtifying faith*, whither if a man once come, there is but one degree more, and he is then *born again*.] Mat. 11. 28.

* Ut ſin. parte ſecunda cap. 6. *fides juſtificans non eſt tantum notitia, ſed etiam fiducia, qua tanquam medium applicamus nobis merita Chriſti, ac in eoacquieſcimus.* Trel. cat. l. 2. inſtitut. *Loquens de natura fidei juſtificantis, apprehenſio ejus duplex; una cognitionis in intellectu, altera fiducia in voluntate, utramque includit fides* —— *At noluit* Bellarm. *fidem eſſe in voluntate.*

The laſt and higheſt ſtep is, *Univerſal obedience to Chriſt*. No ſooner hath he caſt himſelf upon him, but he takes him (not onely as a Saviour to redeem him from the miſeries of ſin, but) as an husband, a Lord, a King to ſerve him, love him, honour him, & obey him: Now will he *take his yoke upon him*; now will he *bear his croſſe and follow after him*; now will he *enter into the narrow way*; now will he *walk in the holy path*; now will he aſſociate himſelf to that *ſect and brotherhood that is every where ſpoken againſt*; now will he oppoſe himſelf againſt all ſin whatſoever; now will he ſhake off his old companions, *brethren in iniquity*; now will he keep peace and a good conſcience towards God and man, now will he watch over his ſecret ſins, luſtful thoughts, occaſions of evil; now will he direct his words to the glorifying of God, and to give grace to the hearers; now will he conform all his actions to the ſoveraignty of grace; now will he delight in the Word, the wayes, the Saints, the ſervices of God; now will he never more turn again unto folly, or to his trade of ſin, yea though Satan ſet upon him with baits and allurements, to detain him in his bondage but by one darling-delight, one minion-ſin, yet he reſolves to anſwer him as *Moſes* did *Pharaoh*, *There ſhall not ſo much as an hoof be left behind*; for well he knowes, one breach in the City expoſeth it to the enemy, one leak in a ſhip will ſink it in the Sea, one ſtab in the heart will ſpeed a man to death; one knot in a threed will ſtay the needles paſſage as well as five hundred; and therefore he will *ſell all, all that he hath*, even all his ſins, to the laſt filthy rag of his minion-delight, his bewitching-beloved boſome-ſin. And now is *the new man born* amongſt us, will you view him? *Old things are paſſed away, behold, all things are become new*, 2 Cor. 5. 17. His heart, his eye, his ear, his tongue, his underſtanding, his will, his memory, his conſcience, his love, his hatred, his hope, his feare, his joy, his ſorrow; will you any more? his thoughts, his words, his actions, his affections, are all *new*; this converſion is univerſal, this change is a through change; now is Chriſt formed in him, now is he transformed into a *new creature*, before he was in making a new man, but now he is made *new*; God the Father accepts him for his ſon, God the Son ſtamps on him the Image of his Father, but more immediately God the Holy Ghoſt hath thus moulded and faſhioned him, as I have let you ſee him, and now he is *born again*;] which *except a man be*, ——— *he* (ſhall not) *cannot ſee the kingdom of God*. 2 Cor. 5. 17.

Lo here thoſe ſteps that raiſe up a man to the ſtate of regeneration, *A ſight of ſin, Senſe of miſery, Sorrow for ſin, Seeking for comfort. A ſight of Chriſt, Deſire after Chriſt, Relying on Chriſt, Obedience to Chriſt*. One word more before we have done.

Uſe. 1. You ſee how God brings along the man whom he purpoſeth to make his; and yet let no truly humbled ſinner be diſcouraged if he obſerve not ſo diſtinctly the order of theſe ſteps, and eſpecially in that degree as (you ſee) we have related; for if in ſubſtance and effect they have been wrought in them, if he have them in truth (though perhaps not in this degree) I dare pronounce of him, that he is ſurely *born again*. It is one of our

worthies hath ſaid it, that *in our humiliations, and other preparative diſpoſitions, we do not preſcribe preciſely juſt ſuch a meaſure and quantity, we do not determine peremptorily upon ſuch or ſuch a degree and height, we leave that to the wiſdome of our great Maſter in heaven, the only wiſe God, who is a moſt free agent. But ſure we are, a man muſt have ſo much; and in that meaſure, as throughly to humble him, and then to bring him to his Saviour; he muſt be weary of all his ſinnes, and of Satans bondage wholly, willing to pluck out his right eye, and cut off his right hand, I mean to part with his beſt-beloved-boſome-luſts, to ſell all, and not to leave ſo much as an hoof behinde; he muſt ſee his danger, and ſo haſte to the City of refuge; he muſt be ſenſible of his Spiritual miſery, that he may heartily thirſt for mercy; he muſt finde himſelf loſt and caſt away in himſelfe, that Chriſt may be all in all unto him; and after muſt follow an hatred of all falſe and evil wayes for the time to come, a through-change of former courſes, company, converſation, and ſetting himſelf in the way and practice of ſobriety, honeſty, and holineſs.* And another ſpeaks to the ſame purpoſe, that *the diſcovery of the remedy aſſoon as the miſery muſt needs prevent a great part of the trouble, and make the diſtinct effects on the ſoul to be with much more difficulty diſcerned: nay the actings of the ſoul are ſo quick, and oft ſo confuſed, that the diſtinct orders of theſe workings may not be apprehended, or remembred at all. And perhaps the joyful apprehenſion of mercy may make the ſenſe of miſery ſooner forgotten.* The ſumme is, of every ſoul is required thus much: Firſt, a truly penitent ſight, ſenſe, and hatred of all ſin. Secondly, a ſincere and unſatiable thirſt after Jeſus Chriſt, and righteouſneſs, both imputed and inherent. Thirdly, an unfained, and unreſerved reſolution of an univerſal *new obedience* for the time to come. If any man hath had the experience of theſe affections and effects in his own ſoul, whatſoever the order, or whatſoever the meaſure be (leſſe or more) he is ſafe enough, & may go on comfortably in the holy faith.

Uſe. 2. Now then let me adviſe thee (whoſoever thou art that readeſt) to enter into thine own ſoul, and examine thine own ſtate, whether or no thou art yet *born again?* Search and ſee, whether as yet the *ſpirit of bondage* hath wrought its effects in thee; that is to ſay, whether thou haſt been enlightened, convinced, and terrified with a ſenſible apprehenſion, and particular acknowledgement of thy wretched eſtate? Search and ſee, whether as yet *the Spirit of adoption* hath ſealed thee for his own; that is to ſay, whether (after thy heart being broken, thy ſpirit bruiſed, thy ſoul humbled, thy conſcience wounded and awaked) thou haſt had a ſight of Chriſt, and haſt thirſted after him, and haſt caſt thy ſelf on him, and haſt followed his wayes and Commandments by an univerſal obedience? If upon ſearch thou canſt ſay (without ſelf-deceit) that ſo it is with thee, then mayſt thou bleſſe God that ever thou waſt born, certainly (I dare ſay it) thou art *born again.* But if thou haſt not ſenſe or feeling of theſe works, if all I have ſpoken are very myſteries to thee, what ſhall I ſay? but if ever thou meaneſt to *ſee the Kingdom of God, ſtrive, ſtruggle, endeavour with thy might and main* to become truly regenerate: Thou mayſt ſay perhaps it is not in thy power, thou art only a meer patient, and Gods Spirit the agent, and who can command the Spirit of the Lord, that *bloweth where he liſteth,* at his own will and pleaſure? I anſwer, it is indeed the Spirit, and not man, that regenerates or ſanctifies: but I anſwer withal, The doctrine of the Goſpel is the miniſtration of the Spirit, and whereſoever that is preached (as I preach it now to thee) there is the holy Ghoſt preſent, and thither he comes to regenerate: nay, I can ſay more, there is a common work of illumination, that makes way for regeneration; and this common work puts a power into man of doing that, which when he ſhall do, the Spirit of God may, nay will *in the day of his power* mightily work in him, to his quickening and purging; if then as yet thou feeleſt not this mighty work of God in thee, and yet fain wouldſt feel it, and gladly doſt deſire it (otherwiſe I confeſſe it is in vain to ſpeak) follow me in theſe paſſages I ſhall lend thee two wings to bear thee, two hands to lead thee to the foot of this ladder, where if thou aſcend theſe ſteps aforeſaid, I dare certainly pronounce of thee, Thou art the *man born again.*]

Thus whileſt the Miniſter ſpeaks, it is Chriſt that comes with power in the word, Eph. 1. 18. 32.

The firſt wing is *Prayer,* which firſt brings thee to Gods throne, and (there, if thou haſt thy requeſt) then to *the new birth*; if I muſt acquaint thee how to pray; *Hoſ.* 14. 2. *Take with you words, and turn to thee Lord; ſay unto him, Take away all iniquity, and receive us graciouſly,* ——— and then it follows, *I will heal their back-ſliding, I will love them freely,* ver. 4. Jerem. 30. 18. *I have ſurely heard* Ephraim *bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoak: turn thou me, and I ſhall be turned.* The ſoul may object, *I may ſay thus, and be*

no

no better: But I anſwer, Say it, though you be no better, becauſe God bids you ſay it: Say it, and ſay it again; it may be he will come in when you ſay it, *Hoſ.* 14.4. The ſoul may object again, How can I pray & have not faith? I anſwer, Put thy ſelf upon prayer, and who knows but aſſiſtance, and bleſſing, and faith may come? Pray that God would pleaſe to prepare thy heart, to ſanctifie thy affections, to order thy will, to preſerve thee from ſin, to prepare thee for growth unto full holineſſe and righteouſneſs: this was the effect of *Jeremiahs* prayer, *Convert me, O Lord, and I ſhall be converted; heal me, O Lord, and I ſhall be healed; ſave me, O Lord, and I ſhall be ſaved: Turn thou us, O good Lord, and ſo ſhall we be turned*, Jer. 17. 14. and *Lament.* 5. 21. It is the Lord that converts, and heals, and ſaves, and turns; and *Prayer is the means to produce this effect in thee*: when we are required to pray, to repent and believe, we are not to ſeek ſtrength in our ſelves, but to ſearch into the Covenant, and turn the promiſe into prayer. As the command is, *Repent*, Act. 17. 30. ſo the Covenant is, *Chriſt ſhall give Repentance*, Act. 5. 31. and therefore pray, *Turn thou me, and I ſhall be turned*, Jer, 31. 18. Therefore bow thy knees, and humbly, heartily, frequently, fervently implore the influence of Gods bleſſed Spirit: Cry with the Spouſe in the Canticles, *Awake, O North-wind, & come thou South-wind, and blow upon my garden, that the ſpices thereof may flow forth.* Cant. 4. 16. The more ruſhing and mighty this *wind of the Spirit* is, the more will he make thee fructifie in his graces and bleſſings; therefore cry again and again, *O Lord, let thy Spirit come upon me: create in me a clean heart, O God, and renew a right ſpirit within me. O Lord Jeſus, ſend thy Spirit into me which may reſtore me from this death of ſin, unto the life of holineſſe.* Thus wouldſt thou ask, and continue asking, thus wouldeſt thou cry, and continue crying, then could I aſſure thee of the promiſe (when the Lord comes in) which God hath made, and cannot deny, *He that asketh receiveth*; and, *he that ſeeketh findeth*, and, *to him that knocketh* (by continuance and perſeverance) *it ſhall be opened*, Mat. 7. 8.

Jer. 31. 18.
Jer 17. 14.
Lam. 5. 21.
Cant. 4. 16.
Pſal. 51. 10.
Math. 7. 8.

The ſecond wing, or hand, that bears and leads thee to theſe ſteps of *the new birth*, is, *Conſtant hearing of the Word*: thou muſt attend *the gates of wiſdom, and wait on her poſts*: thou muſt come to Gods houſe, and hearken to the miniſtery of the Word: *no doubt, but if thou beeſt conſtant in this duty, God will ſtir up ſome good* Samuel, *God will uſe ſome of his Prieſts (conſecrated to that office) to beget thee again*: Underſtand this ſoberly; for if Jeſus Chriſt himſelf ſhould preach to the ſoul every day, and give not out of himſelfe, the ordinance would be empty to it: it is Chriſts coming into his people in the ordinances, that only fills the empty ſoul with good things. *And yet* Gods Miniſters are called Spiritual Fathers, *I have begotten you* (ſaith *Paul*) *through the miniſtration of the Goſpel*, 1 Cor. 4. 15. The Paſtors tongue is the Lords conduit-pipe, and hereby he *derives* the ſweet and wholeſome waters of life into the ſouls of his choſen; only do thou frequent the means, and thou ſhalt ſee at one time or other God will remember thee in mercy: It is true, I know not when; and therefore I wiſh thee miſſe no Lords day to repair to Gods houſe, leſt the day of thy neglect might have been the day of thy converſion; certain it is, no man ſhould expect Gods bleſſing without his ordinances; no eating of bread without plowing and ſowing, no recovering of health without eating and drinking, no poſting on land without ſomewhat to ride on; no paſſage on ſeas, without ſomewhat to ſaile in; ſo no bleſſing, no grace, no regeneration, no *new birth* at all, without waiting upon God in his wayes, and in his ordinances. Now then, as thou deſireſt heaven or (the way to heaven) to *be born again, I beſeech thee make high account of this ordinance of God, the preaching of his Word*: In preaching of the Goſpel, light, motion, and power go out to all, which men reſiſt: and ſome are deſtroyed, not becauſe they could not believe, but becauſe they reſiſt, and will not obey, and ſo die, *Acts* 7. 51. *Luke* 13. 34. *Ezek.* 33. 11. *Hoſ.* 13. 9. and yet I wiſh thee not only to hear it, but after thou haſt heard, conſider of it, ponder on it; and lay the threats and reproofs, the precepts and promiſes, unto thine own ſoul: thus if thou heareſt and meditateſt, I doubt not but Gods Word will be a *Word of power* to thee, and (together with *prayer*) bring thee towards *the new birth*, whither, *except a man* come, *he cannot* (poſſibly) *ſee the Kingdom of God*.

1 Cor. 4. 15.
Gen. 28. 12.

Thus far of *the new birth*: you ſee we have mounted thoſe ſteps, whoſe *top* (like *Jacobs* ladder) *reacheth up to Heaven*; witneſſe the next word, he that is *born again ſhall ſee the kingdom of God*; but he that is not *born again, he cannot ſee the kingdom of God*.

He

He cannot see the kingdom of God.

THe Priviledges of *the new birth* are these two, to *see*] and *to see the kingdom of God.*

First, *to see*] Which is all one (saith a Modern) as to *enjoy*: yet a man may see that which he doth not enjoy: but without regeneration there is no sight, much lesse possession of the *kingdom of God.*

Aretius *in loc.*

To *see* then is the lesser happinesse, of which the unregenerate are debarred; but to *see*, in it self is a great and gracious priviledge, to which the regenerate are admitted: for whether by *Gods kingdom* be meant the kingdom of grace, or the kingdom of glory, *Happy are the eyes that see these things.*

But whose *eyes* are they? if we examine the ungenerate, he sees no whit into the awful Majesty of God the Father: he sees no whit of the beauty, mercy, and pity of his Saviour, he sees no whit into that glorious highnesse of Gods Spirit in Heaven, nor yet of his nighnesse to his brethren on earth: Hence it is, that when he comes among the Congregation of Gods Saints, his soul is not delighted with their prayers, praises, Psalmes, & service; he *sees* no comfort, no pleasure, no content in their actions. But the *new man* is of better *sight*, the graces of the Spirit, and the war-drope of Gods glory, are all produced to his eye, as if the Lord should say, *Come, and see*: so *Moses*, *Stand still, and see the salvation of God*: so Christ to his Apostles, *It is given to your eyes to see these things, to others, but by parable.* He that is *born again* hath a spiritual eye, and a celestial object; *The eye of his understanding is enlightned* (saith *Paul*) *anointed* (saith *John*) to what end? But that he may *know what is the hope of his calling, and what the riches of the glory of his inheritance is in the Saints*, Ephes. 1. 18. See a priviledge, of which the unregenerate is ever barred, his mind is dark, even *darknesse* it self, *Ephes.* 5. 8. And therefore it is no wonder, what is said by our Saviour, that *he cannot see, cannot see*] *the kingdom of God.*

Venite, & videte. Psal. 45. 8. Exod 14. 13. Ephes. 1. 18. Revel 3. 18. Ephes. 5. 8.

The second priviledge is the Object of this sight, here called *the kingdom of God.*] By which some understand Heaven, some the way to Heaven; most of the Ancients say, that by this *Kingdom* is meant Heaven: *Calvin* is of the mind, that *not Heaven, but a spiritual life is thereby understood.* *Aretius* saith, (and I am of his mind) that whether we understand the one or the other, *It matters not much*: Sure we are, that both these (*Grace* and *Glory*) are annexed to the *new birth*, and both very well may be implyed in this word, *the kingdome of God.*]

Calvin *in loc.* Aretius *in loc.* Piscator.

First then, if by *the kingdom of God* is meant the kingdom of Grace, (whereof our Saviour speaketh, *the kingdom of God is within you*, Luke 17. 21.) See to what a priviledge the *new man* hath attained; all the graces of God, all the fruits of the Spirit are now poured into him: If you ask what graces? what fruits? *Paul* tells you, Gal. 5. 22. *Love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance*: or would you have us to contract them? *Paul* doth it elsewhere, *The Kingdome of God is, ——— righteousnesse, peace, and joy in the holy Ghost*, Rom. 14. 17.

Luke 17. 21. Gal. 5. 22. Rom. 14. 17.

First, *Righteousnesse*, and that is either *active* or *passive*; holinesse of life, or (the cause of this holinesse) our *righteousnesse in Christ*: If the first be meant, no sooner is *man born again*, but he enters into *the holy path*, he declines all evil, and stands at the swords point with his beloved sinne; or if ever any sinne (through the violence of temptation) seize on him again, he is presently put again into the pangs of the *new birth*, and so renewing his sorrow, and repairing repentance, he becomes more resolute and watchful over all his wayes: And as he *abhors evil*, so *he cleaves to that which is good*; his *faith* like the *Sun*, sets all those gracious heavenly stars on shining, as *hope, and love, and zeal, and humility, and patience*; in a word, *universal obedience, and fruitfulnesse in all good works*: not one, but all good duties of the first and second Table, begin to be natural and familiar to him, and though he finde some duties more difficult, yet he resolveth, and striveth to do what he can, and is much displeased and grieved, if he do not as he should. Or if by *righteousnesse* is meant *passive righteousnesse*, to wit, *our righteousnesse in Christ*, no sooner is *a man born again*, but he is clothed with this *righteousnesse*; the other (God knows) is but weak and full of imperfection; and therefore to speak properly, *It is the righteousnesse in God, that makes us appear righteous before God*: would you have a plain case? as *Jacob*, to procure the blessing of his father, hid himself into the apparel of his brother, and so received it to his own commodity, under the person of another: thus the *new man* puts on the righteousnesse of Christ, with

Rom. 12. 9.

1 Cor 1. 30. *Extra nos est justitia, non in nobis.* Luther. de initio Christiani.

with which being clad as with a garment, God accepts him in his ſtead, his faults being covered with his Saviours perfection.

Secondly, from this *Righteouſneſs* ariſeth *Peace*: no ſooner is man righteous, but he is at *peace* with man, at *peace* with God, at *peace* with himſelf. He is at *peace with man*; *The Wolf ſhall dwell with the Lamb, and the Leopard with the Kid*, ſaith the Prophet, *Iſa.* 11. 6. The meaning is, that in the kingdome of Chriſt, when a man is called into the ſtate of grace (howſoever by nature he is a *Wolf*, or a *Leopard*, or a *Lion*, or a *Bear*, yet) he ſhall then lay aſide his cruelty, and live peaceably with all men; with *all men*, I ſay, *bad and good*; for if *bad*, the Apoſtle implies them, *As much as in you is, have peace with all men*, Rom. 12. 18. Or if *good*, then he cannot but have *peace* with them, yea, although before his converſion he hated and maligned them, yet now he is raviſhed with the delight and love of them, and to this end he labours might and main to ingratiate himſelf into their bleſſed Communion. True, how ſhould he but love them, and ſympathize with them, whom he believes one day to meet in Heaven, and there to enjoy them, and they him for ever? Nor is this all, he is at *peace with God*, he hath humbled himſelf, and confeſt his fault, and cried for *mercy*, and caſt himſelf upon Chriſt, and vowed amendment of life; ſo that now God, by his Word, hath ſpoke *peace* to his ſoul, by the mediation of Chriſt it is obtained, and by the teſtimony of the Spirit he feels it within him. This is that *Peace which paſſeth all underſtanding*; it made the Angels ſing, *Peace upon earth*; it makes his ſoul reply, *My peace is in Heaven*: what elſe? The ſtorm is paſt, and *the rain is gone away*, he that lay for a night in the darkneſs of ſorrow, and weeping for his ſins, now he beholds *the Sun of righteouſneſſe appear* (as the Diſciples often did upon the Mount of *Olives*, ſignifying peace) all quiet, and calm, and pleaſant. Nor is this all, he is at *peace with himſelf*, I mean his own conſcience; that which before ſtirred up the fire, that brought him to a ſight of ſin, and ſenſe of Divine Wrath, that filled him with fearful terrors, compunction, remorſe, and true ſorrow for ſin, it is now turned good and quiet. *Solomon* calls it *a continual feaſt*, Prov. 15. 15. Who are the attendants, but the holy Angels? what is the chear, but *joy in the holy Ghoſt*? who is the feaſt-maker, but God himſelf, and his good Spirit dwelling in him? Nor is this feaſt without Muſick; Gods Word, and his actions, make a bleſſed harmony, and he endeavors to continue it by keeping *peace*, & a good conſcience towards God and man.

Iſa. 11. 6.

Rom. 12. 18.

Prov. 15. 15.

Thirdly, from this *peace* iſſueth *joy in the holy Ghoſt*; no ſooner is a man at *peace* with man, with God, with himſelf, but he is filled with *joy* that no man can take from him; this *joy* I take to be thoſe bleſſed ſtirrings, of the heart, when the ſeal of remiſſion of ſins is firſt ſet unto the ſoul by the *Spirit of Adoption*. For thus it is, the ſoul having newly paſſed the pangs of *the new birth*, it is preſently bath'd in the blood of Chriſt, lull'd in the boſome of Gods mercies, ſecured by the ſpirit of its inheritance above, and ſo ordinarily followes a Sea of comfort, a ſenſible taſte of everlaſting pleaſures, as if the man had already one foot in Heaven. But I hear ſome object, They have felt the pangs, caſt themſelves on Chriſt, reſolved againſt all ſin, and yet no comfort comes. It may be ſo, though not ordinarily; certain it is, whoſoever hath this *joy*, is *new born*; yet not every one *new born* hath this *joy*; if any then be in ſuch caſe, let him hear what the Spirit of truth ſaith, *Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, what he hath prepared for him that waiteth for him*, Iſaiah 64. 4. *Waiting patiently* (ſaith a Modern) *for the Lords coming to comfort us, either in temporal or ſpiritual diſtreſſes, is a right pleaſing and acceptable duty and ſervice unto God, which he is wont to crown with multiplied and overflowing refreſhings when he comes.* To this end ſaith the Prophet, *They that wait upon the Lord, ſhall renew their ſtrength, they ſhall mount up with wings as Eagles: they ſhall run, and not be weary; and they ſhall walk, and not faint*, Iſa. 40. 31. Nay, and ſhould a man *die* (ſaith my Authour) *in this ſtate of waiting, if his heart in the mean time ſincerely hate all ſin, heartily thirſt for the mercy of God in Chriſt, and reſolve truly upon new univerſal obedience for the time to come, he ſhall certainly be ſaved; becauſe the holy Ghoſt ſaith, Bleſſed are all they that wait for him*, Iſa. 30. 18. Or if this will not ſatiſfie his *deſire*, let his *deſire* quicken and ſet on work (with extraordinary fervency) the ſpirit of *prayer*, let him have recourſe again and again unto the promiſes of Scripture towards the poor, heavy-laden, penitent ſouls; and when the time is come (it will come) which God hath appointed, then ſhall he feel this joy unſpeakable, *the joy of of the holy Ghoſt*; and this is the head, the height, the top, the higheſt ſtep in this kingdom of grace, *the kingdom of God:*

Iſa. 64. 4.

Iſa. 40. 31.

Or

Or secondly, if by *the Kingdom of God* is meant the *kingdom of Glory*, see then what a priviledge waits on the *new man*; no sooner shall his breath and body be divorced, but his soul mounted on the wings of Angels, shall straight be carried above the starry firmament, there shall it inherit *the Kingdom*, Luke 12. 32. an *heavenly kingdom*, Mat. 7. 21. *the kingdom of God*, Act. 14. 22. and truly called so, for 'tis a kingdom of Gods own making, beautifying, and blessing; a Kingdom beseeming the glorious residence of the King of Kings; a Kingdom creating all Kings that but inhabit in it. But here my discourse must give way to your meditations; I cannot speak this priviledge, therefore conclude with *Augustin*, *Anima quæ amat, ascendat frequenter, & currat per plateas cœlestis Jerusalem, &c. Mount your meditations on the wings of faith, and behold in Heaven those states of wonder, Patriarchs shining, Prophets praising, Saints admiring, hands clapping, harps warbling, hearts dancing; the exercise, a Song; the ditty, Alleluiah; the quiristers, Saints; the consorts, Angels, &c.* In this fountain of pleasure, let the *new-born Christian* bathe his soul; for his it is, and he it is onely that shall *see* it, enjoy it; *Except the man born again*, no man shall ever *see the Kingdom of God.*

luke 12. 32
Mat. 7. 21
Acts 14. 22

Augustine

See more of this in my *last things*

Thus far of the priviledges of *the new birth*; there waits on it the *eye of faith*, & *righteousnesse*, and *peace*, and *joy in the holy Ghost*; in a word, *the kingdom of grace, and the kingdom of glory.*

Use.

And now (beloved) say, what would you do to obtain these priviledges? should any hand reach you a Crown for the pains to take it? should any but cast at your feet a bag of gold, and you might make it your own for the stooping, would you not for so great a reward do so little a service? and what is *Gods service* but *perfect freedom? the yoke is ease, the burden is light*, but the reward is grace, glory, endlesse felicity. *Bestirr then your selves*, and if ever you mean to *see the Kingdom of God, endeavour to run through this new birth*, and to lead a better life than heretofore you have done. Onely remember, *Thus whilst the Minister speaks, Christ comes with power, and therefore he speaks and perswades.* I conclude with my speech to thee (whosoever thou art) into whose hands this book is fallen: the truth is, the work is weak, & answerable in that kind to the Authour of it: many and many a stich in my side, many a pull at my heart, many a gripe in my stomack (besides the pangs of my soul, endeavouring to practice what I have writ) have I suffered and felt since I first begun it; and yet the comfort I have received my self in this *one necessary thing*, hath made me (contrary to the desires of my best friends) to run through this short work, by taking a longer time, as my continual disease would now and then suffer me. If (when I am gone) thou reapest any spiritual good by this my surviving pains, it is, next to Gods glory, all my desire; Yet I live, but to save thy soul I care not how soon I might die, yea, on that condition I could be willing (if God so pleased) the lines that thou readest were writ with the warmest blood in my heart: willing said I? yea, I could be willing and glad (as little blood as I have in my body) to let it run and run, for thy spiritual good, to the very last drop in my veines. I say no more, Consider what I have said, *Except a man be born again, he cannot see the kingdome of God.*

Luke 11. 30

AN

An appendix, containing a more particular Method, for the man not yet born again, to have his part in the second birth.

CHAP. I.

The occaſion and method of this Treatiſe.

SOme there are, who hearing *the new birth* (or firſt repentance) to be ſo neceſſary to ſalvation, but never feeling in themſelves any ſuch change or converſions, have therefore *deſired further helps; though naturally they are blind, and wretched, and miſerable, and poor, and naked, yet the Lord hath not left them without means and helps*: to this purpoſe he hath ſet up his Ordinances; not that man of himſelf can diſpoſe himſelf unto grace, but that the Spirit of Chriſt in the uſe of the Ordinances (without any habitual or ſanctifying grace in mans heart) can diſpoſe of man to the reception of habitual or ſanctifying grace. True it is, I adviſed them in the former Treatiſe to be *frequent in prayer, and hearing of the Word: But ſo we have done*, ſay they, *and yet we feel no converſion*: it may be ſo, for not always the doing of them, but perſeverance in them through Chriſt obtains the bleſſing deſired. And yet if they will out of hand *ſettle themſelves to the work, (Seeing it is the Lord that ſaith, Break up the fallow ground,* Jer. 4. 3. (i.e.) *Seek to the Lord to break them for thee: Be in the uſe of the means, that the Lord may come in, and break thy heart.*) I ſhall, for their further ſatisfaction, give them a more particular *Method*, and without a Text taken, take my ſelf more liberty to put them in the way. Jer. 4. 3.

Two things I ſuppoſe neceſſary for them that would have part in the *new birth*.

1. The means to get into it, is
   1. To get into it.
   2. To be delivered of it.
2. The means to get into it, is
   1. Examination of themſelves.
   2. Confeſſion of their ſins.
   3. Hearty prayer for the ſoftening of their hearts.

By which three are obtained the three firſt ſteps,
- Sight of ſin.
- Senſe of divine wrath.
- Sorrow for ſin.

2. The means to be delivered of it, is by application of the Promiſes; and theſe According to their ſeveral objects, produce their ſeveral effects;

Some
- A ſight of Chriſt.
- A deſire after Chriſt.
- A relying on Chriſt.

- An obedience to Chriſt.
- A comfort in Chriſt, not onely ſought for, but obtained, if the promiſes be Rightly applyed.

CHAP. II.

Sect. 1.

The first meanes to get into the new birth.

THe means to get into the *new birth*, is first *Examination*: and the way to examine, is to set before men that Chrystal-glasse of the Law for their *light and rule*: To this purpose I have here annexed a *Catalogue*, or Table, to shew them their offences; not that I can possibly enumerate all sins, but only the kinds; and if herein I come short, yet the consciences awaked may be occasioned hereby to bring into their thoughts those others not mentioned.

Now then (whosoever thou art that beginnest this blessed work) examine thy self by this *Catalogue*, but do it warily, and truly; and where thou findest thy self guilty, either note it in this book, or transcribe it into some paper, that so they may be ready for thine eye when thou comest to *Confession*.

Sect. 2.

Sins against the first Commandment.

IN every Commandment we must observe both the duties required, and sins forbidden, for both these are implied in every one of the Commandments; if in the first thou art guilty, thou must answer negatively; if in the second, thou must answer affirmatively: now then to proceed.

It is the first Commandment, *Thou shalt have no other Gods but me.*

For the duties here required.

Say first, hast thou ever in minde, will, and affections, took the true God in Christ to be thy God? Secondly, hast thou abounded in those graces by which thou shouldest cleave unto God, as in the warmth of knowledge, and love, and fear, and joy, and trusting in God? Thirdly, hast thou observed Gods mercies, and promises, and works, and judgements upon thee, and (by a particular application) took special notice thereof? Fourthly, hast thou communicated with the godly, and joyned thy self to Gods people, and delighted chiefly in them?

Or for the sins here forbidden.

Say first, hast thou not sometimes been guilty of blasphemy, or idolatry, or witchcraft, or Atheism, or Epicurism, or heresie? Secondly, hast thou not been guilty of pride, a sin flatly opposing God, and first committed by devils? Thirdly, hast thou not had inward reasonings that *there is no God*, or that *he seeth not, or knoweth not, or that there is no profit in his service*? Fourthly, hast thou not failed to love God, and fear God, and to put thy whole trust in God? Fifthly, hast thou not *trusted in man*, or *feared man*, or *loved the world*, and thereby alienated thy heart from God? Sixthly, hast thou not *resorted to witches*, or in the first place *to Physicians*, and not to the living God? Seventhly, hast thou not *tempted God*, and in the matters of God, been either cold or lukewarm, or preposterously zealous? Eightly, hast thou not a proneness to sin, yea to rebel against God, in thy whole man? Ninthly, hast thou not been careless to perform the inward duties of *Gods worship in sincerity and truth*? if in these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt have no other gods but me.*

Sect. 3.

Sins against the second Commandment.

IT is the second Commandment, *Thou shalt not make to thy self any graven Image.*]

For the duties here required.

Say first, hast thou ever worshipped the true God purely according to his will. Secondly, hast thou observed all those out-ward duties of his worship, as prayer, and vows, and fasting

fasting, and meditating, and the rest? Thirdly, hast thou repaired to Gods house, observed family-duties, received the Preachers of the Gospel?

Or for the sins here forbidden.

Say first, hast thou not sometimes *walked after the imaginations of thy own heart*, serving God out of custom, or (after the manner of thy fore-fathers) by will-worship and superstitions? Secondly, hast thou not committed *idol-worship*, conceiving of God in thy minde, or respecting him in thy sense in the likenesse of a creature? Thirdly, hast thou not *mentioned the names of other gods*, either by way of swearing, or apology? Fourthly, hast thou not made an image to *liken God to it*, or used any gesture of love and reverence to any such images? Fifthly, hast thou not been careless *to worship God, to call upon the Lord, to receive Gods Ministers*, or to perform any other of the outward duties of Gods worship? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not make to thy selfe any graven image.*

Jer. 9. 14.
Exod. 32.
Isai. 40.
Zach. 14.
Psal. 14.
Matth. 3.

Sect. 4.

Sins against the third Commandment.

IT is the third Commandment, *Thou shalt not take the Name of the Lord thy God in vain.*]

For the duties here required.

Say first, hast thou been ever a constant learner, hearer, and doer of Gods Word and Will? Secondly, hast thou prayed with perseverance, understanding, and power of the Spirit, without doubting or wavering? Thirdly, hast thou come preparedly to the Sacrament of the Lords Supper, and *being come, hast thou discerned the Lords body?* Fourthly, hast thou used all the titles, and properties, and works, and ordinances of the Lord with knowledge, faith, reverence, joy, and sincerity?

Or for the sins here forbidden:

Say first, hast thou not sometimes in thy talke dishonoured the titles, attributes, Religion, Word, people of God, or any thing that hath in it the print of his holinesse? Secondly, hast thou not sworn or forsworn, or *loved false oathes?* Thirdly, hast thou not caused the name of Religion, or people of God to be evil thought of by thy ill course of life, or by committing some grosse sin? Fourthly, hast thou not rashly, or unpreparedly, or heedlesly read the Word, heard Sermons, received the Sacraments, or performed any other part of the worship of God? Fifthly, hast thou not thought or spoken blasphemously, or contemptuously of God, or of any thing whatsoever pertaining to God? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not take the Name of the Lord thy God in vain.*

Zach. 8. 17.

Sect. 5.

Sins against the fourth Commandment.

IT is the fourth Commandment, *Remember thou keep holy the Sabbath-day.*

For the duties here required.

Say first, hast thou (according to the equity of this Commandment) ever observed *the Lords day*, and other dayes and times set apart for Gods service? Secondly, hast thou on those dayes rested from the servile works of sin, and rested and relied upon Christ for the remission of sins, and led an holy and religious life, that so thou *mayest enter into that rest of heaven?* Thirdly, hast thou alwayes prepared thy heart, before thou wentest into the house of the Lord, by meditation of Gods Word and Works, by examination and reformation of thy ways, by prayer, thanksgiving, and holy resolution to carry thy selfe as in Gods presence, and to hear and obey whatsoever thou shouldst learn out of the pure Word of God? Fourthly, hast thou repaired to Gods house in due time, and stayed the whole time of Prayer, reading, preaching of the Word, singing of Psalms, receiving of the Sacraments? Fifthly, hast thou performed private religious offices upon the Lords day, to wit; *in private prayer and thanksgiving, in acknowledging thy offences to God, in reconciling thy self to those thou hast offended, or with whom thou art at variance; in visiting the sick, comforting the afflicted, contributing*

Heb. 4. 11.

to the neceſſity of the poor, inſtructing thy children and ſervants (and the reſt of thy family) *in the fear and nurture of the Lord?*

Or for the ſins here forbidden:

Say firſt, haſt thou not ſometime ſpent the Lords day in idleneſſe, or in worldly buſineſſe, in vanities, or in ſin? Secondly, haſt thou not omitted publick duties, or cameſt in too late, or wenteſt out too ſoon? Thirdly, haſt thou not on thoſe dayes *ſold wares, carried burthens, brought in ſheaves,* or *wrought in the harveſt?* Fourthly, haſt thou not employed thy cattel, or ſervants, or children, or any other, though thou workeſt not thy ſelf? Fifthly, haſt thou not profaned the Lords day, by needleſſe works, words, or thoughts about thy calling, or about thy recreation? Sixthly, hath not the ſtrict obſervance of the duties of that day been tedious unto thee, ſaying in thine heart, *When will the day be gone?* If in any of theſe thou haſt tranſgreſſed, then haſt thou broken this Commandment, *Remember that thou keep holy the Sabbath-day.*

Sect. 6.

Sins againſt the fifth Commandment.

IT is the fifth Commandment, *Honour thy Father and thy Mother.*] For the duties here required,

they are either in { Family. / Common-weal. / Church.

Firſt, for the Family: Say, if thou art an husband; 1. Haſt thou ever loved thy wife, *and dealt with her according to knowledge, giving honour to her as to the weaker veſſel, and as being heirs together of the grace of life, that your prayers were not hindred?* If thou art a wife: 2. *Haſt thou ſubmitted to thine own husband, as unto the Lord in every thing?* 3. *Haſt thou put on the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price?* If thou art a parent: 4. *Haſt thou brought up thy children in the nurture and admonition of the Lord?* 5. *Haſt thou corrected them, yet not provoked them by immoderate correction?* 6. *Haſt thou provided for them* in their callings, or outward eſtates? If thou art a childe: 7. *Haſt thou obeyed thy parents, and received correction with ſubmiſſion and reverence?* 8. *Haſt thou relieved them in their wants? Haſt thou obſerved their inſtructions, and covered their infirmities?* If thou art a Maſter: 10. Haſt thou entertained *Gods ſervants, and given unto thy ſervant that which is juſt and equal?* If thou art a ſervant: 11. *Haſt thou been obedient to thy Maſter according to the fleſh, with fear and trembling, in ſingleneſſe of heart, as unto Chriſt? Not anſwering again, not purloining, but ſhewing all good fidelity?*

Secondly, for the Common-weal; if thou art a Magiſtrate: 12. Haſt thou *executed* juſt lawes? 13. Haſt thou reformed others abuſes, *according to the power that is in thee?* If thou art a Subject: 14. Haſt thou obeyed the higher powers in all juſt commands? 15. Haſt thou been *ſubject unto them, not only for wrath, but alſo for conſcience ſake?*

Thirdly, for the Church; If thou art a Miniſter; 16. Haſt thou *taught in ſeaſon, and out of ſeaſon?* 17. Hath *thy light ſhined before men, that they might ſee thy good works?* If thou art an hearer: 18. Haſt thou *communicated to them that teach thee in all good things?* 19. Haſt thou *obeyed them, and prayed for them, and loved them, and followed them, conſidering the end of their converſation?*

Or for the ſins here forbidden.

And firſt, for the Family: Say, if thou art an husband: 1. Haſt thou not ſometimes abuſed thy wife, or ſmitten her, or injured her, in thought, word, or deed? If thou art a wife: 2. Haſt thou not been waſteful, or froward, or idle? If thou art a parent: 3. Haſt thou not been careleſs, eſpecially of thy childrens ſouls? If thou art a child: 4. Haſt thou not *deſpiſed thy fathers or mothers inſtructions?* 5. Haſt thou not mocked *them, or deſpiſed them, or, curſed them, or ſmitten them, or ſhamed them,* or grieved them? If thou art a maſter: 6. Haſt thou not governed thy family negligently? 7. Haſt thou not withheld that which is juſt and equal in diet, wages, encouragement? If thou art a ſervant: 8. Haſt thou not been idle, and ſlothful? 9. Haſt thou not ſerved grudgingly, and not from the heart?

Secondly, for the Common-weal: if thou art a Magiſtrate: 10. Haſt thou not been

as a Lion, or *a Bear, roaring and ranging over the poor people?* 11. *Haſt thou not decreed unrighteous decrees? reſpecting the perſons of the poor, or honouring the perſons of the mighty?* If thou art a Subject: 12. Haſt thou not reviled *the gods, or curſed the Ruler of thy people?* 13. Haſt thou not *diſobeyed the higher powers, or not denyed tribute, or cuſtom, or honour, or fear to whom they are due?*

Thirdly, for the Church: if thou art a Miniſter: 14. Haſt thou not been *prophane and wicked in thy life and converſation?* 15. *Haſt thou not run before thou waſt ſent?* or being ſent, haſt thou not been *negligent in the gift that is in thee?* 16. Haſt thou not *propheſied in Baal, and cauſed Gods people to erre?* 17. Haſt thou not *committed ſimony*, or ſought *indirectly* for the fleece, not regarding reſpectively the *flock?* 18. Haſt thou not ſtrengthened *the hands of evil doers*, in preaching peace to wicked men? 19. Haſt thou *not given heed to fables* (or to ſome *unprofitable matter*) *rather than a godly edifying* which is *in faith?* If thou art an Hearer: 20. Haſt thou not reſiſted the Miniſter, and the Word preached by him? Whatſoever thou art, *husband, or wife, or parent, or childe, or maſter, or ſervant, or Magiſtrate, or Subject, or Miniſter, or hearer*, if in any of theſe thou haſt tranſgreſſed, then haſt thou broke this Commandment, *Honour thy father and thy mother.*

Prov. Eſa Levi Exod Rom.

Jerem. 1 Tim. Jerem.

Jerem. 1 Tim.

Gal. Heb.

Sect. 7.

Sins againſt the ſixth Commandment.

IT is the the ſixth Commandment, *Thou ſhalt do no murder.*

Gen.

For the duties here required.

Say: Haſt thou ever deſired and ſtudied by all meanes lawful, to preſerve thine own perſon, and the perſon of thy neighbour?

Or for the ſins here forbidden.

Say: 1. Haſt thou not ſometimes envied others for their *wealth*, or for their *gifts*, or for their *reſpects* with others? 2. Haſt thou not offended others in geſtures, *gnaſhing on them with thy teeth, or ſharpening thine eyes on them?* 3. Haſt thou not offended others in words, by cenſuring, or *reviling*, or *rendring evil for evil*, or *railing for railing?* 4. Haſt thou not offended others in deeds, *plotting againſt the juſt*, or doing evil to any man? 5. Haſt thou not been angry with thy brother without cauſe, or continued long in anger, *keeping thy wrath* (as it were) *for ever?* 6. Haſt thou not *rejoyced at others fall*, or *wiſhed a curſe to their ſouls?* 7. Haſt thou not done evil to thy ſelfe, by inordinate freting, or grieving, or drinking, or ſurfetting, or ſaying in thy paſſions, *Would God I were dead?* 8. Haſt thou not been *a ſower of diſcord*, or ſome way or other, a juſt occaſion of the diſcomfort, or of the death of thy neighbour? If in any of theſe thou haſt tranſgreſſed, thou haſt then broken this Commandment, *Thou ſhalt do no murther.*

Numb. Gen. Job Pſal. Numb. Amos Prov. Jon. Numb. Prov.

Sect. 8.

Sins againſt the ſeventh Commandment.

IT is the ſeventh Commandment, *Thou ſhalt not commit adultery.*

For the duties here required.

Say: Haſt thou ever kept thy ſelf pure in ſoul and body, both towards thy ſelf and others?

Or for the ſins here forbiden.

Say: Haſt thou not ſometimes been defiled with buggery, Sodomitry, inceſt, whoredom, adultery, Polygamy, ſelf-pollution, or with changing *the naturall uſe into that which is againſt nature?* 2. Haſt thou not offended in the occaſions of uncleanneſſe, as in idleneſſe, gluttony, drunkenneſſe, wanton company, whoriſh attire, or perfumes? 3. Haſt thou not ſinned in thy ſenſes, or geſtures, or words, by *filthy communication, provoking*

Rom.

proceeding out of thy mouth? 4. Hast thou not harboured in thy heart burning lusts, *impure thoughts, inordinate affections?* 5. Hast thou not behaved thy self immodestly, unsoberly, or shamelesly abusing *thy body*, or using some manner of dalliance and wantonnesse? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt commit adultery.*

Sect. 9.

Sins against the eighth Commandment.

IT is the eighth Commandment, *Thou shalt not steal.*

For the duties here required.

Say: Hast thou ever, by all good means, furthered the outward estate of thy self and of thy neighbour?

Or for the sins here forbiden.

Say: First, hast thou not sometimes got thy living by an unlawful calling? Secondly, hast thou not impoverisht thy self by idlenesse, luxurious or unnecessary expences? Thirdly, hast thou not withheld from thy self, or others, that which should have been expended? Fourthly, hast thou not gotten, or kept thy neighbours goods by falshood or force, and made no restitution? Fifthly, hast thou not stollen by usury, or oppression, or fraud in buying or selling? an abomination unto the Lord! Sixthly, hast thou not *robbed God of his tithes and offerings* by sactiledge or simony? Seventhly, hast thou not some way or other impaired thy neighbours state? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not steal.*

Sect. 10.

Sins against the ninth Commandment.

IT is the ninth Commandment, *Thou shalt not bear false witnesse.*

For the duties here required.

Say: Hast thou ever by all means sought to maintain thy own and thy neighbours good name, according to truth and a good conscience?

Or for the sins here forbidden.

Say: First, hast thou not sometimes loved (or made) *a lie?* Secondly, hast thou not *raised a false report, to the defaming of many?* Thirdly, hast thou not *censured or judged others, yet never considered the beam that is in thine own eye?* Fourthly, hast thou not flattered thy self and others, *saying unto the wicked, Thou art righteous?* Fifthly, hast thou not condemned some without witnesse, or forborn to witnesse for others when thou knewest the truth? Sixthly, hast thou not been uncharitably suspicious, or *a despiser of thy neighbours.* Seventhly, hast thou not told a lie, whether jestingly, or officiously, or perniciously? If in any of these thou hast transgressed, then hast thou broke this Commandment, *Thou shalt not bear false witnesse.*

Sect. 11.

Sins against the last Commandment.

IT is the last Commandment, *That shalt not covet.*

For the duties here required.

Say, First, hast thou ever been truly contented with thy own outward condition? Secondly, hast thou rejoyced at others good, and *loved thy neighbour as thy self?*

Or for the sins here forbidden.

Say, first, hast thou not sometimes conceived *evil thoughts in thy heart?* Secondly, hast thou not delighted in the inward contemplations of evil? Thirdly, hast thou not been full of discontent with thy own condition and state? Fourthly, hast thou not felt *another law of thy members warring against the law of thy mind?* Fifthly, hast thou not coveted after something or other that was thy neighbours, either with will, or by actual concupiscence? If in any of these thou hast transgressed, then hast thou broke this Commandment. *Thou shalt not covet.*

CHAP.

CHAP. III.

The ſecond means to get into the new birth.

AFter *examination*, (which may well ſerve thee for one dayes work or two) the next duty is *Confeſſion*. Now then take the Catalogue of thoſe ſins (or if thy awaked conſcience can tell thee of any other) which thou knoweſt thou haſt committed, and noted, either in this book, or in ſome other paper; and kneeling on thy knees, ſpread thy Catalogue before the Lord, I ſay, ſpread thy Catalogue before the Lord, as *Hezekiah did his letter*; there read thou ſeriouſly, and particularly, ſaying, *O Lord, I confeſſe I have committed this ſin, and the other ſin* [as they are before thee in order] *of all theſe ſins I am guilty, eſpecially of thoſe ſins wherein I delighted, my darlings, my minions, my boſom-ſins,* [take notice of them, and confeſſe them again] *of all theſe ſins I am guilty; And now, O Lord, ſtanding (as it were) at the bar of thy tribunal, I arraign my ſelf, and accuſe my ſelf, and judge my ſelf worthy of the utmoſt of thy wrath and indignation; for one ſin thou caſtedſt* Adam *out of Paradiſe, for one ſin thou caſtedſt the Angels out of heaven, for one ſin thou deſtroyedſt a world of men, and what then ſhall become of me, that have committed a world of ſins?* ——[Here pauſe a while, and meditate on thy unworthineſs,] *O that I ſhould be ſo fooliſh, ſo brutiſh, ſo mad to commit theſe ſins, theſe manifold ſins! O that by theſe ſins I ſhould break ſo holy a law, provoke ſo good and great a Majeſty! What ſhall I do, but remembring my evil wayes, even loath my ſelf in my own ſight (yea abhor my ſelf in duſt and aſhes) for my iniquities and my abominations? &c.* —— For concluſion, thou mayeſt imitate the Publican, who not daring to *lift up his eyes, ſmote his breſt*: ſo do thou, and ſigh, and ſay with him, *O God be merciful to me a ſinner.*

2 King. 19. 14.

Ezek. 36. 31.

Luke 18. 13.

CHAP. IV.

Sect. 1.

The third means to get into the new birth.

AFter *Confeſſion* (which may well ſerve thee for another dayes work) the next duty thou muſt labour for, is to ſeek for true ſorrow and mourning for thy ſins: Seek thou muſt, and never leave ſeeking, till thou feel thy heart melt within thee. To this purpoſe read ſome Tracts of death, of judgement, of hell, of Chriſts paſſion, of the joyes of heaven: Laſt of all (and I take it beſt of all) reſolve to *ſet every day ſome time a part to beg it of the Lord:* When *Daniel* ſet himſelf to pray, the Lord came in to him, *Dan.* 9. 3. When *Peter* had gone apart to pray; and when *Paul* had prayed in the Temple, then the Lord came in to them, *Acts* 10. 6. and 22. 17. And why may not I bid thee pray, as well as *Peter* bid *Simon Magus*, yet *being in the gall of bitterneſſe, and bond of iniquity?* Acts 8. 22, 23. Reſolve then, and at the time appointed fall down on thy knees, ſpread thy Catalogue, confeſſe, accuſe, judge, condemn thy ſelf again; which done, beg, beg of the Lord to give thee that ſoft *heart* he promiſed, **Ezek.* 36. 26. *A new heart will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.* Say then to thy ſelf, *Is this the Lords promiſe? O Lord, perform it to my heart; take away my ſtony heart, give me an heart of fleſh, a new heart, a new ſpirit, &c.*——[Here make thine own prayer, be not careful of words, only let the words be the true voice of thy heart:] and the more to work ſoftening, thou mayeſt ſob, and ſigh, and beat thy breſt, above all thou muſt pray, and call, and cry with vehemency and fervency not to be uttered. When thou haſt done, if the Lord do not yet hear thee, pray again the next day, and the next day, yea put on this reſolution, that thou wilt never leave

* The promiſes of Jeremy. 31. 33. *Heb.* 8. 10. *Hoſe.* 2. 23. *Hoſ.* 14. 4. *Iſai.* 65. 4. are abſolute promiſes which are made not only to them that be for the preſent his people, but to them that for the preſent are not: which 1. Raiſeth up the ſoul of an helpleſſe ſinner to ſome hope (at leaſt) of mercy and help from the Lord. And 2. They ſerve to create, and draw out faith in Jeſus Chriſt in the promiſes; it is obſerved, that no conditional promiſe firſtly begets faith; for he that is under a condition, is preſuppoſed to have faith; in the firſt place therefore look on the abſolute promiſes, *Ezek.* 36. 29.

praying

praying till the Lord hear thee in mercy, till he make thee to feel thy heart *melt* within thee, yea, (if it may be) till thou ſeeſt thy **tears trickling down thy cheeks*, becauſe of thy offences. The Lord will (perhaps) hear thee at the firſt time, or at the ſecond time; or if he do not, be not diſcouraged, God hath his times; *Moſes* ſmote the Rock at *Horeb* twice before it would yeild, *Numb.* 20. 11. and at laſt it ſent out abundant ſtreames of living waters; God ſpeaketh once and twice, and man perceiveth not; happy he who relenteth at laſt: give it not over, perſiſt thou, thy ſuit is juſt, and importunity will prevail; yea, I can ſay, *Thy deſire to ſorrow being reſolute, it is a degree of godly ſorrow it ſelf*, and no doubt the Lord will encreaſe it, if thou begg'ſt hard awhile.

Sect. 2. *The firſt reaſon for this ſorrow.*

THis muſt be done; Firſt, becauſe *without pangs no birth: The pangs of a penitent man are as the pangs of a woman:* Now as there can be no birth without pains of travel going before, ſo neither true repentance without ſome terrors of the law, and ſtraits of conſcience. *Ye have not received the ſpirit of bondage again to fear*, ſaith the Apoſtle to the *Romanes*; and what is that? but to ſhew us, they once did receive it; when? but in the very firſt preparation to converſion: then it was that the Spirit of God in the law did ſo bear witneſſe unto them of their *bondage*, that it made them to *fear*. And certainly thus it is with every man in his firſt converſion, his contrition muſt be compungent, and vehement, bruiſing, breaking, renting the heart, and feeling the throws (as a woman labouring of child) before there can be a *new birth*, or *the new creature* be brought forth.

Sect. 3. *The ſecond reaſon for this ſorrow.*

AGain, *without contrition no Chriſt*; therefore it was that God firſt opened the eyes of our firſt parents, to make them ſee, and be ſenſible of their ſin and miſery, *Gen.* 3. 7. before he promiſed Chriſt, verſ. 15. Therefore it was that *John Baptiſt* (ſaith *Chryſoſtome*) *firſt throughly frighted the minds of his hearers with the terror of judgment, and expectation of torment, and with the name of an axe, and their rejection, and entertainment of other children, and by doubling the puniſhment, to wit, of being hewn down, and caſt into the fire; and when he had thus every way tamed, and taken down their ſtubbornneſſe, then at length he makes mention of Chriſt. Why, then is Chriſt ſeaſonably revealed* (ſaith *Muſculus*) *when the hearts of men being ſoundly pierced by preaching repentance, are poſſeſſed with a deſire of his gracious righteouſneſſe.* Or if you will, hear *Calvin*, *To whom is Chriſt promiſed, but to them alone who are humbled and confounded with the ſenſe of their own ſins?* Certainly, the firſt thing that drawes to Chriſt, is to conſider our miſerable eſtate without him; No man will come to Chriſt except he be hungry; no man will take Chriſts yoke upon him, till he come to know and feel the weight of Satans yoke; to this end therefore muſt every man be broken with threats and ſcourges, and laſhes of conſcience, that ſo deſpairing of himſelf he may flie unto Chriſt.

Sect. 4. *The third reaſon for this ſorrow.*

AGain, *without hearty ſorrow, no ſpiritual comfort.* We muſt firſt be *humbled before the Lord*, and then he will lift us up. Chriſt indeed was anointed to preach good tidings, but to whom? *to the poor, to the broken-hearted, to the captives, to them that are bound, to the bruiſed.* Eſay 61. 11. God pours not the oil of his mercy ſave into a broken veſſel; God never comforts throughly, ſave where he finds humiliation and repentance for ſin. *The Word of God* (ſaith one) *hath three degrees of operation in the hearts of his choſen:* Firſt, *it falleth to mens ears as the ſound of many waters, a mighty, great, and confuſed ſound, and which commonly bringeth neither terror nor joy, but yet a wondering, and acknowledgement of a ſtrange force and more than humane power; thus is that which many felt, hearing Chriſt, when they were aſtoniſhed at his doctrine, as teaching with authority; what manner of doctrine is this? Never man ſpake like this man. The next effect is the voice of thunder, which bringeth not only wonder, but fear alſo; not only filleth the ears with ſound, and the heart with aſtoniſhment, but moreover ſhaketh and terrifieth the conſcience. The third effect is the ſound of harping, while the Word not onely raviſheth with admiration, and ſtriketh the Conſcience with terror, but alſo laſtly, filleth it with ſweet peace*

and

and joy. Now albeit the two first degrees may be without the last, yet none feel the last, who have not in some degree felt both the first. He saith true, *in some degree*, though commonly the deeper is the sense of misery, the sweeter is the sence of mercy. In our dead security *before conversion* (saith another) *God is fain to let the law, sin, conscience, Satan, a deep sense of our abominable and cursed state loose upon us, and to kindle the very fire of hell in our souls, that so we might be rouzed, and afterward more sweetly and soundly raised and refreshed; for after the most toilsome labour is the sweetest sleep, after the greatest tempest the stillest calmes; sanctified troubles and terrors establish the surest peace; and the shaking of these winds makes the trees of Gods* Eden *take the better rooting. Spiritually there is never a perfect calme but after a tempest; the winde, and earthquake, and fire make way for the soft voice.*

Bolton's instructions for afflicted consciences.

1 Kings 19

CHAP. V.

Sect. 1. *The means to be delivered out of the pangs of the new birth.*

AND now if (by God's blessing) thou feelest this sorrow and *melting of heart*, the next thing thou must do, is to seek for the remedy, which remedy consists of these ingredients: First, *A sight of Christ.* Secondly, *A desire after Christ.* Thirdly, *A relying on Christ.* Fourthly, *An obedience to Christ.* Fifthly, *A comfort in Christ sought for and obtained.* Thou wilt say, These ingredients are pearls indeed, but how should I obtain them? I answer, By application of the promises; and sith every ingredient hath its particular promises, I shall let thee see them in order, onely do thou apply them thy self; it is enough for the Physician to prepare the medicine, thy own body must receive it; so in this medicine it is, thou must apply it if thou wilt have souls health.—— Some may object, I dare not look to the promise, I cannot believe; if I could believe, then I could expect good from the promise.—— I answer, Thou shalt never believe upon these termes, thou must not first have faith, then go to the promise; but thou must first go to the promise, and from thence receive power to believe: *The dead* (saith Christ) *shall hear the voice of the Son of God, and they that hear it shall live,* Joh. 5. 25. it is spoken of the dead in sin; first, there is the voice of Christ to the soul, before there can be again an eccho of the soul to Christ; the Lord saith, *Come, soul,* and the soul saith, *I come Lord:* O then, go to the promise, and expect faith from thence; this is the rule, *I must not bring faith to the promise, but receive faith from it, and therefore there will I hang, and wait till the Lord please to work it.*

Sect. 2. *The promises procuring a sight of Christ.*

THE First step, or ingredient that brings comfort to thy heavie soul, is *the sight of Christ:* and to procure this *sight*, thou hast these promises.

Matth. 1. 21. *Thou shalt call his Name Jesus, for he shall save his people from their sins.*

Luke 2. 10, 11. *Behold, I bring you good tidings of great joy, that shall be to all people; that is, that unto you is born this day in the city of* David *a Saviour, which is Christ the Lord.*

John. 1. 29. *Behold, the Lamb of God which taketh away the sins of the world.*

John 3. 16. *God so loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have life everlasting.*

John 3. 17. *God sent not his Son into the world, that he should condemn the world, but that the world through him might be saved.*

Rom. 3. 25. *God hath set forth Christ Jesus to be a reconciliation through faith in his blood.*

1 Cor. 1. 30. *Christ Jesus of God is made unto us wisdom, and righteousnesse, and sanctification, and redemption.*

1 Tim. 1. 15. *This is a true saying, and by all means worthy to be received, that Christ Jesus came into the world to save sinners.*

Heb. 13. 12. *Jesus, that he might sanctifie the people with his own blood, suffered without the gate.*

1 John 2. 1, 2. *If any sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours onely, but also for the sins of the whole world.*

Rev. 5. 8. *Thou waſt killed, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.*

All theſe tell thee, that as thou art a ſinner, ſo thou haſt a Saviour; onely do thou apply them, and certainly they will help thee in the firſt ſtep, the firſt ingredient of this remedy to thy miſery, to wit, *the ſight of Chriſt.*

Sect. 3. *The promiſes procuring a deſire after Chriſt.*

THou mayeſt ſay, *I ſee Chriſt*, and *I ſee* that his perſon, and death, and blood-ſhed are precious and ſaving; but how may I make him mine? how may I know that he is my Saviour? I anſwer, Thou muſt *hunger & thirſt after him*; this *deſire* is the ſecond ſtep: and to provoke thee to this duty, conſider of theſe promiſes:

Eſay 55. 1. *Ho, every one that thirſteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money, and without price.*

Mat. 5. 6. *Bleſſed are they which hunger and thirſt after righteouſneſſe, for they ſhall be filled.*

John 7. 37. 38. *In the laſt day, that great day of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me and drink; he that believeth on me, as the Scripture hath ſaid, out of his belly ſhall flow rivers of living water.*

Rev. 21. 6. *I will give to him that is a thirſt, of the water of life freely.*

Rev. 22. 17. *Let him that is a thirſt come, and whoſoever will, let him take the water of life freely.*

Pſal. 63. 1. *O God thou art my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth greatly after thee, in a barren and dry land without water.*

Pſal. 145. 19. *He will fulfil the deſire of them that fear him.*

All theſe may provoke thee to thirſt after Chriſt, that moſt ſovereign, and ſoul-ſaving *fountain, opened to the houſe of* David, *and to the inhabitants of* Jeruſalem *for ſinne, and for uncleanneſſe*, Zach. 13. 1.

Sect. 4. *The promiſes procuring a relying on Chriſt.*

YEt thou mayeſt ſay, *I thirſt* indeed, but I dare not drink; *I deſire*, but I dare not come near, to *lay hold* on Chriſt: How ſo? *I am* (ſayeſt thou) *a moſt vile unworthy, wicked wretch, and my ſins are of a ſcarlet, crimſon die*: True it is, for thee to pretend part in Chriſt, wallowing yet in thy ſins; for thee to believe that Chriſt is thy righteouſneſſe, purpoſing yet to go on in the practice, or allowance of any one known ſin, it were a moſt curſed horrible preſumption indeed; but where all ſin is a burthen, every promiſe as a world of gold, and the heart ſincere for a *new* way, there a man may be bold: A man may? yes, he muſt; if thou groaneſt under ſin, if thou longeſt after Chriſt, apply theſe promiſes, and they will force thee to lay hold upon the Rock, to take Chriſt for thine own, to throw thy ſinful ſoul upon the bleeding wounds of Jeſus, and to caſt thy ſelf with confidence into the boſome of his love.

Firſt then, *Take notice* (ſaith a Modern) *that Jeſus Chriſt keeps open houſe for all hungry and thirſty ſouls.*

Rev. 22. 17. *Let him that is a thirſt come, and whoſoever will, let him take the water of life free.* Or if open houſe will not ſit without invitation, hear him call: —

Matth. 12. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt.* Or if invitation will not ſit without proclamation, hear him proclaim: ——

John 7. 37. *Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me and drink: he that believeth on me, out of his belly ſhall flow rivers of water.* Or leſt thou ſhouldeſt think thou muſt come to thy coſt, and bring ſomewhat in thy hand, hear how he doubles and trebles his cry to the contrary: ——

Iſai. 55. 1. *Ho, every one that thirſteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money, and without price.* And yet leſt thou ſay, I am ſo far from bringing any thing in my hand, that I bring a world of wickedneſſe in my heart, and my ſins I fear will hinder my acceptation; No (ſaith he again:) ——

Iſa. 55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts*, (and this is thy deſire, thy caſe) *and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* Or if all this will not do without a more

more solemn invitation, see then how the Lord of heaven sends forth his Ambassadours to move thee, and entreat thee to come in: ——

2 Cor. 5. 20. *Now then we are Ambassadours for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled unto God.* Or if he cannot wooe thee, so, he commands thee: ——

1 John 3. 23. *And this is the Commandment that we should believe on the Name of his Son Jesus Christ.* Or yet to drive thee to Christ, he not only commands, but threatens:—

Heb. 3. 18. *And to whom sware he that they should not enter into his rest, but to them that believed not.*

And what can he do more unto his Vineyard? First, (to bid thee welcom) he keeps open house. Secondly, he invites. Thirdly, he proclaims. Fourthly, he calls thee *sans-fee*, without money, or money-worth. Fifthly, he apologizeth. Sixthly, he sendeth. Seventhly, he commandeth. Eighthly, he threatneth. Hear what mine Author concludes from these premisses: *How cruel then is that man to his own wounded conscience, who in his extreame spiritual thirst will not be drawn by this eighth-fold merciful cord, to drink his fill of the fountain of the water of life, to cast himself with confidence and comfort into the arms of the Lord Jesus? ——Yea, how is it possible, but that all, or some of these, should bring in every broken heart to believe, and every one that is weary of his sins, to relie upon the Lord of life for everlasting welfare?*

Sect. 5. *The promises procuring obedience to Christ.*

AND yet thou mayest say, *I have cast my self on Christ*, is this all I must do? No, there is yet another step; he is not only to be thy Saviour, but thy husband; thou must love him, and serve him, and honour him, and obey him; thou must endeavour not only for pardon of sin, and salvation from hell, but for purity, new obedience, ability to do or suffer any thing for Christ. And to provoke thee to this duty, consider of these texts:

Jer. 31. 33. *But this shall be the Covenant that I will make with the house of Israel: After those dayes, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people.* See the same promise in *Heb.* 8. 10. *Heb.* 10. 16.

Matth. 7. 21. *Not every one that saith, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven.*

Matth. 11. 29. *Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall finde rest unto your souls.*

Matth. 16. 24. *If any man will follow me, let him take up his crosse and follow me.*

2 Cor. 5. 15. *He died for all, that they which live, should not henceforth live unto themselves, but unto him which dyed for them.*

2 Cor. 5. 17. *If any man be in Christ, let him be a new creature: old things are passed away; behold, all things are become new.*

1 John 1. 6. 7. *If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another: and the blood of Jesus Christ his Son cleanseth us from all sin.*

1 John 2. 5. 6. *He that keepeth his word, in him verily is the love of God perfected: Hereby know we that we are in him. He that saith, he abideth in him, ought himself also so to walk, even as he walked.*

1 John 3. 6. 9. *Whosoever abideth in him sinneth not.—Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.*

1 John 4. 24. *He that keepeth his Commandments, dwelleth in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.*

1 John 5. 18. *We know that whosoever is born of God, sinneth not: and he that is begotten of God, keepeth himself, and that wicked one toucheth him not.*

All these may invite thee to enter into the *holy path*, and to fight under Christs banner against the world, the flesh, and the Devil, unto thy lives end.

Sect. 6. *The promises procuring comfort in Christ.*

ONce more thou mayst say, *I have been truly humbled with the sense of sin, and sense of misery, and sorrow for sin; yea, I have seen, and thirsted, and relied, and purposed*

universal obedience to my Saviour, and yet no comfort comes: it may be ſo; but haſt thou praiſed God for this work of wonder, *the new birth* wrought in thee? If ſo, then is there another duty expected from thee, right precious and pleaſing unto God, and that is *waiting*: yet I could wiſh thee to addreſſe thy ſelf to theſe precious *promiſes*: ſettle thy ſoul on them with fixed meditation and fervent prayer, and where thou perceiveſt the *condition of the promiſes* to be by Gods grace formed in thee, thou mayeſt ſafely aſſure thy ſelf of ſo much favour as is expreſſly contained in the *promiſes*.

Levit. 26. 40, 41, 42, 44. *If they ſhall confeſſe their iniquity,——If their uncircumciſed hearts be humbled,——Then will I remember my Covenant,——that I might be their God, I am the Lord:* the condition is to confeſſe and be humbled; and this if thou doeſt, the Covenant is ſure, *the Lord is thy God.*

Job 33. 27, 28. *If any ſay, I have ſinned, and perverted that which is right, and it profited me not: he will deliver his ſoul from going into the pit, and his life ſhall ſee the light.* The condition is, *If any ſay, I have ſinned*, if thy heart ſay thus in ſincerity and truth, the promiſe is ſure, *God will deliver thy ſoul* from hell, and thou *ſhalt ſee the light of heaven.*

Pſal. 51. 17. *A broken and a contrite heart, O God, thou wilt not deſpiſe.* The condition is, *a broken and a contrite heart* for ſin; and if thy *heart* be thus, be ſure *God will not deſpiſe it.*

Prov. 28. 13. *Whoſoever confeſſeth and forſaketh his ſin, ſhall have mercy.* The condition is, to *confeſſe and forſake ſin:* and this if thou doeſt, as ſure as God is God, thou *ſhalt have mercy.*

Iſa. 57. 17. *I dwell in the high and holy place, with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.* The condition is, to be of *a contrite and humble ſpirit*; and if thou art thus, God is true who hath ſaid it, *he dwells in thee to revive thy ſpirit, and to revive thy heart.*

Iſa. 61. 1. *The Lord hath anointed me to preach good tidings unto the meek: he hath ſent me to bind up the broken-hearted.* The condition is, to be *meek and broken-hearted*; & if this be thy caſe, then *good tydings* belong to thee, and Chriſt is ſent *to binde up thy broken heart* in the bundle of peace.

Jerem. 31. 19, 20. *Surely, after that I was turned, I repented* (ſaith *Ephraim*) *and after that I was inſtructed, I ſmote upon my thigh, I was aſhamed; yea, even confounded, becauſe I did bear the reproach of my youth.*——*Therefore* (ſaith God) *my bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord.* The condition is to *repent*, to be *aſhamed, confounded for ſin*, and if thy caſe be like *Ephraims*, God is the ſame to thee, *his bowels yearn for thee, he will ſurely have mercy on thee.*

Matth. 5. 6. *Bleſſed are they which hunger and thirſt after righteouſneſſe.* The condition is, to *hunger and thirſt after the righteouſneſſe* of Chriſt; and this if thou doeſt, then art thou *bleſſed* from the mouth of our Saviour.

Matth. 11. 28. *Come unto me all ye that labour, and are heavy-laden, and I will give you reſt.* The condition is to *come to Chriſt*, and if this thou wilt, Gods Word is ſure, thou ſhalt have *reſt* ſpiritual and eternal.

Rev. 21. 6. *I will give unto him that is athirſt, of the water of life freely.* The condition is to thirſt after the heavenly ſtreams of Gods favour, and Chriſts ſovereign blood; and this if thou doeſt, then haſt thou part *in the fountaine of the water of life, that proceeds out of the throne of God, and of the Lamb*, Revel. 22. 1.

All theſe are ſo full of comfort, that if thou but cruſh them with the hand of faith, they cannot but yield ſome juyce of ſweetneſſe to thy afflicted ſoul.——O alas! (ſay ſome) I have done what I may, and yet no comfort comes: ſweet ſoul, be not diſcouraged, but be the more humbled; in this caſe thou muſt fall down with *Mary*, and lye ſtill waſhing the feet of Chriſt with thy teares; and then look up again, view again and again theſe promiſes of Chriſt, it may be he will even now, or before long take thee up in his arms, and *kiſſe thee with the kiſſes of his mouth.*

Sect. 7. *The means to apply the ſaid promiſes.*

I Said before, it was enough for me to prepare the medicine, it is thou muſt apply it; yet if thou feeleſt a backwardneſſe to perform thy part, I ſhall tell thee of ſome *means* to incite thee, and help thee onward to the performance of this duty.

Take then the promiſes, and carry them (as thou didſt the Catalogue of thy ſins) into the preſence of the Lord; and, fall down on thy knees, beſeech God for thy Saviours

viours ſake to encline thine heart to believe thoſe *promiſes*. If thou haſt the repulſe, *pray again and again*, yea, reſolve never to make prayer, but to uſe this petition, *that the Lord would pleaſe to let thee have ſome feeling of the life of thoſe promiſes*. Some ſoul may object, I have no heart or ſpirit to pray: yet uſe thy endeavour, and in thy endeavours God may come in; and whenſoever thou feeleſt any of them to be *ſpirit* and *life* to thee, whenſoever thou feeleſt (by a certain taſte) *the joyes of the holy Ghoſt* to fall upon thee; O happy man that ever thou waſt born! then art thou (to thy own knowledge) *new born* indeed: then haſt thou (without doubt) done this moſt glorious exerciſe of paſſing through *the new birth*, and then haſt thou cauſe (as thou canſt not chuſe) to ſing and praiſe God day and night world without end: So true is that of Chriſt, *Bleſſed are they that mourn, for they ſhall be comforted*. Amen. Matth 5. 4

Sect. 8. *The Concluſion.*

HEre is an end, and to you to whom I have dedicated this work, my Concluſion is this: The year hath now run his round ſince I firſt came amongſt you, and how the Lord hath wrought by me, you your ſelves know beſt: for my part, if I did but know one poor ſoul amongſt you truly converted by ſuch a weak unworthy inſtrument, I would ever think my ſelf moſt happy in that ſoul, and richly payed for my pains. I know it, neither *Paul*, nor *Apollo* can do this except God give the increaſe: howſoever, I muſt tell you, with *Paul*, my deſires have have been this way I have ſince my coming *travelled of you, and travelled again, that Chriſt might be formed in you*. And what's the iſſue? once could the Lord ſay, *Shall I bring to the birth, and not cauſe to bring forth?* and (to joyn iſſue with you) have I travelled of you in birth, and not one of you brought forth? The Lord forbid. I confeſſe (beloved) I have received from you many kindneſſes of love; now, for the Lords ſake do me this one kindneſſe more; give me at leaſt one ſoul among you, that I may give it unto God: O what a kindneſs would you then do me! not all the wealth in your Town, nor all the increaſe of your ſtate, nor all you have, or ever ſhall have, would do me ſo much good in the day of my Lord Jeſus, as this one boon I ask: then could I ſay, *Lord, I have not loſt the fruits of my labour in this Town, ſee here the ſoul now ſhining in glory which I converted by thy power; ſee here the ſoul of ſuch a one, and ſuch a one which through thy grace and my miniſtery were converted unto thee*. If this were thus, why then (beloved) you would bleſſe me for ever, and I ſhould bleſs you for ever, and we ſhould all bleſs God for ever, for this ſo gracious and ſo bleſſed a work. *Now the Lord of his goodneſſe give you a ſight of your ſins, and a true ſorrow for ſin; and if not afore now, yet now, this day, the Lord this day ſet his print, and ſeal upon you.* Gal. 4. 19 Iſa. 66. 9

The time draws on, and I have but a minute, a little time to ſpeak to you; for a farewel then, let theſe laſt words take a deeper impreſſion in your hearts: if you would do all I would have you do, I could wiſh no more, but that to this *humiliation or repentance*, you would adde *charity or love*: the firſt you owe to *God*, and the ſecond to your *neighbour*: by the firſt you might become new creatures, by the ſecond true Chriſtians, like them in the Churches infancy, *of one mind, one heart, and one ſoul*; ſure it is not poſſible that we ſhould have *for giveneſſe of ſins*, but that we muſt be of the *communion of Saints*. A thouſand pities it is to hear of the many factions in our Church, and Kingdomes, and Towns, and Families; *O pray for the peace of* Jeruſalem, *they ſhall proſper that love it*; and let us pray (as need we have too) for our own peace one with another: You cannot come to a Communion, but you hear this leſſon in the invitation, *You that do truly, and earneſtly repent you of your ſins, and be in love and charity with your neighbours, &c.* Here's both *repentance to God*, and *Charity* (nay more than charity, as we uſe the word commonly) even *love of your neighbours*. For my part, I wiſh that my very heart-blood could cement *the diviſions of Reuben* (for which are *great thoughts of heart*) in this Town, in this Church, in theſe Kingdoms. I will ſay no more, but conclude with thoſe words of the Apoſtle, *Finally, brethren, fare ye well: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace be with you for ever and ever.* Judg. 5. 15 2 Cor. 13. 11

FINIS.

BIBLIOTECA NAZIONALE

THE DOCTRINE AND DIRECTIONS,

But more especially,

The PRACTICE and BEHAVIOUR of a Man in the act of the

NEW BIRTH:

A

TREATISE

By way of

APPENDIX

to the former.

By *ISAAC AMBROSE*, Minister of Christ at *Preston*, in *Amounderness* in *Lancashire.*

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APPENDIX

TO A

TREATISE

OF A

NEW BIRTH:

OR, THE

PRACTICE and BEHAVIOUR

OF

DIRECTIONS

AND

DOCTRINE

THE

AN

APPENDIX

Containing both the Doctrine and Directions,
but more eſpecially the Practice and Behaviour
of a man in the act of

The new Birth.

The occaſion of this TREATISE.

HItherto I have given the *Doctrine* and *application* of the ſoul-ſaving *New-Birth*; but ſome there are whoſe hearts are ſo ſteely, that all this cannot work upon them: If any ſuch deſire yet any more (and deſire they muſt, or there is no remedy for them) I have for their help in the *practice*, brought a *Practitioner* afore them. It was *Ceſars* great praiſe, that he bade his Souldiers ſtill, *Come*; and if men had but many *Ceſars* or Leaders in theſe practical points, I ſuppoſe there would be more followers. A plain *Doctrine* may win ſome, and a particular *Direction* may win more, but a good *Example* wins moſt. Howſoever then, concerning the *new-Birth*, I have delivered the *Doctrine* in the *Sermons*, and *Directions* in the *Appendix*; yet one thing is wanting, which may help more than either, to wit, the *Practice* of ſome Saint in this *one neceſſary thing*: And what Saint? what man that hath writ more on this ſubject, than *T. Hooker*? It was ſaid, of bleſſed M. *Bolton*, That *for himſelf, he could profeſs to his comfort on his Deaths-bed, That he never taught any godly point, but he firſt wrought it on his own heart*; the ſame, do I more than probably think, was the *practice of this man*. Now therefore I thought fit, not only to contract his Books in this Appendix (which ſome without his privity have unskilfully put out) but alſo, and that more eſpecially, to ſet afore you (whoſoever you are) thoſe prime, powerful, pathetical expreſſions of his Soul-pangs in the *New-Birth* as matter for your imitation: Theſe expreſſions indeed are they I moſt eſpecially aim at, which if you obſerve, are alwayes delivered in the firſt perſon (I,) and I verily believe they were not feigned, but feeling from his own heart and ſoul. What needs more? if either *Doctrine* in the firſt part, or *Direction* in the ſecond part, or *Practice* in the third part of the Book (which conſiſts moſt of *Practice*) can work on your ſouls, I hope ſome of theſe, or all of theſe, will help you on in the way from Corruption to Chriſtianity, and from the ſtate of Nature into the Kingdom of Grace.

Mr. Boltons funeral Sermon by M. Eſtwick.

CHAP. I.

The Souls Preparation.

BEfore the ſoul can ſhare in *Chriſts* Merits (*to ſpeak in the* * *Authors ſtile or language, without any alteration*) two things are required.

* Mr. T. *Hooker* in his ſeveral treatiſes of the

{1. A preparation to receive and entertain *Christ*.
{2. An implantation of the Soul into *Christ*.

That there must be a *Preparation*, is the first ground we lay; and herein observe we,

The {Matter / Manner / Meanes} of this Preparation.

1. For *Matter*: The soul of a sinner must be prepared for *Christ*, before he can entertain him. When Kings go to any place, they send (to make readinesse) their Harbengers afore them; if *Christ* (the King of Saints) come into a soul, there must be a *Preparation* before he enter: and good Reason, he is not a meer man, an ordinary person, but a King, a King of Glory. *David* in this case could call upon his soul, (so we may expound his Gates and Doors) *Lift up your heads, O ye gates, and be ye lift up, ye everlasting Doors, and the King of Glory shall come in*; as who should say, be enlarged, *Love, Joy, Hope*; set open, give way, for the Lord is coming: *But who is the Lord? it is the Lord of Host, the Lord strong and mighty, the Lord mighty in Battel*: And with that he knocks again, *Lift up your heads, O ye gates, and be ye lift up, ye everlasting Doors, and the King of Glory shall come in*; as if he should say, What shall the Lord knock? shall the King of Glory stand? open suddenly, and make all *preparation*.

2. The *Manner* of this *Preparation* consists in these three passages: First, the soul breaks that league which formerly it hath had with Corruptions, and reserves it selfe for Christ: And secondly, the soul is most willing to give way to Christ Jesus, and to let him overthrow whatsoever shall oppose him: Thirdly, the Soul is content that God should rule all, not only the eye, or hand, or tongue, or heart but the whole man; it opens all the *Gates*, and desires Christ to come, and take all the *Keys* of the house upon him.

3. The *Means* of this *Preparation* is the powerful Ministery, which God hath appointed for this work; and it is discovered in three particulars: First, in a particular Application of the Truth to the souls of men with courage. Secondly, in a confirmation of the Truth by soundnesse of Argument, and plain evidence of Scriptures. Thirdly, in a kinde of Spiritual heat in the heart and affections of the Minister, answerable to that which he communicates to the people. And this powerful Ministery works on the soul, 1. By discovering what is in a mans heart, so that the soul seeth that it never saw before, and so is driven to a stand. 2. By driving the soul into an awe of sinne, so that it dares not now meddle with sinne, as formerly it hath done.

Use. If any soul that hath enjoyed these *Means* any while, is not yet fitted and *prepared*, it is a fearful suspicion, that God will never confer any good to that soul: Go home then, (if there be any such) and reason with your own souls, and plead with your own hearts, saying, *Lord, why not yet am I humbled and prepared? will exhortations never prevaile with me? will Terrors and Reproofs never break my heart into pieces? I have heard Sermons that would have shaken the very stones I trod on, that would have moved the very seat I sate on; the very fire of hell hath flashed in my face; I have seen even the plagues of Hell, and if any thing can do me any good, why not then those Exhortations, Instructions, Admonitions and Reproofs that I have often had? I have had as powerful means as may be, which never yet did me good.* The Lord be merciful to such a poor soul; the Lord turn the heart of such a poor sinner, that he may lay hold on mercy in due time.

CHAP. II.

Sect. 1. *The general Circumstances of Preparation on Gods part.*

But for a further distribution, which shall be our method: In this *Preparation* two Things are considerable;

The {General circumstances. / Substantial parts.

The general circumstances are twofold, some on {Gods part. / Mans part.

On

On Gods part they are these
1. The offer of Christ and Grace.
2. The condition of this offer.
3. The easinesse of this condition.

On Mans part, two things are considerable:
1. That corruption doth oppose this Grace.
2. That God will remove this corruption.

The first general circumstance of the souls *Preparation*, is on Gods part; wherein is *The offer of Christ Jesus*, *The condition of this offer*, and *The easinesse of this condition*; we may have all in this one comparison: As with a Malefactor convicted of High Treason, for plotting some wicked practice against his Prince, if (after the discovery of all passages) the King make a Proclamation, That upon the surceasing of his Enterprises, he shall be pardoned; nay, if the King shall continue to send Message after Message, secretly to tell him; that would he yet lay down his arms and take a pardon, he shall freely be remitted, and graciously accepted into favour again: if this Traitor now should rather fling away his Pardon than his Weapons; then should the King raise an Army and overcome him, and take him, and execute him without any pity or mercy, I appeal to your own Consciences, is he not justly rewarded? What will the world say? He had a fair offer of Pardon, and the King sent Messenger after Messenger unto him; seeing therefore he refused and neglected such offers, it is pity but condemnation should befall him: thus would all say. Why, this is the condition of every poor soul under heaven; we are all Rebels and Traitors; by our Oathes and Blasphemies, we set our mouth against heaven; and yet after all our pride, and stubbornesse, and loosenesse, and prophanesse, and contempt of Gods Word and Ordinances, the Lord is pleased to proclaim Mercy still to every one that will receive it: *All you that have dishonoured my Name, All you that have prophaned my Sabbaths, and contemned my Ordinances, All you cursed wretches, Come; Come who will, and take Pardon*; therein is the *Offer*: Onely let them lay aside all their weapons; therein is the *Conditions*, and then have Christ for the taking; therein is the *Easinesse* of the condition.

Blessed God, (may every soul say) *if I will not do this for Christ, I will do nothing: had the Lord required a great matter of me to have attained salvation; had he required thousands of Rams, and Ten thousand rivers of Oile; had he required the first-born of my body for the sins of my soul; had he required me to have kneeled and prayed until mine eyes had failed, until my hands had been wearied, untill my tongue had been hoarse, and until my heart had fainted, one drop of mercy at the last gasp would have quit all this cost: But what goodnesse is this, that the Lord should require nothing of me, but to lay down my weapons, and to receive Christ offered?* Lo, the Lord this day hath sent from heaven, and offered Salvation unto you sons of men; the Lord Jesus is become a suitor to you, and I am Christs spokesman, to speak a good word for him: O that we may have our errand from you! O *that there were such an heart in my people* (saith God) *to fear me, and keep my Commandments always*! Shall the Lord and his Messengers thus wooe and intreat? and will any yet stand out against God, and say, *I will none of Christ, I will try it out to the last*? O then, if the great God of heaven and earth shall come with Ten thousand thousand of Judgements, and execute them upon that man; If he shall bring a whole Legion of Devils, *and* say, *Take him, Devils, and torment him Devils in Hell for ever; Because he would not have mercy when it was offered, he shall not have mercy; because he would not have salvation when it was tendred, let him be contemned*: If God should thus deal with that man, the Lord should be just in so doing, and he justly miserable. Deut. 5. 29.

Sect. 2. *The general Circumstances of Preparation on Mans part.*

THe second general circumstance of the souls *Preparation*, is on Mans part; and herein is observable,

1. That Corruption opposeth Grace.
2. That God will remove this Corruption.

First, the first is clear, 1 Cor. 2, 14. *The natural man receiveth not the things of the Spirit of God, neither can he know them*; and, *Acts 7. 51. Ye stiffe-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye.* Give us a man in the state of Nature, and though all the Ministers under heaven 1 Cor. 2. 14. Acts 7. 51.

ſhould preach mercy unto him; though all the Angels in heaven ſhould exhort and intreat him; though all glory and happineſſe were laid before him, and he were wiſhed only to believe and take it, and it ſhould be his for ever; yet in his natural condition he could have no power to receive ſo bleſſed an offer: however, this hinders not but he is to wait upon God in the means. And then——

Secondly, God may remove this Corruption, which he himſelf cannot do: Herein obſerve we

The { Authour / Time } of this Grace.

First, The Authour is God: *I will take away their ſtony heart*, (ſaith God) *and give them an heart of fleſh*; I will remove that ſturdy heart which is in them, and will give them a frameable, teachable heart, which ſhall ply, and yield to whatſoever I ſhall teach them: The taking away of the indiſpoſition of the ſoul to any duty, and the fitting, framing and diſpoſing of a ſoul to perform any ſpiritual ſervice, is the alone work of God.

Use 1. Quiet then thy ſoul, and content thy heart; thou mayeſt ſay, *I have an hard heart within, and it will receive no good from without, the Word prevails not, the Sacraments have no power over me; all the means, and coſt, and charges that God hath beſtowed upon me is loſt, and my heart is not yet humbled, my corruptions are not yet weakened:* But in this be thou comforted, though means cannot do it, which God uſeth at his pleaſure, yet the Lord can do it; there is nothing difficult to him that hath *hardneſſe it ſelf* at command.

Use 2. Be then Exhorted, you that have ſtony hearts, to have recourſe unto this great God of Heaven. Should a Phyſician ſet up a Bill, That he would cure all that are troubled with the Stone in the Reins, and that we ſhould hear of many healed by him, this would ſtir up all to repair to him, that laboured of this Diſeaſe. Why, the Lord this day hath ſet up a Bill, That he will cure all ſtony hearts that will but come to him, and all the children of God have found the proof hereof, to the comfort of their ſouls. You wives therefore, that have husbands with ſtony hearts, and you parents, that have children with ſtony hearts, tell them, You have heard this day of a Phyſician that will cure them, and exhort them to repair unto him.

Secondly, the Time of this Grace, is either

in regard of the { *Means.* / *Men.* }

1. In regard of the *Means*; and that is when the ſons of men have the Goſpel ſhining in their faces; if ever God work upon their hearts, it will be then.

Use 1. This ſhould teach us how thankful we ought to be unto the Lord, that enjoy theſe liberties in the Land of the living; That a man was born in ſuch a time, in the laſt Age of the World, in ſuch a place, in this Kingdom, wherein the way of life and ſalvation is ſo fully, ſo plainly, and ſo powerfully made known, that the Sun of the Goſpel ſhines full in his face, and is not yet ſet: O how thankful ſhould he be!

Use 2. And for thoſe that neglect the *Means* of their Salvation, how ſhould we pity them? Me thinks I ſee a poor creature, that ſlighted mercy and ſalvation when it was offered him; me thinks I ſee that ſoul lying upon his deaths-bed, light is departing from his eyes, and his ſoul is departing from his body; O the name of a *Miniſter*, of a *Church*, they are as Bills of Indictments againſt the Soul of this man; me thinks I hear ſuch a man ſay at his laſt gaſp, *The day is gone, the gate is ſhut, and now it is too late to enter:* And thus the ſoul departs from his body, the body to the grave, and the ſoul to hell; O what bitter lamentations will that ſoul make in hell, *O the golden time that I have ſeen, and not regarded! O the gracious opportunities of Salvation that my eyes have beheld, and yet I neglected! O the mercy, and grace, and goodneſſe of God, that have been offered unto me! All theſe I have contemned, and trampled under my feet, and therefore now muſt I be tormented with the Devil and his Angels, from everlaſting to everlaſting.* Now the Lord give us hearts to take notice of theſe things. If I were now breathing out my laſt breath, I would breath out this Legacy to all ſurviving Chriſtians, *This is the accepted time, this is the day of Salvation.* Do you hear? This day is Grace offered, and if any here would entertain it, O what comfort might he have! *I was never humbled afore* (might he ſay) *but this day was I humbled; I could never before receive mercy, but this day have I received it; O this was a good day to me, now bleſſed am I for ever.*

2. In regard of men, on whom God works; that is to ſay, on ſome in their tender age, one ſome in their ripe age, on ſome in their old age; But however the Lord doth at

ſeveral times convert ſeveral of his ſervants, yet moſt, and moſt uſually before their old age; and that ſome Interpreters wittily obſerve out of the Parable of the Vineyard, *Mat.* 20. 3, 4, 5. *The Maſter of the Vineyard* (ſaith the Text) *went out at the third, ſixth and nineth hour, and ſaw ſome ſtanding idle, and he ſent them into his Vineyard:* He went then (ſay Interpreters) on purpoſe to ſee, and hire, and to ſend in labourers to work in this Vineyard; but he went out at the *eleventh hour*, not to hire any, he expected not then to have ſeen any idle; he went out upon ſome other occaſion, and therefore ſeeing them ſtanding, he wondered at it, ſaying, *Why ſtand ye here all the day idle?* as if he ſhould ſay, No man will hire you now, it is but an hour to night, and therefore rather a time to leave working, then to begin to work. Mat. 20.3,4,5.

O let this provoke us, that while the flower is in prime, we would uſe all *means* for our good; let us now in the heat and ſummer of our dayes, improve our ſelves in good works, that ſo when the harveſt comes, we may be gathered into Gods Barn: O, would we be exhorted to take the beſt time and opportunity of ſalvation, then might we receive the fruits of our labours, the ſalvation of our ſouls. *Uſe.*

CHAP. III.

The ſubſtantial parts of Preparation on Gods part; or his diſpenſations of his work on the Soul.

HItherto of the *general Circumſtances* of the ſouls *preparing* for Chriſt. Now the *Subſtantial parts* of this *Preparation* are generally two:

The { Diſpenſation of Gods work on the ſoul.
Diſpoſition of the ſoul by Gods work.

The diſpenſation of Gods work diſcovers it ſelf in drawing the ſoul { From ſinne. To himſelf.

But becauſe theſe two are made up by one action and motion, we ſhall therefore handle them together: and the ſumme is this, that *God by an holy kind of violence (which is called Drawing, John 6. 44.) doth pluck the ſoul from thoſe ſins that harbour in it unto himſelf:* wherein we may conſider two things; John 6. 44.

{ 1. What the nature of this drawing is.
2. The means whereby God draws.

Firſt, for the *nature* of this *drawing*, it is of a double kind:

1. There is a *Moral drawing*, when by Reaſons propounded, and good things offered to the Underſtanding and Will, a man comes thereby to have his mind enlightned, and his will moved to embrace things offered: Thus was it with *Paul*, when he was *conſtrained by Lydia to abide in her houſe*, Acts 16. 15. 2. There is a *Phyſical drawing*, when the Lord is pleaſed to put a new power into the ſoul of a ſinner, and withal to carry the will to the object propounded, that it may embrace it; when the Lord not onely offers good things to the ſoul, but enables the ſoul to lay hold upon the things offered: And thus the Lord *drawes* a ſinner from ſin unto himſelf. Acts 16. 15.

Secondly, for the *means* whereby he draws, they are theſe four:

Firſt, the Lord lets in a light into the ſoul of a poor ſinner, and diſcovers unto him that he is in a wrong way: This the ſoul marvels at, becauſe uſually it comes on a ſudden, the ſinner perceiving nothing leſſe, *Iſai* 66. 1. Iſa. 66. 1.

Secondly, though a man would defeat the power of this light, yet God ſtill followes it with forcible Arguments, and drawes with the cord of his Mercy; *I taught Ephraim to go*, (ſaith God) *taking them by the armes; I drew them by the cords of love, and with the bonds of a man.* This mercy conſiſts in theſe bonds, or this love is made up of four cords: Hoſea 11. 4.

1. The Lord reveals himſelf to be *ready* to *receive*, and *willing* and *eaſie* to entertain poor ſinners when they come unto him: *Let the wicked* (ſaith the Prophet) *forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon*, the word in the Original is, *He will multiply pardons:* Haſt thou *multiplied rebellions?* the Lord will alſo *multiply pardons:* The bowels of compaſſion are ſtill open, and the armes of mercy are ſtill ſpread abroad; he pardoned *Manaſſes*, and *Paul*, and *Peter*, and ſo he will thee; his *pardons* are *multiplied*; there is yet mercy for thee alſo, and for a thouſand thouſand more. Iſa. 55. 7.

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2. The Lord is not onely *ready* to forgive when men come to him, but that they may come, he alſo *calls* and *commands* them. *Oh but may I*, (ſaith a poor ſinner) *ſhall I, dare I go unto the Lord God for mercy? may I be ſo bold to preſſe in for favour at the hands of the Lord? I have been a grievous ſinner, and have heaped abomination upon abomination; I am afraid therefore to approach near unto the Lords preſence.* Is it ſo? hear what the Lord ſaith, *Come unto me ye rebellious people, and I will heal your rebellions. You that never prayed, never came to hear, all Rebels, come unto me*; and then the people anſwer, *Behold, we come unto thee, for thou art our God.* This is great encouragement to a poor ſinner; he begins now to wonder, and ſay, *Lord, ſhall all my ſins be pardoned? ſhall all my oathes and abominations be forgiven? I that ſlighted ſo many mercies, and committed ſo many follies, ſhall I be entertained? Yes,* (ſaith the Lord) *come unto me, and thou ſhalt be forgiven; come, I command you, come.*

3. The Lord doth not only *command* a poor ſinner to come in, but when he is nice in this caſe, ſaying, *There is mercy with God, but not for me*; The Lord then followeth him ſtill, and ſends another *cord* after him, that if it be poſſible, he may *win* him, and *woo* him to receive mercy of him: If *command* therefore prevail not, he *intreats* and *beſeeches* him to come and receive mercy, and this (me thinks) ſhould move the hardeſt heart under Heaven. *We* (ſaith the Apoſtle) *are Ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſts ſtead, be reconciled unto God*: rather than you ſhould go away from Chriſt, even *Mercy* it ſelf will come and kneel down before you, and *beſeech* you, and *intreat* you, *for the Lord Jeſus ſake to pity your poor ſouls, and to receive pardon for your ſinnes*: A ſinner is not able to comprehend this, but he begins to be at a ſtand, and at amazement; *What, that the Lord ſhould beſeech him! O that thou wouldeſt receive pardon for thy ſins, and be bleſſed for ever! Good Lord,* (ſaith the ſoul) *is this poſſible, that the great King of Heaven ſhould come and beſeech ſuch a Traitor, ſuch a Rebel as I am, to take pardon? That a King on Earth ſhould proclaim a pardon to ſome notorious Traitor, this were much; but that the King of Heaven ſhould lay down his Crown, and come creeping to me, and beſeech me (on his knees as it were) to take mercy, this is a thing beyond all expectation: What, ſhall Heaven ſtoop to earth? ſhall Majeſty ſtoop to miſery? ſhall the great God of Heaven and Earth, that might have condemned my ſoul, and if I had periſhed and been damned, might have took glory by my deſtruction—Is it poſſible, is it credible, that this God ſhould not only entertain me when I come, and command me for to come, but intreat and beſeech me to come and receive mercy from him? O the depth of the incomprehenſible love of God!* Imagine you ſaw God the Father intreating you, and God the Son beſeeching you, as he doth this day, *Come now, and forſake your ſins, and take mercy, which is prepared for you, and ſhall be beſtowed upon you.* Would not this make a ſoul think thus with it ſelf, *What, for a Rebell? not only to have mercy offered, but to be intreated to receive mercy, it were pity (if I will not take it) but I ſhould go to Hell, and be damned for ever.* The Lord he complains, *Why will ye die? as I live ſaith the Lord, I deſire not the death of a ſinner: Turn ye, turn ye, why will ye die, ye ſinful ſonnes of men?* *Mercy is offered you, the Lord Jeſus reacheth out his hand to you*: fain would he pluck the Drunkard out of the Alehouſe, and the Adulterer from his Whore: O, if you break this cord, I know not what to ſay to you, this is able to break a Mountain in pieces. *Shake O Mountains* (ſaith the Prophet) Why? *Becauſe God hath redeemed Jacob*; The Redemption of *Jacob* was enough to break a Mountain; let his *Mercy* break our *hearts*; it is God that begs, the bleſſing is our own.

4. If yet all this prevail nothing at all, the Lord will then *wait*, and ſtay in long *patience* and *ſuffering*, to ſee if any time a ſinner will turn unto him. Our Saviour followes poor ſinners from Alehouſe to Alehouſe, and ſayes, *I beſeech you, Drunkards, take mercy, and have your ſinnes pardoned*: The Lord (as we may ſay) tires himſelf, and wearieth himſelf with *waiting* one day after another, and one week after another: *It may be* (ſaith Chriſt) *this week, this Sabbath, this Sermon a ſinner will turn unto me; what, will it never be?* Are you not aſhamed (my friends) that the Lord Jeſus ſhould thus wait your leiſure, and follow you from houſe to houſe, and from place to place; nay, that Chriſt ſhould every morning appear to your underſtanding, and every night come to your bed-ſide, ſaying; *Let this be the laſt night of ſinning, and the next day the firſt day of your repentance: O, when will you be humbled? when will you receive mercy, that it may go well with you, and with yours for ever?* If none of the other will move you, yet for ſhame let this *cord* draw you to the Lord: Hear, hear his doleful pangs, *O Jeruſalem, Jeruſalem, wilt thou not be made clean? O when will it once be?* A woman that is in travel,

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O how ſhe expects and longs for her delivery! now a throb comes, and then ſhe cries; anon comes a ſecond throb and then ſhe cries again, *O, when comes deliverance?* Thus God the Father takes on him the perſon of a travelling woman; he travels and travels until he bring forth a ſonne, until ſome ſoul be converted, and brought home unto him. *O Jeruſalem, wilt thou not be made clean? when will it once be? I have waited; one, ten, twenty, thirty, forty years long have I waited on this generation; when will it once be?* The Lord thus travels in patience, looking when we will receive mercy; will never our proud hearts be humbled? will never our ſtubborn hearts be ſoftned? will never our prophane hearts be ſanctified? when will it once be? Chriſt hath waited this day, this week, this moneth, this quarter, this year, theſe ten, twenty, thirty, fourty years on us: You old ſinners, that are gray-headed in your wickedneſſe, how long hath the Lord waited on you? O for ſhame let him wait no longer, but turn, turn ye unto him, that ye may receive mercy from him.

Thirdly, *if bonds of love* move not, the Lord hath *iron cords*, that will pluck in pieces; to wit, *the cords of Conſcience*: which thus diſputes, *He that being often reproved, doth ſtill harden his heart, ſhall periſh everlaſtingly:*

But thou being often reproved, doſt ſtill harden thy heart: Therefore thou ſhalt periſh everlaſtingly.

In this Syllogiſm are contained the { Monition, Accuſation, Condemnation } of Conſcience.

In the firſt Propoſition, *Conſcience* gives the ſinner a *Monition*, to come from ſinne, upon pain of the heavieſt Judgement that can be inflicted. It is the Lord that ſends the Conſcience on this errand, *Go to ſuch a man, and tell him, You have blaſphemed Gods Name, and you have ſpoken againſt Gods Saints, and you have broken Gods Sabbaths, and you have contemned Gods Ordinances; Be it known then unto thee,* (ſaith Conſcience when it delivers the Meſſage) *That I have a command from Heaven, and from God; I charge you, as you will anſwer it at the dreadful day of Judgement, take heed of thoſe evils and ſinful practices that heretofore you have committed, leſt you damn your ſouls for ever.* Will you queſtion his Commiſſion? ſee *Prov.* 29. 1. *He that being often reproved, hardeneth his neck, ſhall ſuddenly be deſtroyed:* If you often be reproved, and will not be bettered, then the Lord ſayes, and *Conſcience* from the Lord tells you, *Be it at your own peril, ye ſhall ſuddenly be deſtroyed.* No ſooner *Conſcience* thus perks upon the crown, but the ſinner hangs the wing, and withdraws himſelf from his former lewd courſes. But now when wicked perſons ſee their companion is gone, they make after him amain, and then *Conſcience* plucks one way, and they pluck another way; at laſt, by carnal company, and curſed perſwaſions, the ſoul is drawn back again to his former wicked courſes, and ſo perhaps this twiſt is broken, & the ſinner is gone. Prov. 29. 1.

2. If ſo, then *Conſcience*, that was a *Monitor*, now turns *Accuſer* in the minor Propoſition; before it was onely Gods *Herald* to forewarn him, but now it is become a *Purſevant and Serjeant* to Arreſt him: it follows him to the Alehouſe, and purſues him home; then takes him in his bed, and Arreſts him in his ſleep; there (by a Meditation) it hales the ſoul before the Tribunal-ſeat of God, ſaying, *Lo, Lord, this is the man, this is the Drunkard, Adulterer, Blaſphemer, this is he, Lord; an enemy to thy ſervants, an hater of thy Truth, a deſpiſer of thy Ordinances; at ſuch a time, in ſuch a place, with ſuch a company this man deſpiſed thy Truth; this is he, Lord, this is the man.* And when *Conſcience* hath thus dragged him before God, and accuſed him, then *Take him Jaylor, take him, Devil,* (ſaith the Lord) *and impriſon him; let vexation, and horror, and trouble, and anguiſh lie upon his ſoul, untill he confeſſe his ſinnes, and reſolve to forſake them.* In this caſe was *David*, when he was forced to ſay, *My bones waxed old through my roaring all the day long; for day and night thy hand was heavy upon me, my moiſture is turned into the drought of ſummer:* What then? *O then* (ſaith David) *I acknowledged my ſin unto thee,—I confeſſed my tranſgreſſions unto thee, O Lord, and ſo thou forgaveſt the iniquity of my ſin.* *David*, he folded up his ſins at the firſt, and therefore his bones were conſumed, and *he roared* continually; when the Lord had him on the Rack, he made him *roar again*, and would never leave tormenting, till *David* came to confeſſing; but when he confeſſed this ſin, and the other ſin, then the Lord forgave him the iniquity of his ſin. Thus *Conſcience* brings the ſoul of a ſinner on the Rack (as Traitors are uſed, that will not confeſſe otherwiſe) and makes him to confeſſe his ſins, and then he cries, *O the abominations I have committed which the Sun never ſaw; in ſuch a place, at ſuch a time, O then I* Pſal. 32. 3. 4. 5.

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railed on Gods ſervants, & blaſphemed Gods Name, I prophaned Gods Sabbaths, and contemned his Ordinances: what then? *Conſcience* will make him confeſſe more yet, to the Rack again with him; & then he cries and roars for anguiſh of ſpirit, then he confeſſes all, and reſolves to mend, then he will pray, and hear, and ſanctifie Gods Sabbaths, and lead a new life. Thus *Conſcience* receives ſome ſatisfaction, & begins to be quiet; and now having got ſome quiet, his curſed Companions ſet upon him again, *Refreſh* (ſay they) *your ſoul with ſome of your ancient dalliance, &c.* To this, and the like Temptations of Satan, he liſtens again, and then he begins to follow his old ſins, perhaps with more violence and eagerneſſe than ever he did before; and now is another twiſt broken likewiſe.

3. If ſo, then *Conſcience* that was a *Monitor* and *Accuſer*, now turns *Executioner*. The firſt Propoſition admoniſhed, the ſecond accuſed; if neither of theſe prevail, then *Conſcience* concludes, *Thou muſt to execution, thou ſhalt periſh everlaſtingly.* And now *Conſcience* cries, *Monitions or Accuſations could not prevail with this man; Come, come, ye damned ghoſts, and take away this Drunkard, this Blaſphemer, this Adulterer, and throw him headlong into the pit of Hell: he would not be amended, let him be condemned: he would not be humbled, therefore let him be damned.* The man hearing this, then he is amazed, and thinks himſelf paſt hope, paſt help, paſt cure: Did you ever ſee or hear a tormented Conſcience in theſe panges? Now he calls, then he cries, *Lo, where Devils ſtand, the Heavens frown, God is incenſed, Hell-mouth is open:* And now a Miniſter is ſent for, who diſplayes to this deſpairing ſoul, the mercy and grace of God in Chriſt Jeſus: *O,* (replies he) *this is my bane, my damnation, if I had never heard of mercy, if I had never lived under the Goſpel, and the means of Salvation, then had I been an happy man: Alas! it is Mercy I have neglected, it is Salvation I have contemned, how then ſhould I be ſaved? O the perſwaſions of the Lord that I have had! the Lord hath even wept over me, as he did over* Jeruſalem, *O that thou hadſt known the things belonging to thy peace! yet all theſe perſwaſions have I contemned, and therefore certainly to Hell I muſt go.* The Miniſter replies, Truth it is, you have done thus, but would you do ſo ſtill? is it good now to be drunk, or to rail on Gods Saints, or contemn Gods Ordinances? *O no, no,* (ſaith he) *I now finde what the end of thoſe wicked courſes will be: Gods Word could not prevail with me, the Miniſter could not perſwade me; O the good Sermons that I have heard, the very flames of Hell have even flaſhed in my face, the Miniſter hath ſpent his pains, and would have ſpent his blood for the good of my poor ſoul! But alas! I deſpiſed the Word, and mocked the Miniſter: Wo, wo unto me for ever! now my Conſcience gnawes, and tears, and terrifies my ſoul here, and I ſhall to Hell hereafter; and periſh for ever and ever.* The Miniſter replies again, The truth is, you have done thus, but would you do ſo now? would you ſtill blaſpheme, and curſe, and be drunk, and riotous? or rather would you not now part with all theſe, and take mercy inſtead of them! Then the poor ſoul cries out, *Now the Lord for his mercies ſake remove theſe ſinnes from me: O, I had never ſo much delight in my ſinnes heretofore, as now I have wo, miſery and vexation for them; but (alas!) it is not in my power to help my ſoul; if the Lord would do this, let him do what he will with it.* What? (ſaith the Miniſter) you are then willing and content to part with your ſins: *O yes,* (ſaith the ſoul) *I would rather offend all the world than God; I had rather go to hell, than to the committing of a ſin; if it would pleaſe God to help me, I would forſake my ſins with all my heart.* Why, now the poor ſoul is *coming* again, and God is *drawing* him again from his corruptions and ſinful diſtempers.

Fourthly, when the ſoul is thus looſened, the Lord then fully plucks it by the *cord of his Spirit:* with an Almighty hand he cuts the ſoul off from ſin, and takes it into his own hand, that he may govern him, and diſpoſe of him according to his own good will and pleaſure. Thus much of preparation for the ſubſtance of it on Gods part.

CHAP. IV.

Sect. 1. *The ſubſtantial parts of Preparation on Mans part, or the diſpoſition of the ſoul by Gods work.*

NOw are we to obſerve the diſpoſition of the ſoul on mans part, which God works on the hearts of whom he *draweth.* It is known in two works:

1. *Contrition,* whereby the ſoul is cut off from *ſin.*
2. *Humiliation,* whereby the ſoul is cut off from *it ſelf.*

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For ſo it is, that either the ſoul ſeeth no need to depart from *ſin*, or elſe it thinks it can help *it ſelf* out of *ſin*; the firſt is called *Security*, when the ſoul being blinde, takes reſt, and ſeeing no need to be better, deſires it not therefore: Againſt this the Lord ſends *Contrition*, cauſing men thereby to know the miſery of ſin, and to ſee need of a change: The ſecond is *Carnal Confidence*, when a ſinner begins to ſeek ſuccour, and to ſcramble for his own comfort in his ſelf-ſufficiency: againſt this the Lord works *Humiliation*, cauſing the ſoul hereby to ſee the weakneſſe and emptineſſe of its *Duties*, and that there is enough in its beſt ſervices to condemn him for ever. Before we ſpeak of the *works*, it is not amiſſe to begin with the *lets*.

The firſt is *Security*: When the ſoul is taken up with a ſecure courſe, and reſts it ſelf well apaid in his own practices, and therefore it never ſeeth any need of a change, nor ever goes out for a change: Now while a man lives thus, and bleſſeth himſelf in his ſin, it is impoſſible that ever he ſhould receive faith, or by the power of faith repair unto Chriſt: where faith comes, it ever works a change, *Old things are done away, and then all things are become new*; The Lord therefore to remove this let, he burthens the ſoul extreamely, and ſayes, *You will live in drunkenneſſe, in covetouſneſſe; you will have your ſins, then take your ſins, and get you down to hell with them.* At this voyce the ſinner begins to ſee where he is: *Is this true?* (ſaith he) *then I am the moſt miſerable creature under heaven*; therefore as they ſaid, *Men and brethren, what ſhall we do? We have been thus and thus, but if we reſt here, it will be our ruine for ever, O what ſhall we do?* Acts 2. 37. So the ſoul comes to a reſtleſſe diſlike of it ſelf, and ſaith, *I muſt either be otherwiſe, or elſe I am but a damned man for ever.*

2. When the ſoul is thus reſolved that it muſt of neceſſity change, when it ſeeth his wound and his ſin ready before him to condemn him, and it hath (as it were) a little peep-hole into hell; the ſoul in this diſtreſſe ſends over to *Prayer, and Hearing, and holy ſervice*, and thinks by his wits and *Duties*, or ſome ſuch like matters, to ſuccour it ſelf; and it begins to ſay, *My hearing and my prayer, will not theſe ſave me?* Thus the ſoul in concluſion reſts on *Duties*: I will not ſay but theſe *Duties* are all good, honourable and comfortable; yet they are not gods, but the *Ordinances of God*. It is the nature of a ſinful heart, to make the *means*, as meritorious to ſalvation: A man that ſeeth his Drunkenneſſe and his baſe contempt of God, O then he voweth and promiſeth to take up a new courſe, and he begins to approve himſelf in reformation of his wayes: then he cries, *Now I will have no more drunkenneſſe, now no more ſcoffing and ſcorning at thoſe that go to hear the Word: and then he thinks, what can I do more? to heaven I muſt go.* All this is but a *mans ſelf*: Why ſo? Chriſt (who is the Subſtance of all) and the pith of a Promiſe is forgotten; a Chriſt in hearing, a Chriſt in praying is not regarded, and therefore the poor ſoul famiſheth with hunger. Miſtake not, I pray you, theſe *Duties* muſt be had and uſed, but ſtill a man muſt not ſtay here: Prayer ſaith, *There is no ſalvation in me*; and the Sacraments and Faſting ſay, *there is no ſalvation in us*: all theſe are ſubſervient helps, no abſolute cauſes of ſalvation. A man will uſe his bucket, but he expects water from the well; theſe *Means* are the *buckets*, but all our comfort, and all our life and grace is only in Chriſt: if you ſay, your *bucket* ſhall help you, you may ſtarve for Chriſt, if you let it not down into the well for water: So though you boaſt of *Praying, and Hearing, and Faſting, and of your Alms, and building of Hoſpitals*, and of your good deeds, if none of theſe bring you to a Chriſt, or ſettle you on a Chriſt, you ſhall die, though your works were as the works of an Angel. As it is with a graft therefore, firſt it muſt be cut off from the old ſtock; Secondly, it muſt be pared, and made fit for implantation into another: ſo the ſoul by *Contrition* being cut off from ſin, then *Humiliation* pares it (pares away all a mans priviledges) and makes it fit for the ingraffing into Chriſt Jeſus. Thus much of the *lets*, now for the works of *Contrition* and *Humiliation*.

Sect. 2. *A ſight of Sin.*

BUt for a further diſcovery of theſe two neceſſary things, we ſhall enter into particulars, and begin firſt with *Contrition*; which contains theſe ſteps.

- *A ſight of ſin.*
- *Senſe of Divine wrath.*
- *Sorrow for ſin.*

The first step is *A sight of sin*; and sin must be seen } *Clearly.* *Convictingly.*

First, *Clearly:* It is not a general sight, and confused sight of sin that will serve the turn; it is not enough to say, *It is my infirmity, and I cannot amend it, we are all sinners:* no, this is the ground why we mistake our evils, and reform not our wayes; a man must search narrowly, and prove his wayes, as the Goldsmith doth his gold in the fire: Psal. 119. 59. *I considered my wayes,* (saith *David*) *and turned my feet unto thy testimonies*; in the Original, *I turned my sins upside down*, he looked all over his wayes. And this *clear* sight of sin appears in two particulars.

1. A man must see his sin nakedly in its own proper colours: we must not look on sin through the *Mediums* of profits, and pleasures, and contentments of this world, for so we mistake sin: but the soul of a true Christian that would see sin *clearly*, he must strip it of all content and quiet that ever the heart received in it; as the Adulterer must not look upon sin in regard of the sweetnesse of it, nor the Covetous man on his sin in regard of the profit of it: you that are such, the time will come, when you must die, and then consider what good these sinful courses will do you: How will you judge of sin then, when it shall leave a blot on your souls, and a guilt on your consciences?

2. A man must look on sin in the venom of it; and that you may do partly, if you compare it with other things, and partly, if you look at it in regard of it self. 1. Compare sinne with those things that are most fearful and horrible; as suppose any soul here present were to behold the damned in hell, if the Lord should give any one of you a little peep-hole into hell, that you saw the horror of the damned, then propound this to your heart, What are those paines which the damned endure? and your heart will shake and quake at it; yet the least sin that ever you did commit, is a greater evil (in its own nature) than the greatest pains of the damned in hell. 2. Look at sin simply as it is in it selfe, what is it, but *a profest opposing of God himself*? A sinful creature joyns side with the Devil, and comes in battel-array against the Lord, and flies in the face of the Lord God of Hosts. I pray you in cold blood consider this, and say, *Good Lord, what a sinful wretch am I? that a poor damned wretch of the earth, should stand in defiance against God! that I should submit my self to the Devil, and oppose the Lord God of Hosts!*

Secondly, *Convictingly*, that sin may be so to us, as it is in it self; and that discovers it self in these two particulars:

1. When we have a particular apprehension in our own person, that whatsoever sin is in general, we confesse it the same in our own souls: It is the cursed distemper of our hearts, howsoever we hold the Truth in general, yet when we come to our own sins, to deny the particulars. The Adulterer confesseth the danger and filthinesse of that sin in grosse, but he will not apply it to himself: The Rule thereof is, *Arrest thy soul (whosoever thou art) of those sinnes particularly wherof thou standest guilty*; To this purpose, say, *Is Murther, and Pride, and Drunkennesse, and uncleannesse such horrible sins? O Lord, it was my Heart that was proud, and vain; it was my Tongue that did speak filthily, and blasphemously; my Hand that wrought wickednesse; my Eye that was wanton; and my Heart that was unclean and filthy; Lord, here they are:* Thus bring thy heart before God.

2. When the soul sits down with the audience of truth, and seeks no shift to oppose truth revealed: when the Lord comes to make racks in the hearts of such as he means to do good to, the Text saith, *He will reprove the world of sin*; that is, *He will convince the world of wickednesse:* he will set the soul in such a stand, that it shall have nothing to say for it self, he cannot shift it off. The Minister saith, God hates such and such a sinner; *And the Lord hates me too,* (saith the soul) *for I am guilty of that sin.* Thus many a time, when a sinner comes into the congregation (if the Lord please to work on him) the mind is enlightned, and the Minister meets with his corruptions, as if he were in his bosom, and he answers all his cavils, and takes away all his objections: with that the soul begins to be in a maze, and saith, *If this be so (as it is for ought I know) and if all be true that the Minister saith, then the Lord be merciful unto my soul, I am the most miserable sinner that ever was born.*

John 16. 8.

Use. You that know not your sins, that you may see them *Convictingly*, get you home to the Law, and look into the glasse thereof, and then bundle up all your sins thus: *So many sins against God himself in the first Commandment, against his Worship in the second, against his Name in the third, against his Sabbath in the fourth:* Nay, *all our Thoughts, Words and actions, all of them have been sins, able to sink our souls in the bottom of Hell.* And secondly, that you may see them *clearly*, consider of their effect, both in their

Doom,

Doom, and in the *Execution*: Onely to inſtance in their *Doom*; Me thinks I ſee the Lord of heaven and earth, and the Attributes of God appearing before him. *The Mercy of God, the Goodneſſe of God, the wiſdom of God, the Power of God, the Patience and Long-ſuffering of God*, and they come all to a ſinner, an hypocrite, or to a carnal Profeſſor and ſay; *Mercy* hath relieved you, *Goodneſſe* hath ſuccoured you, *Wiſdom* hath inſtructed you, *Power* hath defended you, *Patience* hath born with you, *Long-ſuffering* hath indured you: now all theſe comfortable Attributes will bid you *adieu*, and ſay, *Farewell, damned ſouls; you muſt go hence to hell, to have your fellowſhip with damned ghoſts: Mercy ſhall never more relieve you, Goodneſſe ſhall never more ſuccour you, Wiſdom ſhall never more inſtruct you, Power ſhall never more defend you, Patience ſhall never more bear with you, Long ſuffering ſhall never more indure you:* and then ſhall you to endleſſe, eaſeleſſe and remedileſſe torments, where you will ever remember your ſins, and ſay, *My Covetouſneſſe and Pride was the cauſe of this, I may thank my ſins for this.* Think of theſe things (I beſeech you) ſeriouſly, and ſee your ſins here, to prevent this ſight hereafter.

Sect. 3. *Senſe of Divine Wrath.*

THe ſinner by this time having his eyes ſo far opened, that he beholds his ſins; he begins then to conſider, That God hath him in chaſe; And this *ſenſe of Divine Wrath* diſcovers it ſelf in theſe two particulars:

1. It works a fear of ſome evil to come.
2. It poſſeſſeth the ſoul with a feeling of this evil.

Firſt, the ſoul conſiders, That the puniſhment which God hath threatened, ſhall be executed on him ſooner or later: he cries therefore, *What if God ſhould damn me? God may do it: And what if God ſhould execute his vengeance upon me?* Thus the ſoul fears, that the evil diſcovered will fall upon him: This is the reaſon of thoſe phraſes of Scripture, *We have not received the ſpirit of bondage to fear again*; The Spirit ſhewes our *bondage*, and thence comes this fear; Again, *God hath not given us the ſpirit of fear*; that is, the ſpirit of *bondage* that works *fear*. It is with a ſoul in this *fear*, as it was with *Belſhazzar*, when he commanded the Cups to be brought out of the Houſe of the Lord; *An hand-writing came againſt him on the wall, and when he ſaw it, his thoughts troubled him, and his face began to gather paleneſſe, and his knees knocked againſt one another*; as if he ſhould ſay, *Surely there is ſome ſtrange evil appointed for me*; and with that his heart began to tremble and ſhake: juſt ſo it is with this *fear*; he that runs riot in the way of wickedneſſe, and thinks to deſpiſe Gods Spirit, and to hate the Lord Almighty, and to reſiſt the work of his grace; now it may be there comes this *fear and hand-writing againſt him*, and then he cries; *Theſe are my ſins, and theſe are the Plagues and Judgements threatened againſt them, and therefore why may not I be damned? why may not I be plagued?*

Rom. 8. 15.

1 Tim. 1. 7.

Dan. 5. 6.

Secondly, the Lord purſues the ſoul, and diſcharges that evil upon him which was formerly feared; and now his Conſcience is all on a flame, and he ſaith to himſelfe, *O I have ſinned, and offended a juſt God, and therefore I muſt be damned, and to Hell I muſt go:* Now the ſoul ſhakes, and is driven beyond it ſelf, and would utterly faint, but that the Lord upholds it with one hand, as he beats it down with the other; he thinks every thing is againſt him, he thinks the fire burns to conſume him, and that the air will poyſon him: and that Hell-mouth gapes under him, and that Gods wrath hangs over him, and if now the Lord ſhould but take away his life, that he ſhould tumble down headlong into the bottomleſſe Hell: Should any man, or Miniſter perſwade the ſoul in this caſe to go to Heaven for Mercy, it replies in this manner, *Shall I repair to God? O that's my trouble! Is not he that great God, whoſe Juſtice, and Mercy, and Patience I have abuſed? And is not he the great God of Heaven and Earth, that hath been incenſed againſt me? Oh, with what a face can I appear before him? and with what heart can I look for any mercy from him? I have wronged his Juſtice, and can his Juſtice pardon me? I have abuſed his Mercy, and can his Mercy pity me? What, ſuch a wretch as I am? if had never enjoyed the means of mercy, I might have had ſome plea for my ſelf; but Oh, I have refuſed that mercy, and have trampled the Blood of Chriſt under my feet, and can I look for any Mercy? No, no, I ſee the wrath of the Lord incenſed againſt me, and that's all I look for.*

Sect. 4. *Sorrow for Sinne.*

THe next ſtep, is *Sorrow for ſin*; concerning which, are two Queſtions: 1. Whether it be a work of ſaving grace? 2. Whether God work it in all alike?

To the firſt, I anſwer, There is a double *Sorrow*; one in *Preparation*, the other in *Sanctification*: They differ thus; *Sorrow in Preparation*, is when the Word of God leaves an impreſſion upon the heart of a man, ſo that the heart of it ſelf is as it were a Patient, and onely bears the blow of the Spirit; and hence come all thoſe phraſes of Scripture, as *wounded, pierced, pricked*, in the paſſive voice: So that this *Sorrow* is rather a *Sorrow* wrought on me, than any work coming from any Spiritual ability in me: but *Sorrow* in Sanctification, flowes from a Spiritual principle of Grace, and from that power which the heart hath formerly received from Gods Spirit; ſo that in this a man is a free worker: Now both theſe are *ſaving ſorrows*, but they differ marvl eouſly; many think, that every ſaving work is a ſanctifying work, which is falſe. *Thoſe whom he calleth* (ſaith the Apoſtle) *them he alſo juſtifies, and whom he juſtifies, he glorifies*: You may obſerve, That *Glorification* in this place implies Sanctification here, and glory here after; now before *Glorification*, you ſee there is *Juſtification and Vocation*, and both theſe are ſaving. 18. 35.

To the ſecond, I anſwer; Howſoever this work is the ſame in all for ſubſtance, yet in a different maner it is wrought in moſt: Two men are pricked, the one with a pin, the other with a ſpear; two men are cut, the one with a pen-knife, the other with a ſword: ſo the Lord deals kindly and gently with one ſoul, and roughly with another: There is the melting of a thing, and the breaking of it with hammers; ſo there is a difference in perſons: for inſtance, if the perſon be a ſcandalous liver, and an oppoſer of God and his Grace: Secondly, if a man have harboured a filthy heart, and continues long in ſin. Thirdly, if a man have been confident in a formal civil courſe. Fourthly, if God purpoſe by ſome man to do ſome extraordinary great work: In all theſe four caſes he layes an heavy blow on the heart; the Lord will bruiſe them, and rend the caule of their hearts, and make them ſeek to a faithful Miniſter for direction, & to a poor Chriſtian for counſel, whom before they deſpiſed. But if the ſoul be trained up among godly Parents, and live under a ſoul-ſaving Miniſtery, the Lord may reform this man, and cut him off from his corruptions kindly, and break his heart ſecretly, in the apprehenſion of his ſins, and yet the world never ſee it. In both theſe we have an example in *Lydia* and the *Jaylor*: *Lydia* was a ſinful woman, and God opened her eyes, and melted her heart kindly, and brought her to a taſte of his goodneſe here, and glory hereafter: But the *Jaylor* was an outragious rebellious wretch; for when the Apoſtles were committed to priſon, he laid them up in the ſtocks, and whipped them ſore; now there was much work to bring this man home: when the Apoſtles were ſinging Pſalms, there came an Earthquake, which made the priſon-dores flie open, and the priſoners fetters to fall off, but yet the Jaylors heart would not ſhake: at laſt the Lord did ſhake his heart too, and he came trembling, and was ready to lay violent hands upon himſelf, becauſe he thought the priſoners had been fled; but the Apoſtles cried to him, *Do thy ſelf no harm, for we are all here*: with that he fell down before them, and ſaid, *Men and brethren, what ſhall I do to be ſaved?* For Concluſion, give me a Chriſtian that God doth pleaſe to work upon in this extraordinary manner, and to break his heart ſoundly, and to throw him down to purpoſe, though it coſt him full dear; this man walks ordinarily with more care and conſcience, and hath more comfort coming to himſelf, and gives more glory unto God. 16. 30.

Uſe 1. Is it ſo, that the ſoul of a man is thus pierced to the quick, and run through by the wrath of the Almighty? then let this teach all how to carry themſelves towards ſuch as God hath thus dealt withal: Are they pierced men? O pity them! O let the bowels of commiſeration and compaſſion be let out toward them! let us never ceaſe to do good to them, to the very uttermoſt of our powers! And to the performance of this, Reaſon and Religion, and pity (me thinks) ſhould move us: Hear the cry, *Oh* (ſaith the poor ſoul) *will theſe and theſe ſins never be pardoned? will this proud heart never be humbled?* Thus the ſoul ſighs and mourns, and ſayes, *O Lord, I ſee this ſinne, and feel the burthen of it, and yet I have not an heart to be humbled for it, nor to be freed from it: O when will it once be?* Did you but know this, it would make your hearts bleed to hear him: Oh! the ſword of the Almighty hath pierced through his heart, and he is breathing

breathing out his *ſorrow*, as though he were going down to hell, and he ſaith, *If there be any mercy, any love, any fellowſhip of the Spirit, have mercy upon me a poor creature, that am under the burden of the Almighty!* O pray, and pity theſe wounds and vexations of Spirit, which no man finds nor feels, but he that hath been thus wounded. It is a ſigne of a ſoul wholly devoted to deſtruction, that hath a deſperate diſdain againſt poor wounded creatures; Is it poſſible there ſhould harbour ſuch a ſpirit in any man? if the Devil himſelf were incarnate, I cannot conceive what he could do worſe.

Uſe 2. 2. If ever thou wouldeſt be comforted, and receive mercy from God; labour never to be quiet, till thou doſt bring thy heart to a right pitch of *ſorrow*; thou haſt a little *ſlight ſorrow*; but Oh! labour to have thy heart truly touched, that at laſt it may break in regard of thy many diſtempers; remember, the longer ſeed-time, the greater harveſt: *Bleſſed are they that mourn, for they ſhall be comforted:* but *wo to you that are at eaſe in Zion:* Thou hadſt better now be wounded, than everlaſtingly tormented; and therefore if thou deſireſt to ſee Gods face with comfort, if thou wouldeſt hear Chriſt ſay, *Come, thou poor heavy hearted ſinner, I will eaſe thee,* Labour to lay load on thy heart, with *ſorrow* for thy ſin; O what a comfort ſhall a poor broken heart find in that day!

Matth. 5. 4. Amos 6. 1.

Sect. 5. *The extent of this Sorrow.*

HItherto of *Contrition*; the next work is *Humiliation*, which differs from the other, not in ſubſtance, but circumſtance: For *Humiliation* (as I take it) is only the extent of *Sorrow for ſin*, of which we have ſpoken: and it contains theſe two Duties:

1. Submiſſion,
2. Contentedneſſe,

} to be at the Lords diſpoſal.

The firſt part of *Humiliation*, is *Submiſſion*, which is wrought thus: The ſinner having now had a *Sight of his ſins*, and a *Sorrow* in ſome meaſure for ſin, he ſeeks far and wide, improves all means, and takes up all *Duties*, that (if it were poſſible) he might heal his wounded ſoul: Thus ſeeking, and ſeeking, but finding no ſuccour in what he hath, or doth, he is forced at laſt, (in his deſpairing condition) to make trial of the Lord: It is true, for the preſent he apprehends God to be juſt, and to be incenſed againſt him; he hath no experience of Gods favour for the while, no certainty how he ſhall ſpeed, if he go to the Lord: yet becauſe he ſees he cannot be worſe than he is, and that none can help him but God, if it would pleaſe him: therefore he falls at the footſtool of Mercy, and he lies grovelling at the gate of Grace, and *ſubmits* himſelf to the Lord, to do with him as pleaſeth himſelf, or *as it ſeemeth good in his eyes.*

This was the *Ninevites* caſe, when *Jonah* had denounced that heavy Judgement, and (as it were) thrown wilde-fire about the ſtreets, ſaying, *within forty dayes* Nineveh *ſhall be deſtroyed:* See what they reſolved upon, *They faſted and prayed, and put on ſackcloth and aſhes; Who can tell* (ſaid they) *but God may turn, and repent him of his fierce wrath, that we periſh not?* as if they had ſaid, We know not what God will do, but this we know, that we cannot oppoſe his Judgements, nor ſuccour our ſelves: Thus it is with a ſinner, when he ſeeth hell-fire to flaſh in his face, and that he cannot ſuccour himſelf, then he ſaith, *This I know, that all the means in the world cannot ſave me; yet who can tell, but the Lord may have mercy on me, and cure this diſtreſſed Conſcience, and heal all theſe wounds that ſin hath made in my ſoul?* This is the lively picture of the ſoul in this caſe.

Jonah 3. 9.

Or for a further light, this *Subjection* diſcovers it ſelf in four particulars:

Firſt, he ſeeth and confeſſeth that the Lord may, & (for ought he knows) will proceed in Juſtice againſt him, and execute upon him thoſe plagues that God hath threatned, and his ſins have deſerved; he ſeeth that Juſtice is not yet ſatisfied, and thoſe reckonings between God and him are not yet made up, and therefore he cannot apprehend, but that God will take vengeance on him: What elſe? when he hath done all he can, he is unprofitable ſtill; Juſtice remains unſatisfied, and ſaith, *Thou haſt ſinned, and I am wronged, and therefore thou ſhalt die.*

Secondly, he conceives, that what God will do, that he will do, and he cannot avoid it; if the Lord will come, and require the glory of his Juſtice againſt him, there is no way to avoid it, nor to bear it: and this cruſheth the heart, and makes the ſoul to be beyond all ſhifts and evaſions, whereby it may ſeem to avoid the dint of the Lords blow.

Thirdly, he caſts away his weapons, and falls down before the Lord, and reſignes himſelf

himſelf into the ſovereign power and command of God. Thus *David*, when the Lord caſt him out of his Kingdom, he ſaid to *Zadock*, *Carry back the Ark of God into the City, if I ſhall find favour in the eyes of the Lord, he will bring me back again, and ſhew me both it, and his Habitation: But if he thus ſay to me, I have no delight in thee; behold, here I am, let him do with me as ſeemeth good in his eyes.* This is the frame of a poor ſoul; when a poor ſinner will ſtand upon his priviledges, the Lord ſaith, *Bear my Juſtice, and defend thy ſelf by all thou haſt, or canſt do:* and the ſoul anſwereth, *I am thy ſervant, Lord, do what is good in thine eyes, I cannot ſuccour my ſelf.*

Fourthly, the ſoul freely acknowledgeth, That it is in Gods power to do with him, and diſpoſe of him as he will; and therefore he lies and licks the duſt, and cries, *Mercy, mercy, Lord:* he thinks not to purchaſe Mercy at the Lords hands, but only ſaith, *It is in Gods good pleaſure to do with him as he will, only he looks for favour, and cries, Mercy, Lord, mercy to this poor diſtreſſed ſoul of mine:* O, (replies the Lord) doſt thou need mercy? cannot thy *Hearing, and Praying, and Faſting,* carry thee to Heaven without hazard? Gird up now thy loines, and make thy ferventeſt Prayers, and let them meet my Juſtice, and ſee if they can bear my Wrath, or purchaſe any Mercy: *No, no,* (ſaith the ſinner) *I know it by lamentable experience, that all my prayers and performances will never procure peace to my ſoul, nor give any ſatisfaction to thy Juſtice; I onely pray for Mercy, and I deſire onely to hear ſome newes of Mercy; to relieve this miſerable wretched ſoul of mine; it is onely Mercy that muſt help me, O Mercy (if it be poſſible) to this poor diſtreſſed ſoul of mine.* Me thinks the picture of thoſe poor famiſhed Lepers, may fitly reſemble this poor ſinner, when the famine was great in *Samaria*; *There were four leprous men ſate in the gate of the City, and they ſaid why ſit we here until we die; if we enter into the City, the famine is there; and if we ſit here, we die alſo; now therefore let us fall into the hands of our enemies, and if they ſave us alive, we ſhall live; and if they kill us we ſhall but die:* They had but one means to ſuccour themſelves withal, and that was to go into the Camp of the enemies, and there, as it hapned, they were relieved. This is the live-picture of a poor ſinner in this deſpairing condition, when he ſeeth the wrath of God purſuing him, and that the Lord hath beſet him on every ſide; at laſt he reſolves thus with himſelf, *If I go and reſt on my priviledges, there is nothing but emptineſſe; and if I reſt in my natural condition, I periſh there alſo: let me therefore fall into the hands of the Lord of Hoſts. I confeſſe he hath been provoked by me, and for ought I ſee he is mine enemy; I am now a damned man, and if the Lord caſt me out of his preſence, I can be but damned.* And then he comes to the Lord, and he falls down before the footſtool of a conſuming God, and ſaith, as *Job* did, *What ſhall I ſay unto thee, O thou preſerver of men? I have no reaſon to plead for my ſelf, and I have no power to ſuccour my ſelf, my accuſations are my beſt excuſe, all the priviledges in the world cannot juſtifie me, and all my Duties cannot ſave me; if there be any mercy left, O ſuccour a poor diſtreſſed ſinner in the very gall of bitterneſſe.* This is the behaviour of the ſoul in this work of *Subjection.*

The ſecond part of *Humiliation* is, *Contentedneſſe to be at the Lords diſpoſal*; and this point is of an higher pitch than the former: For example, Take a debtor who hath uſed all means to avoid the creditor, in the end he ſeeth he cannot avoid the Suit, and to bear it he is not able, therefore the onely way is to come in, and to yield himſelf into his creditors hands; but ſuppoſe the creditor ſhould exact the utmoſt, and throw him into priſon, *to be content* now to undergo the hardeſt dealing, it is an hard matter, and a further degree. So when the ſoul hath offered himſelf, and he ſeeth that Gods Writs are out againſt him, and he is not able (whenſoever the Judgement comes) to avoid it, nor to bear it, therefore he *ſubmits* himſelf, and ſaith, *Lord, whither ſhall I go? thy anger is hearty and unavoidable*; nay, whatſoever God requires, the ſoul layes his hand on his mouth, and goes away *contented*, and well ſatisfied, and hath nothing at all to ſay againſt the Lord. This is the nature of *Contentedneſſe.*

Or for a further light, this *Contentedneſſe* diſcovers it ſelf in theſe three following particulars:

Firſt, the ſoul reflects on Gods *Mercy*, which though he begg'd when he *ſubmitted*, yet now he ſeeth ſo much corruption and unworthineſſe in himſelf, that he acknowledgeth himſelf unfit for Mercy: *O Mercy, mercy, Lord!* What? (ſaith the Lord) I had thought your own Duties would have purchaſed mercy: *O no,* (ſaith the ſoul) *it is onely Mercy that muſt relieve and ſuccour me; but ſuch is my vileneſſe, that I am not fit for the leaſt mercy and favour, and ſuch is the wickedneſſe of this wretched heart of mine, that whatſoever are the greateſt plagues, I am worthy of them all, though never ſo inſupportable: All the Judgements*

that

that God hath threatned, and prepared for the Devil and his Angels, they are all due to my wretched ſoul. O, (ſaith the ſoul) *had the Devils the like hopes, and means, and patience that I have enjoyed, for ought I know, they would have been better than I am:* It is that which ſhames the ſoul in all his ſorrows, and maks him ſay, *Had they the like Mercy? O thoſe ſweet Comforts, and thoſe precious Promiſes that I have had! How many heavy journeys hath the Lord Jeſus made to me? How often hath he knocked at my heart, and ſaid, Come to me, ye rebellious children; turn ye, turn ye, why will ye die? O that Mercy that hath followed me from my houſe to my walk, and from thence to my cloſet; here Mercy hath conferred with me, and there mercy hath wooed me; yea, in my night-thoughts when I awaked, Mercy kneeled down before me, and beſought me to renounce my bad courſes, yet I refuſed Mercy, and would needs have mine own will; had the Devil but ſuch hopes, and ſuch offers of Mercy, that they tremble now for want of Mercy, they would (for ought I know) have given entertainment to it? and what do I ſeek for Mercy? ſhall I talk of Mercy? What, I Mercy? the leaſt of Gods mercies are too good for me, and the heavieſt of Gods Plagues are too little for me? I ſuppoſe (for ſo is my opinion) that God cannot do more againſt me than I have juſtly deſerved, but be ſure, God will not lay more upon me than I am juſtly worthy of.* Nay ſure it is, the Soul cannot bear nor ſuffer ſo much as he hath deſerved, if God ſhould proceed in rigor with him; therefore it reaſons thus: *I onely for one ſin deſerve eternal condemnation, for the wages of all ſin is death, being committed againſt Divine Juſtice, and againſt an infinite Majeſty; and then what do all theſe my ſinnes deſerve, committed and continued in, againſt all checks of Conſcience, and Corrections, and the light of Gods Word? Hell is too good, and ten thouſand hells too little to torment ſuch a wretch as I am: What, I mercy? I am aſhamed to expect it; With what heart (I pray you) can I beg this Mercy, which I have trodden under my feet? The Lord hath often wooed me, and when his wounds were bleeding, and his ſide goared, and his hideous cries coming into mine ears, My God, my God, why haſt thou forſaken me? then, even then this Chriſt have I ſlighted, and made nothing of his Blood; and can this blood of Chriſt do me now any ſervice? Indeed I crave grace, but how do I think to receive any? All the Pillars of the Church can teſtifie, how often Grace and Mercy have been offered and offered, but I have ever refuſed; How then can I beg any grace? O this ſtubborneſſe and villainy, and this wretchedneſſe of mine! What, I mercy? it is more than I can expect, I am not worthy of any; Oh no, I am onely worthy to be caſt out for ever.*

Secondly, the Soul reflects on *Juſtice*, and now it acknowledgeth the Equity of Gods dealings, be they never ſo harſh; he confeſſeth that he is as clay in the hands of the Potter, and the Lord may deal with him as he will: yea, the Soul is driven to an amazement at the Lords patience, and that he hath been pleaſed to reprieve him ſo long, that God hath not caſt him out of his preſence, and ſent him down to hell long ago: It is the frame of the Spirit which the poor lamenting Church had, *It is the Lords mercy that we are not conſounded, becauſe his compaſſions fail not.* When the Lord hath humbled the heart of a Drunkard or Adulterer, he begins thus to think with himſelf, *The Lord ſaw all the evils I committed*; and what then? O then the Soul admires that ever Gods Juſtice was able to bear with ſuch a monſter, and that God did not conſound him in his drunkenneſſe or burning luſts, and caſt him down into hell. *Oh* (ſaith he) *it is becauſe his mercies faile not, that my life and all have not failed long ago.* Hence it is that the ſoul will not maintain any kinde of murmuring, or heart-riſing againſt the Lords dealings; or if Nature and corruption will be ſtriving ſometimes, and ſay, *Why are not my prayers anſwered? I know ſuch a ſoul humbled, and I ſee ſuch a ſoul comforted, and why not I as well as he?* then the Soul ſtifles, and cruſheth, and choaks theſe wretched diſtempers, and doth alſo abaſe it ſelfe before the Lord, ſaying, *What if God will not hear my prayers? What if God will not pacify my Conſcience, doth the Lord do me any wrong? Vile Hell-hound that I am, I have my ſin and my ſhame; Wrath is my portion, and Hell is my place, thither may I go when I will, it is mercy that God thus deals with me.* And now the ſoul clears God in his Juſtice, and ſaith, *It is juſt with God that all the prayers which come from this filthy heart of mine, ſhould be abhorred, and that all my labours in holy duties ſhould never be bleſſed; It is I that have ſinned againſt checks of Conſcience, againſt Knowledge, againſt Heaven, and therefore it is juſt that I ſhould carry this horror of heart with me to the grave; it is I that have abuſed Mercy, and therefore it is juſt that I ſhould go with a tormenting Conſcience down into hell: And O that (if I be in hell) I might have a ſpirit to glorify and juſtifie thy Name there; and ſay, Now I am come down to hell amongſt you damned creatures, but the Lord is righteous and bleſſed for ever in all his doings and dealings, and I am juſtly condemned.*

Lam. 3. 22.

Thirdly,

Thirdly, hence the ſoul comes to be quiet and frameable under the heavy hand of God in that helpleſſe condition wherein he is, it takes the blow, and lies under the burthen, and goes away quietly and patiently: O this is an heart worth gold! *O* (ſaith he) *it is fit that God ſhould glorify himſelf, though I be damned for ever, for I deſerve the worſt: Whatſoever I have, it is the reward of my own works, and the end of my own wayes: if I be damned, I may thank my pride, and my ſtubbornneſſe, and my peeviſhneſſe of ſpirit: What, ſhall I repine againſt the Lord, becauſe his wrath and his diſpleaſure lies heavy upon me? Oh no! let me repine againſt my ſinne, the cauſe of all; let me grudge againſt my baſe heart that hath nouriſhed theſe Adders in my boſome, but let me bleſſe the Lord, and not ſpeak one word againſt him.* Thus *David, I held my tongue* (ſaith he) *and ſpake nothing,* Pſal. 39. 9. *becauſe thou Lord haſt done it:* So the Soul, when the Sentence of condemnation is even ſeizing upon him, and God ſeems to caſt him out of his favour, then he cries, *I confeſſe God is juſt, and therefore I bleſſe his Name, and yield unto him; but ſin is the worker of all this miſery on me, Jeremiah* pleading the caſe of the Church, now going to Captivity, *Wo is me for my hurt,* (ſaith he) *my wound is grievous; but I ſaid, Truly this is my grief, and I* Jer. 10. 19. *muſt bear it.* Such is the frame of an heart truly humbled, it is content to take all to it ſelf, and ſo to be quiet, ſaying, *This is my wound, and I muſt bear it; this is my ſorrow, and I will ſuffer it.* Thus you ſee what is the behaviour of the Soul in this *Contentedneſſe to be at the Lords diſpoſal.*

Object. But ſome may obiect, *Muſt the ſoul, or ought the ſoul to be thus* content *to be left in this damnable condition?*

Anſw. For anſwer, This *Contentedneſſe* implies two things: Firſt, a carnal ſecurity, and a regardleſneſſe of a mans eſtate, and this is a moſt curſed ſin. Secondly, a calmneſſe of ſoul, not murmuring againſt the Lords diſpenſation towards him; and this *Contentedneſſe* is ever accompanied with the *ſight of a mans ſin,* and *Suing for Mercy:* It ever improves all means and helps that may bring him nearer to God; but if Mercy ſhall deny it, the Soul is ſatisfied, and reſts well apaid. And this *Contentedneſſe* (oppoſed againſt quarrelling with the Almighty) every humbled Soul doth attain to, although in every one it is not ſo plainly ſeen. To give it in a Compariſon: A Thief taken for Robbery, on whom the ſentence of death hath paſſed, he ſhould not neglect the *means* to get a Pardon; and yet if he cannot procure it, he muſt not murmur againſt the Judge for condemning him to death, becauſe he hath done nothing but Law: So we ſhould not be careleſſe in uſing all *means* for our good, but ſtill ſeek to God for *Mercy:* yet thus we muſt be, and thus we ought to be contented with whatſoever *Mercy* ſhall deny, becauſe we are not worthy of any favour. The Soul in a depth of Humiliation, it firſt ſtoops to the condition that the Lord will appoint, he dares not fly away from God, nor repine againſt the Lord, but he lies down meekly. 2. As he is content with the hardeſt meaſure, ſo he is content with the longeſt time, he will ſtay for mercy be it never ſo long: *I will wait upon the Lord,* (ſaith *Iſaiah*) *that hath hid his face from Jacob,* Iſa. 8. 17. *and I will look for him:* ſo the humbled ſinner, *Although the Lord hide his face, and turn away his loving countenance from me, yet I will look towards Heaven, ſo long as I have an eye to ſee, and a hand to lift up; the Lord may take his own time, it is manners for me to wait;* nay, the poor broken heart reſolves thus, *If I lie and lick the duſt all my dayes, and cry for mercy all my life long, if my laſt words might be mercy, mercy, it were well, I might get mercy at my laſt gaſp.* Thirdly, as he is content to ſtay the longeſt time, ſo is he content with the leaſt pittance of mercy: *Let my condition be never ſo hard;* (ſaith the ſoul) *do Lord what thou will for me, let the fire of thy wrath conſume me here, only recover me hereafter; if I finde mercy at the laſt I am content, and whatſoever thou giveſt I bleſſe thy Name for it;* he quarrels not, ſaying, *Why are not my graces encreaſed; and why am I not thus and thus comforted?* No, he looks for mercy, and if he have but a crumb of mercy, he is comforted and quieted for ever: And now (you may ſuppoſe) the heart is brought very low.

Uſe. 1 Hence we collect, 1. That they which have the greateſt parts, and gifts, and ability, and honour, are (for the moſt part) hardly brought home to the Lord Jeſus Chriſt; they that are moſt hardly humbled, are moſt hardly converted: what is *Humiliation,* but the *emptying of the ſoul from whatſoever makes it ſwell?* the heart muſt not joy in any thing, nor reſt upon any thing, but only yield to the Lord, to be at his *diſpoſing and carving:* now theſe parts, and gifts, and abilities, and means are great props and pillars for the heart of a carnal man to reſt upon, and to quiet it ſelf withal; whence the Apoſtle, *Not many wiſe men after the fleſh, not many mighty men, not many noble men are called*

called; Indeed (bleſſed be God) ſome are, but not many, few (that have ſo much of themſelves) are brought to renounce themſelves; and no wonder; for a rich man to become poor, and a noble man to be abaſed, and a wiſe man to be nothing in himſelf, this will coſt hot water; and yet this muſt be in all that belong to the Lord: not that God will take away all theſe outward things and parts, but that they muſt looſen their affection from theſe, if they will have Chriſt. 1 Cor. 1. 28.

2. That an humble heart makes all a mans life quiet, and marvellouſly ſweeteneth whatſoever eſtate he is in; indeed ſometimes he may be toſſed and troubled, yet he is not diſtracted, becauſe he is contented; as it is with a Ship on the Sea, when the billows begin to roar, and the waves are violent, if the Anchor be faſtened deep, it ſtayes the Ship: ſo this work of *Humiliation* is the Anchor of the ſoul, and the deeper it is faſtened, the more quiet is the heart: when *Job* in time of his extremity gave way to his proud heart, he quarrelled with the Almighty, his friends, and all; but when the Lord had humbled him, then, *Behold, I am vile, and baſe; once have I ſpoken, yea twice, but now no more.* Job. 40. 4.

And this *Humiliation* quicts a man both in

- Fierceſt Temptations,
- Heavieſt oppoſitions.

1. *In fierceſt Temptations*; when Satan begins to beſiege the heart of a poor ſinner, and lays battery againſt him, ſee how the humbled heart runs him out of breath at his own weapons: Doeſt thou think (ſays Satan) to get mercy from the Lord, when thy own conſcience dogs thee? go to the place where thou liveſt, and to the chamber where thou lieſt, and conſider thy fearful abominations, ſure God will not reſpect the prayers of any ſuch vile ſinners. *True* (ſaith the poor ſoul) *I have often denied the Lord when he called upon me, and therefore he may juſtly deny me all the prayers I make; yet thus he hath commanded, that ſeek to him for mercy I muſt, and if the Lord will caſt me away, and reject my prayers, I am contented therewith; What then Satan?* What then, ſaith the Devil? I thought this would have made thee to deſpair; but this is not all, for God will give thee over, and leave thee to thy ſelf, to thy luſts and corruptions, and thy latter end ſhall be worſe than thy beginning; thou mayeſt call and cry, and when thou haſt done be overthrown; God will leave thee to thy ſelfe, and ſuffer thy corruptions to prevail againſt thee, and thou ſhalt fall fearfully, to the wounding of thy conſcience, to the grieving of Gods people, to the ſcandal of the Goſpel, to the reproach of thy own perſon. To this anſwers the humbled ſoul, *If the Lord will give me up to my baſe luſts, which I have given my ſelf ſo much liberty in, and if the Lord will leave me to my ſinnes, becauſe I have deſt his gracious commands; and if I ſhall fall one day, and be diſgraced and diſhonoured, yet let the Lord be honoured, and let not God loſe the praiſe of his Power, and Juſtice, and I am contented therewith; what then Satan?* What then, ſaith the Devil? I ſure thought now thou wouldſt have deſpaired; but this is not all, for when God hath left thee to thy ſins, then will he break out in vengeance againſt thee, and make thee an example of his heavy vengeance to all ages to come; and therefore it is beſt for thee to prevent this untimely Judgement by ſome untimely death. To this replies the ſoul, *Whatſoever God can do or will do, I know not, yet ſo great are my ſins, that he cannot, or (at leaſt) will not do ſo much againſt me as I have juſtly deſerved: Come what will come, I am contented ſtill to be at the Lords diſpoſal: what then Satan?* and thus he runs Satan out of breath.

The want of this *Humiliation* many times brings a man to deſperate ſtands, and ſometimes to untimely deaths: Alas, why will you not bear the wrath of the Lord? it is true indeed your ſins are great, and the wrath of God is heavy, yet God will do you good by it, and therefore be quiet. In time of war, when the great Canons fly off, the only way to avoid them, is to lie down in a furrow, and ſo the bullets flie over: So in all Temptations of Satan, lye low, and be *contented to be at Gods diſpoſing*, and all theſe fiery Temptations ſhall not be able to hurt you.

2. *In heavieſt oppoſitions:* when Satan is gone, then come Troubles and Oppoſitions of the world, in all which *Humiliation* will quiet the ſoul. A man is ſometimes ſea-ſick not becauſe of the Tempeſt, but becauſe of his full ſtomack, and therefore when he hath emptied his ſtomack he is well again: So it is with his *Humiliation* of heart, if the heart were emptied truly, though a man were in a ſea of oppoſitions, if he have no more trouble in his ſtomack, and in his proud heart, than in the oppoſitions of the world, he might be very well quieted. Caſt diſgrace upon the humble heart cauſeleſly, and he cures it thus, He thinks worſe of himſelf than any man elſe can do, and if they

would make him vile and loathsom, he is more vile in his own eyes than they can make him: O that I could bring your hearts to be in love with this blessed grace of God!

Is there any soul here that hath been vexed with the temptations of Satan, oppositions of men, or with his own distempers? and would he now arm and fence himself, that nothing should disquiet him, or trouble him, but in all, to be above all, and to rejoyce in all? O then be *humbled*, and then be above all the Devils in hell: Certainly they shall not so disquiet you, as to cause you to be missed, or uncomforted, if you would but be humbled.

Use 2. What remains then? Be exhorted (as you desire mercy and favour at Gods hands) to this *Humiliation*. And for Motives, consider the good things that God hath promised, and which he will bestow upon all that are truly humbled; I shall reduce all to these three following Benefits.

First, by *Humiliation* we are made capable of all those treasures of Wisdome, Grace, and Mercy that are in Christ.

Secondly, *Humiliation* gives a man the comfort of all that is good in Christ: Many have a right to Christ, and are dear to God, yet they want much sweet refreshing, because they want this *Humiliation* in some measure. To be truly humbled, is the next way to be truly comforted: *The Lord will look to him that hath an humble contrite heart, and trembles at his word*: The Lord will not onely know him (he knows the wicked too in a general manner) but he will give him such a gracious *look*, as shall make his heart dance in his breast. Thou poor humbled Soul, the Lord will give thee a glimpse of his favour, when thou art tired in thy trouble; when thou *lookest up* to heaven, the Lord will *look down* upon thee, and will refresh thee with Mercy; God hath prepared a sweet morsel for his child, *he will receive the humble*: O be humbled then, every one of you, and the Lord Jesus, *who comes with healing under his wings*, will comfort you, and you shall see the salvation of our God.

Isa. 61. 8.

Thirdly, *Humiliation* ushers glory, *Whosoever humbles himself as a little childe, shall be greatest in the kingdom of heaven*; He shall be in the highest degree of grace here, and of glory hereafter: for as thy *Humiliation*, so shall be thy *Faith and Sanctification, and Obedience, and Glory*.

Matth. 18. 4.

And now me thinks your hearts begin to stir, and say, *Hath the Lord engaged himself to this, O then (Lord) make me humble*. Now the Lord make me, and thee, and all of us humble, that we may have this mercy. See how *Everlasting happinesse and blessednesse* looks and waits for every humbled Soul; *Come*, (saith *Happinesse*) *thou that hast been vile, and base, and mean in thy own eyes; Come, and be greatest in the Kingdom of heaven*. Brethren, though I cannot prevail with your hearts, yet let *Happinesse*, that kneels down, and prayes you to take mercy; let that (I say) prevail with you: If any man be so regardlesse of his own good, I have something to say to him, that may make his heart shake within him. But Oh! ——Who would not have the Lord Jesus to dwell with him? who would not have the Lord Christ, by the glory of his Grace, to honour and refresh him? Methinks your hearts should yearn for it, and say, *O Lord, break my heart, and humble me, that mercy may be my portion for ever*; nay, methinks every man should say as *Paul* did, *I would to God that not only I, but all my children and servants were not onely thus as I am, but also (if it were Gods will) much more humbled, that they might be much more comforted and refreshed*. Then might you say with comfort on your deaths-bed, *Though I go away and leave wife and children behind me, poor and mean in the world, yet I Leave Christ with them*: when you are gone, this will be better for them, than all the beaten gold or honours in the world, what can I say? but since the Lord offers so kindly, now *Kisse the Son*, be humble, yield to all Gods Commands, take home all Truths, and be at Gods disposing: Let all the evil that is threatened, and all the good that is offered prevail with your hearts, or if means cannot, yet the Lord prevail with you; the Lord empty you, that Christ may fill you; the Lord humble you, that you may enjoy happinesse and peace, and be lifted up to the highest pinacle of Glory, there to reign for ever and ever.

Psal. 2. 12.

CHAP.

CHAP. V.

The Call on Gods part, for the Soul to cloſe with, and to relie on Chriſt.

HItherto of our firſt general, to wit, The *Preparation of the Soul for Chriſt*: The next is, The *Implantation of the Soul into Chriſt*: and that hath two parts.

1. The putting of the Soul into Chriſt.
2. The growing of the Soul with Chriſt.

As a graft is firſt put into the ſtock, and then it growes together with the ſtock: Theſe two things are anſwerable in the Soul, and when it is brought to this, then a ſinner comes to be partaker of all ſpiritual benefits.

The firſt part is, The putting in of the ſoul: when the ſoul is brought out of the world of ſinne, to lie upon, and to cloſe with the Lord Jeſus Chriſt; and this hath two particular paſſages:

The Call on Gods part.
The Anſwer on Mans part.

The *Call on Gods part* is this, When the Lord by the *Call* of his Goſpel, and work of his Spirit, doth ſo clearly reveal the fulneſſe of Mercy, that the ſoul humbled *returns Anſwer:*

In which obſerve the { Means / Cauſe } whereby God doth *Call.*

1. The *Means* is onely the Miniſtery of the Goſpel; the ſum whereof is this, That *There is fulneſſe of Mercy, and Grace, and Salvation brought unto us through the Lord Jeſus Chriſt.* Hence the phraſe of Scripture calls this *Goſpel*, or this mercy, *A treaſury*; *All the treaſures of wiſdome and holineſſe are in Chriſt*: not one treaſure, but all treaſures; not ſome treaſures, but all treaſures: where the Goſpel comes, there is joy for the ſorrowful, peace for the troubled, ſtrength for the weak, relief ſeaſonable and ſuitable to all wantes, miſeries and neceſſities, both preſent and future. Col. 2. 3. Iſa. 61.

If then ſorrow aſſail thee (when thou art come thus far) look not on thy ſins, to pore upon them; neither look into thy own ſufficience, to procure any good there. It is true, thou muſt *ſee thy ſins, and ſorrow* for them, but this is for the lower Form, and thou muſt get this leſſon before-hand; and when thou haſt gotten this leſſon of *Contrition and Humiliation*, look then only to *Gods Mercy* and the riches of his Grace in Chriſt. Uſe

2. For the *Cauſe*: The Lord doth not only appoint the *Means*, but by the work of the Spirit, he doth bring all the riches of his grace into the ſoul truly humbled: if you ask, How? Firſt, with ſtrength of evidence; the Spirit preſents to the broken-hearted ſinner, the right of the freeneſſe of Gods grace to the ſoul: And ſecondly, the Spirit doth forcibly ſoak in the reliſh of that grace, and by an over-piercing work, doth leave ſome dint of ſupernatural and ſpiritual virtue on the heart.

Now the word of the Goſpel, and the work of the Spirit alwayes go together; not that God is tied to any means, but that he tyeth himſelf to the means: Hence the Goſpel is called, *The power of God to ſalvation*, becauſe the power of God ordinarily, and in common courſe appears therein: The waters of life and ſalvation run onely in the channel of the Goſpel; there are golden mines of grace, but they are onely to be found in the Climates of the Goſpel; nay, obſerve this, when all arguments prevail not with corruption, to perſwade the heart to go to God, on Text of Scripture will ſtand a man in ſtead above all humane learning and inventions, becauſe the Spirit goes forth in this, and none elſe. Rom. 1. 16.

This may teach us the worth of the Goſpel above all other things in the world, for it is accompanied with the Spirit, and brings ſalvation with it. What if a man had all the wealth and policy in the world, and wanted this? he were a fool: What if one were able to dive deep into the ſecrets of Nature, to know the motions of the Stars, to ſpeak with the tongues of men and Angels, and yet knew nothing belonging to his peace, what avails it? Why do we value a Mine, but becauſe of the gold in it? or a Cabinet, but becauſe of the Pearl in it? O this is that *pearl we ſell all for*. Uſe 1.

Wouldeſt thou know whether thou art carnal or ſpiritual? obſerve then, if thou haſt the Spirit, it ever came with the Goſpel: See then, how the ſoul ſtands affected with the Goſpel, and ſo it ſtands affected to the Spirit, *Is it ſo* (may every ſoul reaſon with Uſe 2.

it ſelf) *that I will not ſuffer the Word to prevail with me? then ſhall I miſſe of the Spirit, then will Chriſt none of me.* O remember, the time will come when you muſt die as well as your neighbours, and then you will ſay, *Lord Jeſus, forgive my ſinnes*; *Lord Jeſus, receive my ſoul:* But Chriſt will anſwer, *Away, be gone, you are none of mine, I know you not.* Any man, whether noble or ignoble, let him be what he will be, if he hath not the Spirit he is none of Chriſts,: *His you are to whom you obey*; but Pride and Covetouſneſs
Rom. 6. 16. you obey.: Pride therefore will ſay, *This heart is mine, Lord, I have domineered over it, and I will torment it*: Corruptions will ſay, *We have owned this ſoul, and we will damn it.* You therefore that have made a tuſh at the Word, *This wind ſhakes no corn, and theſe words break no bones*; little do you think that you have oppoſed the Spirit: What, reſiſt the Spirit? me thinks it is enough to ſink any ſoul under Heaven: Hereafter therefore think this with thy ſelf, *Were he but a man that ſpeaks, yet would I not deſpiſe him*; *but that is not all, there goeth Gods Spirit with the Word, and ſhall I deſpiſe it? There is but one ſtep between this and that unpardonable ſinne againſt the holy Ghoſt, onely adding Malice to my Rage: I oppoſe the Father, perhaps the Sonne mediates for me*; *I deſpiſe the Sonne, perhaps the holy Ghoſt pleads for me*; *but if I oppoſe the Spirit, none can ſuccour me.*

CHAP. VI.

Sect. 1. *The Anſwer on mans part for the Soul to cloſe with, and to relie on Chriſt.*

HItherto of the *Call on Gods part*; now we are come to the *Anſwer on mans part.* No ſooner hath the *Goſpel* and *Gods Spirit* clearly revealed the fulneſſe of Gods mercy in Chriſt, but then the whole ſoul (both the *Minde* that diſcovers mercy, and *Hope* that expects it, and *Deſire* that purſues it, and *Love* that entertains it, and *the Will* that reſts on it) gives anſwer to the Call of God therein. *Mercy* is a proper object of all theſe; of the *Minde* to be enlightened, of *Hope* to be ſuſtained, of *Deſire* to be ſupported, of *Love* to be cheared: Nay, there is a full ſatisfactory ſufficiency of all good in Chriſt, that ſo the will of man may take full *repoſe and reſt in him*; therefore the Lord ſaith,
Matth. 11. 28. *Come unto me, all that are weary and heavy-laden*; Come, *Mind*, and *Hope*, and *Deſire*, and *Love*, and *Will*, and *Heart*: they all anſwer, *We come*: The *Mind* ſaith, *Let me know this Mercy above all, and deſire to know nothing but Chriſt and him crucified*: *Let me expect this Mercy* (ſaith *Hope*) *that belongs to me, and will befal me*: *Deſire* ſaith, *Let me long after it*: *O*, ſaith *Love*, *let me embrace and welcome it*: *O*, ſaith the *Heart*, *let me lay hold on the handle of Salvation*; *here we will live, and here we will die at the footſtool of Gods Mercy.* Thus all go, *Minde*, *Hope*, *Deſire*, *Love*, *Joy*, *the Will* and all lay hold upon the Promiſe, and ſay, *Let us make the Promiſe a prey, let us prey upon mercy, as the wilde Beaſts do upon their proviſion.* Thus the faculties of the ſoul hunt and purſue this *mercy*, and lay hold thereupon, and ſatisfie themſelves herein.

Sect. 2. *A ſight of Chriſt, or of Mercy in Chriſt.*

BUt for a further diſcovery of theſe works of the ſoul, we ſhall enter into particulars: And for their order; Firſt, the Lord lets a light into *the mind*, for what the eye never ſeeth, the *heart* never *deſireth*, *hope* never expecteth, the ſoul never embraceth: If the ſoul then ſeemes to hang afar off, and dares not believe that Chriſt will have mercy on him, in this caſe the Spirit lets in *a light* into his heart, and diſcovers unto him, that God will deal graciouſly with him. It is with a ſinner, as with a man that ſits in darkneſſe, haply he ſeeth a light in the ſtreet out of a window, but he ſits ſtill in darkneſſe, and is in the dungeon all the while, & he thinks, *How good were it, if a man might enjoy that light?* So, many a poor humble-hearted broken ſinner ſeeth, and hath an inckling of Gods mercies, he heareth the Saints ſpeak of Gods love, and his goodneſſe, and compaſſion; *Ah* (thinks me) *how happy are they? bleſſed are they, what an excellent condition are they in? but I am in darkneſſe ſtill, and never had a drop of mercy vouchſafed unto me*: At laſt, the Lord lets a light into his houſe, and puts the candle into his own hand, and makes him ſee by particular evidence, *Thou ſhalt be pardoned, and thou ſhalt be ſaved.*

The manner how *the Spirit* works this, is diſcovered in three paſſages.

Firſt, the Spirit of the Lord meeting with an humble, broken, lowly, ſelf-denying

ſinner (he that is a proud, ſtout-hearted wretch, knows nothing of this matter) it opens the eye, and now the humbled ſinner begins to ſee (like the man in the Goſpel) ſome light and glimmering about his underſtanding, that he can look into, and diſcern the ſpiritual things of God. Ephes. 3. 1.

2. Then the Lord lays before him all the riches of the treaſure of his grace; no ſooner hath he given him an eye, but then he layes colours before him (*the unſearchable riches of Chriſt*) that he may ſee and look, and fall in love with thoſe ſweet treaſures; and then ſaith the ſoul, *O that mercy, and grace, and pardon were mine. O that my ſins were done away*! the Lord ſaith, *I will refreſh them that are heavy-laden*; then ſaith the ſoul, *O that I had that refreſhing*! *you ſhall have reſt*, ſaith God; *O that I had reſt too, ſaith the ſoul*! And now the ſoul begins to look after the mercy and compaſſion which is laid afore it.

3. The Spirit of the Lord doth witneſſe or certifie throughly and effectualy to the ſoul, that this mercy in Chriſt belongs unto him, and without this, the ſoul of an humble, broken-hearted ſinner hath no ground to go unto Chriſt: what good doth it an hungry ſtomack to hear that there is a great deal of cheer and dainties provided for ſuch and ſuch men, and he have no part therein? Take a Beggar that hath a thouſand pounds told before him (he may apprehend the ſum of ſo much gold, and ſo much ſilver) *but what is all that to me* (ſaith he) *if in the mean time I die and ſtarve*? It falls out in this caſe with a broken hearted ſinner, as with a prodigal childe: The Prodigal he hath ſpent his means, and abuſed his Father, and now is there a Famine in the Land, and poverty is befallen him; he knows indeed there is meat and cloaths enough in his Fathers Houſe, but (alas!) what can he expect thence but his Fathers heavy diſpleaſure? if a man ſhould ſay, Go to your Father, he will give you a portion again; would he (think you) believe this? No, (would he ſay) *it is my Father I have offended, and will he now receive me?* yet ſhould a man come and tell him, that he heard his Father ſay ſo, and then ſhew him a Certificate under his Fathers hand that it was ſo, this would ſure draw him into ſome hope that his Father meant well towards him: So it is with a ſinner when he is apprehenſive of all his rebellions; if a man ſhould tell ſuch a ſoul, Go to God, and he will give you abundance of mercy and compaſſion; the ſoul cannot believe it, but thinks, *What, I mercy,? no no: Bleſſed are they that walk humbly before God, and conform their lives to his Word, let them take it; but for me, it is mercy I have oppoſed, it is grace I have rejected; no mercy, no grace for me:* But now if God ſend a Meſſenger from Heaven, or if it come under the hand of his Spirit, that he will accept of him, and paſſe by all his ſins, this makes the ſoul grow into ſome hopes, and upon this ground it goes unto the Lord: But here obſerve me, that none either in heaven or in earth, but only Gods Spirit can make this Certificate; when it is night, all the candles in the world cannot take away the darkneſſe: ſo all the means of grace and ſalvation, all the candle-light of the Miniſtery, they are all good helps, but the darkneſſe of the night will not be gone, before *the Sun of Righteouſneſſe* ariſe in our hearts. Hence it is that it proves ſo difficult a matter to comfort a diſtreſſed ſoul; *I ſhall one day periſh*, ſaith *David*; *I ſhall one day go down to hell*, ſaith the ſoul: Let all the Miniſters under heaven cry, *Comfort ye, comfort ye:* ſtill he replyes, *I mercy? and I comfort? will the Lord pardon me? It is mercy I have deſpiſed and trampled under my feet; and I mercy? no, no:* Thus we Miniſters obſerve by experience, ſome that in their own apprehenſions are gone to the bottome of hell, we make known to them Reaſons, and Arguments, and Promiſes, but nothing takes place; what's the Reaſon? O none but Gods Spirit can do it; he muſt either come from heaven, and ſay, *Comfort ye, comfort ye, my people, or it will never prevail:* let me ſpeak therefore to you that are Miniſters, you do well to labour to give comfort to a poor fainting ſoul, but alwayes ſay, *Comfort, Lord: O Lord, ſay unto this poor ſoul, that thou art his ſalvation.*

Sect. 3 *Hope in Chriſt.*

THe minde being thus enlightened, the Lord calls on the affections; *Come deſire: Come, love:* but the firſt voyce is to *Hope*, now *Hope* is a faculty of the ſoul that looks out for mercy, and waits for the ſame; So the Apoſtle, *Phil.* 1. 20. *According to my earneſt expectation:* It is a ſimilitude taken from a man that looks after another, and lifts up himſelf as high as he may to ſee if any be coming after him; ſo here the ſoul ſtands as it were a tip-toe, expecting when the Lord comes; he hath heard the Lord Phil. 1. 20.

ſay,

Phil. 1. 10. say: *Mercy is coming towards thee, mercy is provided for thee:* now this affection is set out to meet mercy afar off, it is the looking out of the soul: *O when will it be, Lord? Thou sayest mercy is prepared, thou sayest mercy is approaching*; the soul standeth a tipe-toe, *O when will it come Lord!* here is the voyce of *Hope*; *This sinful soul of mine, it may through Gods mercy be sanctified*; *this troubled, perplexed soul of mine, it may through Gods mercy be pacified*; *this evil and corruption which harbors in me, and hath taken possession of me, it may through Gods mercy be removed*; *and when will it be?*

The manner how Gods Spirit works this, is discerned in three particulars: 1. The Lord doth sweetly stay the heart, and fully perswade the soul, that a mans sins are pardonable, and that all his sins may be pardoned, and that all the good things he wanteth, they may be bestowed: this is a great sustainer of the soul; when a poor sinner seeth his sins in their number, nature; when he seeth no rest in the creature, nor in himself; though all means, all help, all men, all Angels, should joyn together, yet they cannot pardon one sin of his; then the Lord lifteth up his voyce, and saith from Heaven, *Thy sins are pardonable in the Lord Jesus Christ.*

2. The Lord doth sweetly perswade the soul that all his sins shall be pardoned; the Lord makes this appear, and perswades his heart that he intendeth mercy, that Christ hath procured pardon for the soul of a broken-hearted sinner in special, and that he cannot but come unto it; by this means *Hope* comes to be assured, and certainly perswaded to look out, knowing the Promise shall be at the last accomplished: the former only sustained the heart, and provoked it to look for mercy; but this comforts the soul, that undoubtedly it shall have mercy: *The Lord Jesus came to seek and to save that which was lost*: now saith the broken and humble sinner, *I am lost. Did Christ come to save sinners? Christ must fail of his end, or I of my comfort:* God saith, *Come unto me, all you that are weary and heavy-laden: I am weary, and unlesse the Lord intend good unto me, why should he invite me and bid me come? Surely he means to shew me mercy, nay he promiseth to relieve me, when I come, therefore he will do good unto me.*

3. The Lord lets in some relish and taste of the sweetnesse of his love, some scent and savour of it, so that the soul is deeply affected with it, and carried mightily unto it, that it cannot be severed; it is the letting in the riches of his love, that turneth the expectation of the soul another way, yea it turneth the whole stream of the soul thitherward.

Use. 1 This reproves, 1. Those that cast off all *Hope*. 2. Those that without ground will do nothing but *Hope*. 1. If the Lord stirre up the heart of his to *hope* for his Mercy, then take heed of that fearful sin of *Despair*. Despair we must in our selves, and that is good; but this *Despair* we speak of, is heinous in the eyes of God, and hurtful to thee. 1. Injurious to God; thou goest to the deep dungeon of thy Corruption, and there thou sayest, *These sins can never be pardoned, I am still proud, and stubborn: God*
Isa. 40. 27. *seeth not, God succours not, his hand cannot reach, his Mercy cannot save.* Now mark what the prophet saith to such a perplexed soul, *Why sayest thou, thy way is hid from the Lord?* the Lord saith, *Why sayest thou? is any thing too hard for the Lord?* O you wrong God exceedingly, you think it a matter of humility, when you account so vilely of your selves: *Can God pardon sin to such unworthy creatures? It is true,* (saith the soul) Manasses *was pardoned*, Paul *was converted, Gods Saints have been received to mercy. But can my sinnes be pardoned? can my soul be quickned? No, no, my sinnes are greater than can be forgiven.* Why then, poor soul, Satan is stronger to overthrow thee, than God to save thee; and thus you make God to be no God, nay you make him to be weaker than Sin, than Hell, than the Devil. 2. This sin is dangerous to thy own soul, it is that which taketh up the bridge, and cutteth off all passages, nay it plucks up a mans endeavours (as it were) quite by the roots: *Alas,* (saith he) *what skilleth for man to pray? what profits it a man to read? what benefit in all the means of grace? The stone is rolled upon me, and my Condemnation sealed for ever: I will never look after Christ, Grace, Salvation any more; the time of grace is past, the day is gone.* And thus the soul sinketh in it self; *Will the Lord cast me off for ever? and will he shew no favour? I said,*
Psal. 77. 7. (saith *David*) *This is my infirmity*: the word in the Original is, *This is my sicknesse*; as who should say, *What? is mercy gone for ever? this will be my death, then is life gone.*

2. This reproves and Condemns that great sin of *Presumption*, a sin more frequent, and (if possibly may be) more dangerous; as they said, *Saul had slain his thousands, and David his ten thousands:* So hath *Despair* slain his thousands, but *Presumption* his ten thousands. It is the counsel of *Peter*, that *every man should be ready to give an ac-*

count

count of his faith and hope that is in him. Let us ſee the Reaſons that perſwade you to theſe groundleſſe fooliſh *Hopes*; you ſay, You *hope* to be ſaved, and you *hope* to go to heaven, and you *hope* to ſee Gods face with comfort; and have you no grounds? it is a fooliſh *hope*, an unreaſonable *hope*. 1 Pet. 3. 15.

Uſe 2. But comfort ye, comfort ye, poor drooping Spirits; *They that wait upon the Lord ſhall renew their ſtrength*: you ſay, *You cannot do this, and you cannot do that*; I ſay, *If you can but hope, and wait for the Mercy of the Lord, you are rich Chriſtians.* If a man have many Reverſions, they that judge of his Eſtate, will not judge him for his preſent Eſtate, but for the Reverſions he ſhall have; Haply thou haſt not for the preſent the ſenſe and feeling of Gods love and aſſurance; away with that *feeling*, do not dote upon it, thou haſt Reverſions of old Leaſes, ancient Mercies, old Compaſſions, ſuch as have been reſerved from the beginning of the world, and know thou haſt a fair Inheritance. Iſa. 40. 31.

Uſe 3. You will ſay, Were my *hopes* of the right ſtamp, then might I comfort my ſelf; but there are many falſe flaſhy *hopes*, and how ſhould I know that my *hope* is ſound and good? I anſwer, you may know it by theſe particulars:

1. A grounded *hope* hath a peculiar certainty in it; it doth bring home unto the ſoul in ſpecial manner, the goodneſs of God, & the riches of his love in Chriſt Jeſus. It ſtands not on *If's* and *And's*, but ſaith, *It muſt undoubtedly, it muſt certainly be mine*; and good reaſon, for this *hope* hath a Word to hang and hold upon: What is that? *I will wait upon the Lord*, and *I will hope in his Word*; it is a *Scripture-hope*, a *Word-hope*: the Word ſaith, *The Lord came to ſave thoſe that were loſt*; Why, *I finde my ſelfe to be loſt*, ſaith the ſoul, and *therefore I hope*: The Lord will ſeek me, though I cannot ſeek him; *I hope* the Lord will finde me, though I cannot finde my ſelfe; *I hope* the Lord will ſave me, though I cannot ſave my ſelfe. So the Word ſaith, *He appointeth them that mourn in Sion, to give unto them beauty for aſhes:* will you have a Legacy of Joy, Mercy and Pity? here it is, the Lord Chriſt left it you, *I bequeath and leave this to all broken-hearted ſinners, to all you humble mourning ſinners, this is your Legacy, ſue for it in the Court, and you ſhall have it for ever.* Pſal. 130. 5. Matth. 18. 11.

2. A grounded hope is ever of great power and ſtrength to hold the ſoul to the truth of the Promiſe; hence take a poor ſinner when he is at the weakeſt, under water, when all Temptations, Oppoſitions, Corruptions grow ſtrong againſt him, and he ſaith, *I ſhall one day periſh by the hand of* Saul, *this proud, fooliſh, filthy heart of mine will be my bane, I ſhall never get power, ſtrength and grace againſt theſe ſinnes.* Here is the loweſt *under* of a poor ſoul. If a man ſhould now reply, *Then caſt off all hope and confidence, reject the means, and turn to your ſinnes*: Mark how *Hope* ſteppeth in, and ſaith, *Nay, whatſoever I am and do, whatſoever my condition is, I will uſe the means; I am ſure all my help is in Chriſt, all my hope is in the Lord Jeſus; and if I muſt periſh, I will periſh ſeeking him, and waiting upon him.* Why this is *Hope*, and I warrant that ſoul ſhall never go to hell; *I will wait for the Lord, yea, though he hath hid himſelf from the houſe of Jacob.* Iſa. 8. 17.

Uſe 4. The laſt Uſe is of Exhortation: I deſire you, I entreat you, (I will not ſay, I command you, though this may be enjoyned) if you have any *hope* of Heaven, if you have any treaſure in Chriſt, labour to quicken this affection above all. The means are theſe;

1. Labour to be much acquainted with the precious Promiſes of God, to have them at hand, and upon all occaſions: Theſe are thy comforts, and will ſupport thy ſoul: as the body without comfort is unfit for any thing, ſo it is here; unleſſe a man hath that proviſion of Gods Promiſes, and have them at hand daily, and have them diſhed out, and fitted for him, his heart will fail.

2. Maintain in thy heart a deep and ſerious acknowledgment of that ſupreme Authority of the Lord, to do what he will, and how he will, according to his pleaſure. Alas, we think too often to bring God to our bowe; *We have hoped thus long, and God hath not anſwered, and ſhall we wait ſtill?* Wait! Ay wait, and bleſſe God that you may wait: If you may lie at Gods feet, and put your mouths in the duſt, and at the end of your dayes have one crumb of Mercy, it is enough; therefore check thoſe diſtempers, *Shall I wait ſtill?* It is a moſt admirable ſtrange thing, that a poor worm, worthy of hell, ſhould take up ſtate, and ſtand upon terms with God; *He will not wait*

upon God; Who muſt wait then? muſt God wait, or man wait? It was the Apoſtles queſtion, *Wilt thou now reſtore the Kingdom of Iſrael*; to whom our Saviour anſwered, *It is not for you to know the times and ſeaſons*; as who ſhould ſay, *Hands off*, it is for you to wait, and to expect mercy, it is not for you to know. If you begin to wrangle, and ſay, *How long, Lord? When, Lord? And why not now, Lord? Why not I, Lord?* now check thy own heart, and ſay, *It is not for me to know; it is for me to be humble, abaſed, and to wait for mercy.*

Sect. 4. *A deſire after Chriſt.*

WHen the ſoul is humbled, and the eye opened, then he begins thus to reaſon, *O happy I that ſee mercy, but miſerable I, if I come to ſee this, and never have a ſhare in it! O why not I (Lord) why not my ſins pardoned? and why not my corruptions ſubdued? my ſoul now thirſteth after thee, as a thirſty Land, my affections now hunger after righteouſneſſe, both infuſed and imputed*; Now this *deſire* is beggoten thus:

When the *ſoul* is come ſo far, that after a through-*conviction* of ſin, and ſound *humiliation* under Gods mighty hand, it hath a timely and ſeaſonable revelation of the glorious myſteries of Chriſt; of his excellencies, invitations, truth, tender-heartedneſſe, &c. of the heavenly ſplendor, and riches, of *the pearl of great price*; then doth the ſoul conceive by the help of the Holy Ghoſt, this *deſire*, and vehement longing: And leſt any couzen themſelves by any miſconceits about it, as the notorious ſinner, the meer civil man, and the formal Profeſſor) it is then known to be ſaving.

1. When it is joyned with an hearty willingneſs and unfeigned reſolution, *to ſell all, to part with all ſin*, to bid adieu for ever to our darling-delight; it is not an effect of ſelf-love, not an ordinary wiſh of natural appetite (like *Balaams Numb.* 23. 10.) of thoſe who *deſire* to be happy, but are unwilling to be holy; who would gladly be ſaved, but are loath to be ſanctified; no, if thou *deſireſt* earneſtly, thou wilt work accordingly; for as the *deſire* is, ſo will thy *endeavour* be.

2. When it is earneſt, eager, vehement, extreamly thirſting after Chriſt, as the parched earth for refreſhing ſhowers, or the hunted Hart for the water-brooks. We read of a Scottiſh Penitent, who a little before his confeſſion, *freely confeſſed his fault, to the ſhame* (as he ſaid) *of himſelf, and to the ſhame of the Devil, but to the glory of God, he acknowledged it to be ſo heinous, and horrible, that had he a thouſand lives, and could be die Ten thouſand deaths, he could not make ſatisfaction. Notwithſtanding* (ſaith he) *Lord, thou haſt left me this comfort in thy Word, that thou haſt ſaid, Come unto me, all ye that are weary and heavy-laden, and I will refreſh you: Lord, I am weary, Lord, I am* Mat. 11. 28. *heavy-laden with my ſins, which are innumerable, I am ready to ſink, Lord, even into hell unleſſe thou in thy mercy put to thine hand and deliver me: Lord, thou haſt promiſed by thine own Word out of thy own mouth, that thou wilt refreſh the weary ſoul:* And with that he thruſt out one of his hands, and reaching as high as he could towards heaven, with a louder voyce and ſtreined, he cried, *I challenge thee, Lord, by that Word, and by that promiſe which thou haſt made, that thou performe and make it good to me, that call for eaſe, and mercy at thy hands, &c.* Proportionably, when heavy-heartedneſſe for ſin hath ſo dried up the bones, and the angry countenance of God ſo parched the heart, that the poor ſoul begins now to gaſp for grace, as *the thirſty land for drops of* Jer. 14. 6. *rain*; then the poor ſinner (though duſt and aſhes) with an holy humility thus ſpeaks unto Chriſt, *O merciful Lord God, Thou art* Alpha *and* Omega, *the beginning and the end; Thou ſayeſt it is done, of things that are yet to come; ſo faithful and true are thy Decrees and Promiſes, that thou haſt promiſed by thine own Word out of thy own mouth, that unto him that is athirſt, thou wilt give him of the fountain of the water of life freely. O Lord, I thirſt, I faint, I languiſh, I long for one drop of mercy: As the Hart panteth for the water-brooks, ſo panteth my ſoul after thee, O God, and after the yearning bowels of thy wonted compaſſions: Had I now in poſſeſſion the glory, the wealth, and pleaſures of the whole world; nay, had I Ten thouſand lives, joyfully would I lay them all down and part with them, to have this poor trembling ſoul of mine received into the bleeding armes of my bleſſed Redeemer. O Lord, my ſpirit within me is melted into tears of blood, my heart is ſhivered into pieces; out of the very place of Dragons and ſhadow of death, do I lift up my thoughts heavy and ſad before thee; the remembrance of my former vanities and pollutions, is a very vomit to my ſoul, and it is ſorely wounded with the grievous repreſentation thereof;*

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The very flames of Hell, Lord, the fury of thy juſt wrath, the ſcorchings of my own conſcience, have ſo waſted and parched mine heart, that my thirſt is inſatiable, my bowels are hot within me, my deſire after Jeſus Chriſt, pardon and grace, is greedy as the grave; the coals thereof are coals of fire, which have a moſt vehement flame: And, Lord, in thy bleſſed Book thou calleſt and crieſt, Ho, every one that thirſteth, come ye to the waters. In that great day of the feaſt, thou ſtoodeſt and crieds with thine own mouth, If any man thirſt, let him come unto me and drink; and theſe are thine own words, Thoſe who hunger and thirſt after righteouſneſſe ſhall be filled. I challenge thee, Lord, in this my extreameſt thirſt after thine own bleſſed ſelf, and ſpiritual life in thee, by that Word, and by that Promiſe which thou haſt made, that thou perform, and make it good to me, that lie grovelling in the duſt, and trembling at thy feet: Oh! open now that promiſed well of life, for I muſt drink or elſe I die. Iſa. 55. 1. John 7. 37. Matth. 5. 6.

The means to obtain this *deſire*, are theſe three:

1. Be acquainted throughly with thine own neceſſities and wants, with that nothingneſſe and emptineſſe that is in thy ſelf; a groundleſſe preſumption makes a man careleſſe; ſee into thine own neceſſities, confeſſe the want of this *deſire* after the Lord Jeſus Chriſt.

2. Labour to ſpread forth the excellency of all the beauty and ſurpaſſing glory, that is in the Promiſes of God: Couldſt thou but view them in their proper colours, they would even raviſh thee, and quicken thy *deſires*.

3. After all this, know it is not in thy power to bring thy heart to *deſire* Chriſt; thou canſt not hammer out a *deſire* upon thine own Anvil, dig thy own pit, and hew thy own rock as long as thou wilt; nay, let all the Angels in Heaven, and all the Miniſters on Earth provoke thee, yet if the hand of the Lord be wanting, thou ſhalt not lift up thine heart, nor ſtep one ſtep towards Heaven; then go to him who is able to work this *deſire* in thy ſoul. It is the complaint of a Chriſtian, O they are troubled, becauſe they cannot fetch a good *deſire* from their own ſouls, and one falls, another ſinks, a third ſhakes, and they are overwhelmed with diſcouragement: *What a wretched heart have I?* (ſaith one) *I grace? No, no, the world I can deſire; the life of my childe I long for; and I ſay with* Rachel, *Let me have honour or elſe I die: but I cannot long for the unconceivable riches of the Lord Jeſus Chriſt; and will the Lord ſhew any mercy upon me?* Is it thus? remember now, *deſires* grow not in thy garden, they ſpring not from the root of thy abilities: O ſeek unto God, and confeſſe, *In truth, Lord, it is thou from whom come all our deſires, it is thou muſt work them in us, as thou haſt promiſed them to us; and therefore, Lord, quicken thou this ſoul, and inlarge this heart of mine, for thou onely art the God of this deſire.* Thus hale down a *deſire* from the Lord, and from the Promiſe, for there onely muſt thou have it: *The ſmoaking flax God will not quench:* flax will not ſmoak, but a ſpark muſt come into it, and that will make it catch fire and ſmoak; thus lay your hearts before the Lord, and ſay, *Good Lord, here is onely flax, here is onely a ſtubborn heart, but ſtrike thou by the Promiſe one ſpark from heaven, that I may have a ſmoaking deſire after Chriſt, and after grace.* Matth. 12.

Sect. 5. *A Love of Chriſt.*

WE have run through two affections, *Hope* and *Deſire*, and the next is *Love*: A poſſible good ſtirs up *Hope*; a neceſſary excellency in that good, ſetleth *Deſire*; and a reliſh in that good ſetled, kindles *Love*. Thus is the order of Gods work: If the good be abſent, the underſtanding ſaith, *It is to be deſired, O that I had it!* then it ſends out *Hope*, and that waits for that good, and ſtayes till it can ſee it; and yet if that good cannot come, then *Deſire* hath another proper work, and it goes up and down wandring, and ſeeketh and ſueth for Chriſt Jeſus. After this, if the Lord Jeſus be pleaſed to come himſelf into the view of the heart, which longeth thus after him, then *Love* leads him into the ſoul, and tells the *Will* of him, ſaying, *Lo, here is Jeſus Chriſt the* Meſſiah, *that hath ordered theſe great things for his Saints and people.*

The Motive or ground of this *Love*, is Gods Spirit in the Promiſe, letting in ſome intimation of Gods *love* into the ſoul, thus *Pſal.* 42. 8. *The Lord will command his loving kindneſſe in the day-time:* This is a phraſe taken from Kings and Princes, and great Commanders in the field, whoſe words of command ſtand for Lawes; ſo the Lord ſends out his *loving kindneſs*, and ſaith, *Go out, my everlaſting love and kindneſs, take a commiſſion from me, and go to that humble, thirſty and hunger-bitten ſinner, and go and* Pſal. 42. 8.

proſper, and prevail, and ſettle my love effectually upon him, and faſten my mercy upon him; I command my loving kindneſſe to do it. Thus the Lord doth put a Commiſſion into the hands of his *loving kindneſſe*, that it ſhall to good do the poor ſoul, yea, though it withdraw it ſelf, ſaying, *What, I mercy? will Chriſt Jeſus accept of me? No, no, there is no hope of mercy for me: indeed if I could pray thus, hear thus, and perform Duties with that enlargement, and had thoſe parts and abilities, then there were ſome comfort, but now there is no hope of mercy for me.* We demand, Is thus your caſe? is it thus and thus? are you thus humbled? and have you thus longed for the riches of his mercy in Chriſt? Lo then the Lord hath put a Commiſſion into the hands of his *loving kindneſſe*, ſaying, *Go to that poor ſoul, and break open the doores upon that weary weltering heart, and break off all thoſe bolts, and rend off that veil of ignorance and carnal Reaſon, and all thoſe Arguments: Go* (I ſay) *to that ſoul, and chear it, and warm it, and tell it from me, That his ſins are pardoned, and his ſoul ſhall be ſaved, and his ſighs and prayers are heard in heaven; and I charge you do the work before you come again.*

Here is the ground of *Love*; Gods *love* affecting the heart and ſetled upon it, it breeds
1 John 4. 19. a *love* to God again; *We love him, becauſe he loved us firſt:* The burning-glaſſe muſt receive heat of the beams of the Sun, before it burn any thing; ſo there muſt be a beam of Gods *love* to fall upon the ſoul, before it can *love* God again: *I drew them with the*
Hoſea 11. 4: *cords of a man, even with the bands of love*; God lets in the cords of *love* into the ſoul, and that draws *love* again to God: *He brought me into the banquetting-houſe, and his*
Cant. 2. 4. *banner over me was love; ſtay me with flaggons, comfort me with apples, for I am ſick of love.* When the banner of Chriſts *love* is ſpread over the ſoul, the ſoul comes to be ſick in *love* with Chriſt.

Now this *love* of God doth beget our *love* in three particulars:

Firſt, there is a ſweetneſſe and a reliſh which Gods *love* lets into the ſoul, and warms the heart with; you ſhall ſee how the fire *is* kindled by and by: As when a man is fainting, we give him *Aqua vitæ*: ſo a fainting ſinner is cold at the heart, and therefore the Lord lets in a drop of his *loving kindneſſe*, and this warms the heart, and the ſoul is even filled with the happineſs of the mercy of God; *Let him kiſſe me with the*
Cant. 1. 1. *kiſſes of his mouth*, (ſaith the Spouſe in the *Canticles*) *for his love is better than wine:* The kiſſes of his mouth, are the comforts of his Word and Spirit; the ſoul ſaith, *O let the Lord refreſh me with the kiſſes of his mouth, let the Lord ſpeak comfort to my heart*, and this is better than wine.

Secondly, as that ſweetneſſe warms the heart, ſo the freeneſs of the *love* of God let in, and intimated, begins even to kindle this *love* in the ſoul, that it ſparkles again: God
Rom. 5. 8. ſetteth out his *love* towards us, *ſeeing that while we were yet ſinners, Chriſt died for us.* This commends the *love* of God, the Lord ſends to poor and miſerable, ſinful, broken-hearted ſinners, and ſaith, *Commend my mercy to ſuch a one, and tell him; That though he hath been an enemy to me, yet I am a friend to him, and though he hath been rebellious againſt me, yet I am a God and Father to him:* When the poor ſinner conſiders this with himſelf, he ſaith, *Is the Lord ſo merciful to me? I that loved my ſinnes, and continued in them, had it not been juſt that I ſhould have periſhed in them? but will the Lord not only ſpare his enemy, but give his Son for him? O let my ſoul for ever rejoyce in this unconceiveable goodneſſe of God!* Be thy heart never ſo hard, if it have but the ſenſe of this, it cannot but ſtir thee to Humiliation.

Thirdly, the greatneſſe of the freeneſſe of this mercy of God, being ſetled upon the heart, inflames it; the *ſweetneſſe* warms the heart, this *freeneſſe* kindles the fire; and when the greatneſſe of the ſweetneſſe comes to be valued, this ſets the heart all on a flame; the Apoſtle deſires, that the *Epheſians being rooted and grounded in love, might be able to comprehend with all Saints, what is the breadth and height of the love of God in*
Epheſ. 3. 17, 18. *Chriſt*; as if he had ſaid, The unmeaſurableneſſe of Gods mercy will blow up the ſoul, and inflame the heart with admirable love of God again, and will make the ſoul ſay; *What, I that have done all that I could againſt this good God? O it breaks my heart to think of it? there was no Name under Heaven that I did blaſpheme and tear in pieces more than this Name; no command under Heaven I ſo much deſpiſed, as the Command of God and of Chriſt; no Spirit that I grieved ſo much as the good Spirit of God; and therefore had the Lord onely given me a look, or ſpoken a word to me, it had been an infinite Mercy, but to ſend a Sone to ſave me, it is incomparable: I could not conceive to do ſo much evil againſt him, as he hath done good to me: O the breadth of that Mercy beyond all limits! O the length of that Mercy beyond all time! O the depth of that Mercy below a mans miſery: O*

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the height of that Mercy above the height of my under-ſtanding ! If my hands were all love, that I could work nothing but love ; and if mine eyes were able to ſee nothing but love, and my minde to think of nothing but love ; and if I had a thouſand bodies, they were all too little to love that God that hath thus unmeaſurably loved me a poor ſinful Hell-hound : I will love the Lord dearly, (ſaith *David*) *O Lord my ſtrength. Have I gotten the Lord Jeſus to be my comfort, my buckler and my ſhield ? if I have any good, he begins it ; if I have any comfort, he bleſſeth it : Therefore I will love thee dearly, O Lord my ſtrength, O how ſhould I but love thee !* Pſal. 18. 1.

Me thinks there is a poor ſincere ſoul that ſaith, *My underſtanding is not ſo deep as others, my tongue runs not glib as ſuch and ſuch ; I cannot talk ſo freely of the things of grace and ſalvation, I have meaner parts, and cannot inlarge my ſelf in holy Duties, and holy Services ; I cannot diſpute for a Saviour, or perform ſuch Duties as others can do :* yet, ſweet ſoul, canſt thou love Chriſt Jeſus, and rejoyce in him ? *O yes, I bleſſe the Name of the Lord, that all I have, all my friends, and parts, and means, and abilities, are but as dung and droſſe in compariſon of Chriſt Jeſus ; it were the comfort of my ſoul, if I might be ever with him.* Say you ſo ? Go the way, and the God of Heaven go with thee : This is a work of God that will never leave thee, it is a badge and proper livery that the Lord Jeſus gives onely to his Saints ; never a meer Profeſſor under Heaven ever wore it, never any Hypocrite under Heaven to whom God did intend it, but onely to thoſe whom he hath effectually called, and whom he will ſave ; therefore though thou wanteſt all, thou haſt this to comfort thee in the want of all ; and thou mayeſt ſay, *I can ſay little for Chriſt, my tongue faulters, and my memory is weak, yet the Lord knowes I love the Lord Jeſus.* This is enough ; *David* deſired no more, but what God was wont to do to his children that loved his Name, *Do to me* (ſaith the text) *as thou uſeſt to do unto thoſe that love thy Name ; I know thou loveſt them that love thee, and wilt ſave and glorifie them in the end : I deſire no more but this, do as thou uſeſt to do to thoſe that love thy Name.* And doth *David* a King deſire no more ? ſure then if thou (poor ſoul) haſt ſo much as he had, it is enough, be quiet with thy childes part ; *Thy lot is fallen into a marvellous fair ground.* Uſe 1. Pſal. 119. 132.

Some may ſay, this is all the difficulty ; How may I know whether my *love* be a true love, or a falſe *love* ? How may I know, that my *love* is of the right ſtamp ? Object.

Let every man put his *love* upon the trial, and examine thus, *Whether doeſt thou welcome Chriſt and grace, according to the worth of them ?* if thou doeſt, it will appear in theſe particulars : Anſw.

1. Obſerve the root and riſe from whence thy love came ; canſt thou ſay, I *love the Lord, becauſe he hath loved me ?* Then thy love is of the right mettal, and know it for ever, that that God which cannot but love himſelf, he cannot but like that love which came from himſelf : Is thy ſoul affected and enlarged in love to the Lord, becauſe thou haſt felt and retained the reliſh and ſweetneſſe of his grace ? canſt thou ſay, *The Lord hath let in a glimpſe of his favour ? and the Lord hath ſaid in his truth, he looks to him that trembles at his Word ; the Miniſter ſaid it, and the Spirit ſaith it, that my mercy is regiſtred in heaven : O how ſhould I love the Lord ! my ſins are many, which I have bewailed ; my ſighs and ſobs I have put up to heaven, and at the laſt the Lord hath given me a gracious anſwer : O how ſhould I love the Lord my ſtrength dearly ?* If it be thus with thee, thy *love* is ſound, and will never fail.

2. If thou entertain thy Saviour as it beſeems him, thou muſt entertain him as a King, and that is thus ; give up all to him, and entertain none with him upon terms of honour, but ſuch as retain to him, or be attendants upon him ; love all in Chriſt, and for Chriſt, but expreſſe thy love and joy to Chriſt above all : He is as a King, and all the reſt are but as retainers ; he that loves any thing equal with a Chriſt, it is certain he did never love Chriſt : to ſet up any thing *cheek by jole* with Chriſt, it is all one as if a man did put a ſlave into the ſame Chamber with the King, which is upon the point to drive him away.

3. The ſoul that rightly entertains Chriſt, and ſtudies wholly to give him contentment, he is marvellous wary and watchful, that he may not ſad that good Spirit of God to grieve him, and cauſe him to go away as diſpleaſed : See this, *Cant.* 3. 4, 5. the Spouſe ſought long for her beloved, and at laſt brought him home ; and when ſhe had welcomed him ſhe gives a charge to all the houſe, *not to ſtir nor awaken her love, till he pleaſe.* When a Prince comes unto the houſe of a great man, what charge is there given to make no noiſe in the night, leſt ſuch and ſuch a man be awakened before his time ? the ſoul when it hath received the Spirit of the Lord Jeſus Chriſt, doth thus ; he gives a peremptory Cant. 3. 4, 5.

tharge to keep watch and ward, and gives a charge to *hope*, and *desire*, and *love*, and *joy*, and the *minde*, and *all*, not to grieve and moleſt the good Spirit of God, *let there be no motion but to entertain it, no advice but to receive it, and do nothing that may work the leaſt kinde of diſlike unto it.*

4. He that truly entertains Chriſt, rejoiceth in the good and glory of Chriſt: When *Mephiboſheth* had been wrongfully accuſed to *David*, and when *David*, who had taken away all the inheritance from him, was returned in ſafety, then ſaid *David* to comfort him, *Thou and Ziba divide the land:* Nay, ſaid *Mephiboſheth, let him take all, foraſmuch as my Lord the King is come again in peace, it matters not for inheritance; and for my ſelf and* 2 Sam. 19 30. *my life, I paſſe not, ſith the King is returned in peace; it is enough that I enjoy thy preſence, which is better to me than goods, life or liberty:* So it is with a kinde loving heart, which cannot endure to ſee Chriſts honour and glory laid in the duſt; but if his praiſe be advanced, then is he glad; *Lord I have enough* (ſaith the ſoul) *that Chriſt is mine, and that his honour and glory is magnified; whatſoever becomes of me, it matters not; let the world take all, if I may have Chriſt, and ſee him praiſed and magnified.* Let this try any mans ſpirit under Heaven, & labour to bring the ſoul to this pitch: A Miniſter in his place, and a Maſter in his place, and every Chriſtian in his place; let it be our care to honour God, not our ſelves; and let it be our comfort, if God may be better honoured by others, than by our ſelves: This is our baſeneſſe of ſpirit, we can be content to lift up Chriſt upon our ſhoulders, that we may lift up our ſelves by it; but we ſhould be content to lie in the duſt, that the Lord may be praiſed; and if any of Gods people thrive and proſper more than thou, let that be thy joy.

5. He that welcomes Chriſt truly, covets a nearer union with Chriſt: *Love* is of a linking and gluing nature, and will carry the ſoul with ſome kinde of ſtrength and earneſtneſſe, to enjoy full poſſeſſion and fellowſhip of the thing that is loved; it cannot have enough of it: *Nothing* (ſaith the ſoul) *but Chriſt, ſtill I deſire more of that mercy, and holineſſe, and grace, and love in Chriſt Jeſus:* As it is with parties that have lived long together in one houſe, and their affections are linked together in way of marriage, they will ever deſire to be talking together, and to be drawing on the marriage; ſo the ſoul that loves Chriſt Jeſus, and hath his holy affection kindled, and his ſpirit enlarged therein; when the Lord hath let in ſome glimpſe of his love, he thinks the hour ſweet when he prayed to the Lord Chriſt, he thinks the Lords day ſweet, wherein God revealed, by the power of his holy Ordinances, any of that rich grace and mercy of his: It is admirable to ſee how the heart will be delighted to recount the time, and place, and means, when, and where the Lord did reveal it; *Oh this is good* (ſaith the ſoul) *Oh that I might ever be thus cheared and refreſhed!* Or as the Spouſe contracted thinks every day a yeer, till ſhe enjoy her beloved, and take ſatisfaction to her ſoul in him: So the ſoul that hath been truly humbled, and enlightned, and is now contracted to Chriſt Jeſus, *Oh when will that day be,* (ſaith it) *that I ſhall ever be with my Jeſus!* he takes hold of every word he hears, every promiſe that reveals any thing of Chriſt, *But oh!* Rom. 1. 23. *when will that day be, that I ſhall ever be with Chriſt, and be full of his fulneſſe for ever!*

Oſe 2. And now let me prevail with your hearts, and work your ſouls to this duty, *love the Lord, all ye his Saints*; whom will you love, if you love not him? Oh you poor ones, *love you the Lord*, for you have need; and all you rich ones, *love you the Lord*, for you have cauſe; and you little ones too, (if there be any ſuch in the Congregation) he knocks at every mans heart, and perſwades every mans ſoul, *Love ye the Lord.* Rev. 31. 23.

The meanes are theſe. 1. Labour to give attendance daily to the promiſe of grace, and Chriſt; drive away all other ſuitors from the ſoul, and let nothing come between the promiſe and it; forbid all other bands, that is, let the promiſe confer daily with thy heart, and be expreſſing and telling of that good that is in Chriſt, to thy own ſoul. If all things be agreed between parties to be married, and there wants nothing but mutual affection; the only way to fix their affections upon one another, is to keep company together, ſo as they meet wiſely and holily: So let the ſoul daily keep company with the promiſe, and this is the firſt way.

2. Labour to be throughly acquainted with the beauty and ſweetneſſe of Chriſt in the Promiſe: Now there are three things in the promiſe we muſt eye and apprehend, that our hearts may be kindled with love in the Lord: 1. The worth of the party in himſelf, Chriſt is worthy of it. 2. The deſert of the party, in regard Chriſt deſerves it. 3. The readineſſe of the party in himſelf to ſeek our good, Chriſt ſeeks it.

1. Chriſt is worthy in himſelf: if we had a thouſand hearts to beſtow upon him, we were

were never able to love him ſufficiently, as *Nehemiah* ſaid, *The Name of the Lord is above all praiſe*; will you let out your love and affections? you may lay them out here with good advantage: what would you love? wouldſt thou have beauty? then thy Saviour is beautiful, *Thou art fairer than the children of men*, Pſal. 45. 2. Wouldſt thou have ſtrength? then is thy Saviour ſtrong, *Gird thy ſword upon thy thigh, O moſt mighty*, Pſal. 45. 3. Wouldſt thou have riches? thy Saviour is more rich (if it be poſſible) than he is ſtrong, *He is heir of all things*, Heb. 1. 2. Wouldſt thou have wiſdom? then thy Saviour is wiſh, yea wiſdom it ſelf, *In him are hid all the treaſures of wiſdom and knowledge*. Col. 2. 3. Wouldſt thou have life eternal? Chriſt is the Author of life and happineſſe to all that have him; and he hath not only theſe in himſelf, but he will infeoff thee in them, if thou wilt but match with him.

Pſal. 45. 2. Pſal. 45. 3. Heb. 1. 2. Col. 2. 3.

2. Chriſt deſerves our love, in regard of benefits to us; be man never ſo worthy in himſelf, yet if he have wronged, or expreſt the part of an Enemy, a woman ſaith, *I will not have him though he have all the world*, this takes off the affection; it is not ſo with the Lord Jeſus: as he is worthy of all love in himſelfe, ſo he hath dealt mercifully and graciouſly with you: In your ſickneſſe, who helped you? in wants, who ſupplied you? in anguiſh of heart, who relieved you? it was Jeſus Chriſt: Oh therefore love him, deal equally with him, and as he deſerves, ſo enlarge your hearts to him for ever.

3. Chriſt ſeeks our *love*: Here is the admiration of mercy, That our Saviour, who hath been rejected by a company of ſinful creatures, ſhould ſeek their *love*: for ſhame refuſe him not, but let him have love ere he go: Had the Lord received us, when we had come to him, and humbled our hearts before him; had he heard, when we had ſpent our dayes, and all our ſtrength in begging and craving, it had been an infinite mercy: But when the Lord Jeſus Chriſt ſhall ſeek to us by his Meſſengers (it is all the work we have to do, to wooe you, and ſpeak a good word for the Lord Jeſus Chriſt; yea, and if we ſpeak for our ſelves, it is pity but our tongue ſhould cleave to the roof of our mouth) when the Lord Jeſus ſhall come and wait upon us, and ſeek our love, O this is the wonder of mercies! think of this, O ye Saints! The Lord now by us offers love to all you that are weary and have need. What anſwer ſhall I return to him in the evening? ſhall I ſay, *Lord, I have tendred thy mercy, and it was refuſed*: Brethren, it would grieve my heart to return this anſwer: O rather let every ſoul of you ſay, *Can the Lord Jeſus love me? In truth, Lord, I am out of love with my ſelfe; I have abuſed thy Majeſty, I have loved the world, I have followed baſe luſts, and can the Lord Jeſus love ſuch a wretch as I am?* yea ſaith the Lord, *I will heal their back-ſlidings, I will love them freely*. He looks for no portion, he will take thee and all thy wants; get you home then; and every one in ſecret, labour to deal truly with your own hearts; make up a match in this manner, and ſay, *Is it poſſible that the Lord ſhould look ſo low?* that a great Prince ſhould ſend to a poor Peaſant? that Majeſty ſhould ſtoop to meanneſſe? Heaven to Earth? God to man? *Hath the Lord offered mercy to me? and doth he require nothing of me but to love him again?* call upon your hearts, I charge you, and ſay thus, *Lord, if all the light of mine eyes were love, and all the ſpeeches of my tongue were love, it were all too little to love thee: O let me love thee dearly!* If you will not ſay thus, then ſay hereafter, You had a fair offer, and that a poor Miniſter of God did wiſh you well. Alas, be not coy and ſqueamiſh, the Lord may have better than you; lie down therefore, and admire at the mercy of the Lord, that ſhould take a company of dead dogs, and now at the laſt, ſay as the Prophet did, *Lift up your heads, O ye gates! and be ye lift up, ye everlaſting doors, and the King of Glory ſhall come in.*

Hoſea 14. 5.

Pſal. 24. 7, 9.

Sect. 6. *A relying on Chriſt.*

WE are now come to the work of the *Will*, which is the great wheel and Commander of the ſoul. The former affections were but as hand-maids to uſher in Chriſt and the Promiſes; the *minde* ſaith, *I have ſeen Chriſt: Hope* ſaith, *I have waited: Deſire* ſaith, *I have longed: Love* ſaith, *I am kindled:* then ſaith the *will*, *I will have Chriſt, it ſhall be ſo:* and this makes up the match; the ſpawn and ſeeds of faith went before, now faith is come to ſome perfection, now the ſoul repoſes it ſelf upon the Lord Jeſu.

And this repoſing or reſting it ſelfe, diſcovers a five-fold act:

First, it implies *A going out of the ſoul to Chriſt:* When the ſoul ſeeth this, that the Lord Jeſus is his aid, and muſt eaſe him, and pardon his ſins, then *Let us go to thee*

Chriſt

Christ, saith he, it is the Lords call, *Come to me, all ye that are weary:* now this voyce coming home to the heart, and the prevailing sweetnesse of the call over-powering the heart, the soul goes out, and falls, and flings it self upon the riches of Gods grace.

Secondly, *It laies fast hold upon Christ:* when the Lord saith, *Come, my Love, my Dove: O come away! Behold, I come* (saith she) and when she is come, she *fasteneth upon Christ*, saying, *My beloved is mine, and I am his:* Faith laies hold on the Lord, and will not let Mercy go, but cleaves unto it, though it conflict with the Lord; *Should he slay me,* (saith *Job*) *yet will I trust in him.* The case is like *Benhadads*, who being overcome by *Ahab*, his Servants thus advise him: *We have heard that the Kings of Israel are merciful Kings, we pray thee let us put ropes about our necks, and sackcloth on our loynes, and go out to the King, peradventure he will save thy life:* Thus the servants go, and coming to *Ahab*, they deliver the Message; *Thy servant* Benhadad *saith, I pray thee let me live:* and he said, *is he yet alive? he is my brother:* Now the men diligently observed whether any thing would come from him, and did hastily catch at it, and they said, *Thy brother* Benhadad, *and they went away rejoycing:* This is the lively Picture of a broken-hearted sinner, after he hath taken up arms against the Almighty, and that the Lord hath let in Justice, and he seeth (or hath seen) the anger of God bent against him; then the soul reasons thus, *I have heard, though I am a rebellious sinner, that none but sinners are pardoned, and God is a gracious God, and therefore unto him let me go:* with this he falls down at the footstool of the Lord, and cries, *O what shall I do! what shall I say unto thee? O thou preserver of men! O let me live, I pray thee in the sight of my Lord!* The soul thus humbled, the Lord then lets in his sweet voyce of mercy, and saith, *Thou art my sonne, my love, and thy sinnes are pardoned:* These words no sooner uttered, but he catcheth thereat, saying, *Mercy, Lord? and a son, Lord? and love, Lord? and a pardon, Lord?* The heart holds it self here, and will never away.

Cant. 2. 15.

Job 13. 15.

1 King. 20. 31, 32, 33.

Thirdly, *it flings the weight of all its occasions and troubles (guilt and coruptions) upon the Lord Jesus Christ: He that walkes in darknesse, and hath no light, let him trust in the Name of the Lord, and stay upon his God*; that is, if a man be in extremity, hopelesse in misery, and walks in desperate discouragements, yea and hath no light of comfort, *Let him trust in the* Name *of the Lord, and stay upon his God:* As when a man cannot go of himself, he layes all the weight of his body upon another; so the soul goes to a Christ, and layes all the weight of it self upon Christ, and saith, *I have no comfort, O Lord, all my discomforts I lay upon Christ, and I relie upon the Lord for comfort and consolation: Who is this,* saith *Solomon, that cometh up from the wilderneſſe, leaning upon her beloved?* Cant. 8. 5. The party coming is the Church, the wilderneſſe is the troubles and vexations the Church meets withal, and the beloved is the Lord Jesus Christ; now the Church leans her self all upon her Husband, she walked along with him, but he bare all the burthen: *Cast all your care upon him,* (saith *Peter*) *for he careth for you,* 1 Pet. 5. 7. the Original is, *Hurle your care upon the Lord:* The Lord will not thank you for carrying your cares and troubles about you, he requires that you *hurle them upon him, for he careth for you.*

Isa. 50. 10.

Cant. 8. 5.

1 Pet. 5. 7.

Fourthly, it drawes vertue, and derives power from the Lord Jesus Christ for succour and supplies; and here is the especial life of Faith, it goes for mercy, and grace, and comfort in Christ; he knowes 'tis to be had from him, and therefore he fetcheth all from him; *With joy shall ye draw water out of the wells of salvation,* Isa. 12. 3. The fountain of Salvation is Christ, and all the waters of life, of grace and mercy, are in Christ Jesus: Now it is not enough to let down the bucket into the well, but it must be drawn out also; it is not enough to come to Christ, but we must draw the water of grace from Christ to our selves; *They shall suck and be satisfied* (saith *Isaiah*) *with the breasts of her consolations, that they may milk out, and be delighted with the abundance of her glory:* The Church is compared to a childe, and the breasts are the Promises of the Gospel; now the Elect must suck out, and be satisfied with it; the word in the Original is, *Exact upon the Promise, and oppresse the Promise,* as the Oppressor grindes the face of a poor man; so with an holy kinde of oppression you should exact from the Promise, and get what good you may from it.

Isa. 12. 3.

Isa. 66. 11.

Fifthly, *Faith leaves the soul with the Promise*; yea, notwithstanding all delayes, denials, discouragements from God, Faith brings on the heart still; it will be sure to lie at the gate, and keep the soul with the promise, whatever befals it. Excellent is that passage, *Gen.* 32. 26. when the Lord and *Jacob* were wrestling, *Let me go,* saith the Lord, *I will leave thee to thy self, I care not what becomes of thee*; *No, I will not let*

Gen. 32. 26.

thee

thee go, untill thou haſt bleſſed me, ſaith *Jacob*: So the faithful ſoul layes hold upon the Lord for Mercy, Pardon, Power, and Grace, and though the Lord ſeem to give him up to the torment of Sin and Corruption, yet the ſoul ſaith, *Though my ſoul go down to hell, I will hold here for Mercy, till the Lord comfort and pardon, and ſubdue graciouſly theſe curſed corruptions, which I am not able to maſter my ſelf*. As it is with a Sun-dial, the needle is ever moving, and a man may jog it this way and that way, yet it will never ſtand ſtill, till it come to the North-point: So when the Lord leaves off a believing heart with frowns, and with the expreſſion of diſpleaſure, and the ſoul turns to the Lord Chriſt, and will never leave till it go God-ward, and Chriſt-ward, and Grace-ward, and ſaith, *Let the Lord do what he pleaſe, I will go no further, till he be pleaſed to ſhew Mercy*. Thus the ſoul once come to Chriſt, it will never away, but ever cleaves to the Promiſe, and is turned towards God and Chriſt, whatſoever befalls it.

Uſe 1.

Poor ſoul, art thou yet ſhut up in Unbelief? do then as the Priſoners in *New-gate*; what lamentable cries do they utter to every Paſſenger by? So do thou, look out from the gates of Hell, and from under the bars of infidelity, and cry, that God would look on thee in mercy, and ſay, *Spare, Lord, a poor unbelieving wretch, lock't up under the bars of Unbelief: good Lord, ſuccour, and deliver in thy due time. David* could ſay, *Let the ſighing of the priſoners come up before thee*; that indeed was meant of bodily impriſonment, yet the argument prevails much in regard of the Spiritual; *Good Lord, let the ſighing of priſoners come up before thee; let the ſighing of poor diſtruſtful ſouls come up before thy Majeſty: O ſend help from heaven, and deliver the ſoul of thy ſervant from theſe wretched diſtempers of heart*. Is there no cauſe thus to pray? *He that believeth not* (ſaith our Saviour) *is condemned already*: He is caſt in heaven and earth, by the Law and Goſpel; there is no relief for him abiding in this condition; lay this under thy pillow, and ſay, *How can I ſleep, and be a condemned man? What if God ſhould take away my life this night? Alas! I never knew what it was to be enlightened, or wounded for ſin; I can commit ſin, and play with ſin, but I never knew what it was to be wounded for ſinne; I never knew what it was to be zealous in a good cauſe; O I confeſs I have no faith at all*! Beloved! would you yield this, then were there ſome hopes that you might get out of this condition and ſtate; to have a ſenſe of its want, to go to the Lord by prayer, and to ask hearty counſel of ſome faithful Miniſter, are the firſt ſteps to obtain it. And to help a poor wretch in this caſe, O you that are gracious, go your ways home, and pray for him: Brethren, let us leave preaching and hearing, and all of us fall to praying and mourning: In truth, I condemn my own ſoul, becauſe I have not an heart to mourn for him; we reprove his ſinne, and condemn him of his ſin; and we muſt do ſo; but where are the heart-blood petitions that we put up for ſuch a one? Where are *the tears that we make for the ſlain of our people*? You tender-hearted Mothers, and you tender-hearted Wives, if your children or husbands be in this woful caſe, O mourn for them, let your hearts break over them, and ſay, *O wo is me for my children! O wo is me for that poor husband of mine*!

Pſal. 79. 11.

John 3. 18.

Uſe 2.

Or ſecondly, haſt thou gotten faith? then labour to husband this grace well, and to improve it for the beſt good. It is a marvellous ſhame, to ſee thoſe that are born to fair means (I mean the poor Saints of God) that have a Right and Title to Grace and Chriſt, and yet to live at ſuch an under-rate: I would have you to live above the world, for the Lord doth not grudge his people of comfort, but would have them live chearfully, & have ſtrong conſolations, and mighty aſſurance of Gods love: Is there not cauſe? why, faith (if it be right) will make the life of a Chriſtian moſt eaſie, moſt comfortable. Unfaithful ſouls ſink in their ſorrows upon every occaſion, but faith gives eaſe to a man in all his converſation: 1. Becauſe faith hath a skill, and a kinde of ſlight to put over all cares to another: We take up the Croſs, but faith hurles all the care on Chriſt; an eaſie matter it is to lie under the burthen, when another bears all the weight of it. Look how it is with two Ferry-men, the one hales his Boat about the ſhoar, and cannot get off, but tugs, and pulls, and never puts her forth to the Tide; the other puts his Boat upon the ſtream, and ſets up his ſail, and then he may ſit ſtill in his Boat; and the wind will carry him whither he is to go: Juſt thus it is with a faithful ſoul, and an unbeliever; all the care of the faithful ſoul is to put himſelf upon the ſtream of Gods Providence, and to ſet up the ſail of Faith, and to take the gale of Gods Mercy and Providence, and ſo he goes on chearfully, becauſe it is not he that carries him, but the Lord Jeſus Chriſt: whereas every unfaithful ſoul tugs and pulls at the buſineſſe, and can finde neither eaſe nor ſucceſſe; Alas! he thinks by his own wits

and

and power to do what he would. 2. Becauſe faith ſweetens all other afflictions, even thoſe that are moſt hard and full of tediouſneſs; and howſoever it apprehends all troubles and afflictions, yet withal it apprehends the faithfulneſſe of God, ordering all for our good: and that's the reaſon why all our troubles are digeſted comfortably, without any harſhneſſe at all: When the Patient takes bitter Pills, if they be well ſugared they go down the eaſier, and the bitterneſſe never troubles him; ſo it is with Faith, it takes away the harſhneſſe of all inconveniencies, which are bitter Pills in themſelves, but they are ſweetned and ſugared over by the faithfulneſſe of God, for the good of the ſoul; and therefore it goes on chearfully.

You will ſay, If faith bring ſuch eaſe, how may a man that hath faith, improve it to have ſuch comfort by it? I anſwer, the rules are four:

1. Labour to gain ſome evidence to thy own ſoul, that thou haſt a title to the promiſe: The reaſon why poor Chriſtians go drooping, and are overwhelmed with their ſins and miſeries, is, becauſe they ſee not their title to mercy, nor their evidence of Gods love; *To the Word, and to the Teſtimonies:* Take one evidence from the Word, Eſay 8. 20. 'tis as good as a thouſand; if thou haſt but one promiſe for thee, thou haſt all in truth, though all be not ſo fully and clearly perceived.

2. Labour to ſet an high price on the promiſes of God: One promiſe, and the ſweetneſſe of Gods mercy in Chriſt, is better than all the honours or riches in the world; Prize theſe at this rate, and thou canſt not chooſe but finde eaſe, and be contented therewith.

3. Labour to keep thy promiſes ever at hand. What is it to me if I have a thing in the houſe, if I have it not at my need? If a man ready to ſwoon and die, ſay, *I have a good cordial water as any in the world, but I know not where it is*; he may ſwoon and die before he can finde it: So when miſery comes, and thy heart is ſurcharged, *O then ſome promiſe, ſome comfort to bear up a poor fainting drooping ſoul, my troubles are many, and I cannot bear them:* Why, now Chriſt and a promiſe would have done it; but thou haſt thrown them in a corner, and they are not to be found: Now for the Lords ſake let me intreat thee be wiſe for thy poor ſoul; there is many a fainting fit and qualm comes over the heart of many a poor Chriſtian, perſecutions without, and ſorrows and corruptions within, therefore keep thy cordials about thee, and be ſure that thou haſt them within reach; take one, and bring another, and be refreſhed by another, and go ſinging to thy grave, and to heaven for ever.

4. Labour to drink an hearty draught of the promiſe; beſtow thy ſelf upon the promiſe every hour, whenſoever thou doſt find the fit coming; and this is the way to finde Cant. 5. 1. comfort, *Eat, O friends, and drink ye abundantly, O wel-beloved:* The Original is, *in drinking drink*; ye cannot be drunken with the Spirit, as you may with wine; *drink abundantly*; were dainties prepared, if an hunger-ſtarved man comes in, and takes only a bit and away, he muſt needs go away an hungred: Think of it ſadly, you faithful Saints of God; you may come now and then, and take a ſnatch of the promiſe, and then comes fear, and temptation, and perſecution, and all quiet is gone again; it is your own fault, brethren, you come thirſty, and go away thirſty; you come diſcomforted, and ſo you go away. Many times it thus befalls us Miniſters; when we preach of conſolation, and when we pray, and confer, we think we are beyond all trouble; but by and by we are full of fears, and troubles, and ſorrows, becauſe we take not full contentment in the promiſe, we drink not a deep draught of it: of this take heed too; 1. Of Cavilling and Quarrelling with carnal reaſon. 2. Of attending to the parlies of Satans temptations; if we liſten to this chat, he will make us forget all our comfort.

CHAP. VII.

The growing of the ſoul with Chriſt.

HItherto of the firſt part of the ſouls *implantation*; to wit, *of the putting of the ſoul into Chriſt.* We are now come to the ſecond, which is, *The growing of the ſoul with Chriſt.* Theſe two take up the nature of ingraffing a ſinner into the ſtock Chriſt Jeſus. Now this growing together is accompliſhed by two means.

1. By

1. By an union of the ſoul with Chriſt.
2. By a conveyance of ſap or ſweetneſſe (all the treaſures of grace and happineſse) that is in Chriſt to the ſoul.

Firſt, every believer is joyned unto Chriſt, and ſo joyned or knit, that he becomes one ſpirit. 1. He is joyned; as a friend to a friend; as a father to a childe; as a husband to a wife; as a graft to a tree; as the ſoul to a body: So is Chriſt to a believer, *I live, yet not I, but the Lord Jeſus liveth in me:* Hence the body of the faithful is called *Chriſt*, 1 Cor. 12. 12. 2. So joyned, that the believer comes to be *one Spirit* with Chriſt, this myſtery is great, and beyond the reach of that little light I enjoy: onely I ſhall communicate what I conceive, in theſe three following concluſions: 1. That the Spirit of God (the third perſon in the Trinity) doth really accompany the whole Word, but more eſpecially the precious promiſes of the Goſpel. 2. The Spirit (accompanying the promiſe of grace and ſalvation) it doth therein, and thereby leave a ſupernatural dint and power, a ſpiritual, and over-powering vertue upon the ſoul, and thereby carries it, and brings it unto Chriſt: it is not ſo much any thing in the ſoul, as a ſpiritual aſſiſting, and moving, and working upon the ſoul, by vertue whereof it is moved and carried to the Lord Jeſus Chriſt. 3. The Spirit of grace in the promiſe working thus upon the heart, it cauſeth the heart to cloſe with the promiſe, and with it ſelf in the promiſe; and this is to be *one ſpirit*. As it is with the Moon (the Philoſopher obſerves, That the ebbing and flowing of the Sea, is by vertue of the Moon) ſhe flings her beams into the Sea, and not being able to exhale as the Sun doth, ſhe leaves them there, & goes away, and that draws them, and when they grow wet, they return back again; Now the Sea ebbs and flows, not from any principle in it ſelf, but by vertue of the Moon: ſo the heart of a poor creature is like the water, unable to move towards heaven, but the Spirit of the Lord doth bring in its beams, and leaves a ſupernatural vertue by them upon the ſoul, and thereby draws it to it ſelf.

Gal. 3. 10. 1 Cor. 12. 22.

Hence an Uſe of Inſtruction: This may ſhew us that the ſins of the faithful, are grievous to the bleſſed Spirit; not only becauſe of mercies, bonds and engagements which the believer hath received, but becauſe a man is come ſo neer to Chriſt, & the Spirit, to be *one Spirit* with Chriſt: Should a wife not only entertain a whoremonger into the houſe, but alſe lodge him in the ſame bed with her husband, this were not to be endured; and wilt thou receive a company of baſe luſts, and that in the very face and ſight of the Lord Jeſus Chriſt? What? lodge an unclean ſpirit, with the clean Spirit of the Lord! the holy Ghoſt cannot endure this: *Let no filthy communication come out of your mouth*, Epheſ. 4. 29. *What if there do?* (you may ſay) what? a Chriſtian and a Liar? a Chriſtian and a Swearer? *O grieve not the holy Spirit of God, becauſe by it you are ſealed unto the day of Redemption:* The good Spirit of the Lord hath ſealed you unto Redemption, & knit you unto himſelf, and will you rend your ſelves from him and grieve him? O grieve not the holy Spirit!

Uſe 1.

Epheſ. 4. 29. Eph. 4. 30.

2. For Examination; If thy heart be therefore eſtranged from ſuch as walk exactly before God, becauſe they are humble and faithful, it is an ill ſigne; when they are made *one ſpirit* with Chriſt, wilt thou be of two ſpirits with them? I confeſſe a godly heart will have his fits and excurſions now and then, but all this while this is poyſon, and the ſoul of a godly man ſees this, and is weary of it, and is marvellouſly burthened with it, and ſaith, *O vile wretch that I am, what would I have? and what is he, that I cannot love him? Is it becauſe the good Spirit of the Lord is there? ſhall I reſiſt the good Spirit of the Lord? and ſo commit the ſin againſt the holy Ghoſt? away thou vile wretched heart, I will love him:* Thus the ſoul labours and ſtrives for that exactneſſe, and would fain have that goodneſſe which he ſees in another.

Uſe 2.

Secondly, as there is *an Union with Chriſt*, ſo there is *a conveyance of all ſpiritual grace from Chriſt, to all thoſe that believe in him:* If you would know the Tenure of this Covenant, and how Chriſt conveyeth theſe ſpiritual graces unto us, it diſcovers it ſelf in theſe Particulars: 1. There is fully enough in the Lord Jeſus Chriſt for every faithful ſoul. 2. As there is enough in Chriſt, ſo Chriſt doth ſupply or communicate whatſoever is moſt fit. 3. As the Lord doth communicate what is *fit*, ſo he doth preſerve what he doth beſtow and communicate. 4. As the Lord doth preſerve what he communicates, ſo he quickens the grace that he now doth preſerve. 5. As the Lord quickens what he preſerves, ſo he never leaves till he perfects what he quickens. 6. As the Lord perfects what he quickens, ſo in the end he crowns all the grace he hath perfected: And now may I read your Feoffment to you, you poor Saints of God, you live beggarly and

baſely here: Oh! if you have a Saviour you are made for ever; it is that which will maintain you, not only Chriſtianly, but Triumphantly; what you want, Chriſt hath, and what is fit, Chriſt will beſtow; if you cannot keep it, he will preſerve it for you; if you be ſluggiſh, he will quicken it in you; what would you have more? he will perfect what he quickens; and laſtly, he will crown that he perfects, he will give you an immortal Crown of Glory for ever and ever.

Uſe. Hence we ſee whither the Saints of God ſhould go to fetch ſuccour and ſupply of whatſoever grace they want, yea increaſe and perfection of what they have already; Chriſt is made *all in all* to his ſervants; why then, away to the Lord Jeſus; he calls and invites, *I counſel thee to buy of me eye-ſalve*; if thou be an accurſed man, buy of Chriſt Juſtification; if thou be a polluted creature, buy of Chriſt Sanctification: *With thee is the well-ſpring of life* (ſaith *David*) *and in thy light we ſhall only ſee light*: it is not with us, but with thee; it is not in our heads, or hearts, or performances, 'tis only in Chriſt to be found, only from Chriſt to be fetched. I deny not but we ſhould improve all means, and uſe all helps, but in the uſe of all, ſeek only to a Chriſt, with him *is the well of life*; away to Chriſt; wiſdom, righteouſneſſe, &c. all is in him, and there we muſt have them.

You will ſay, What are the *means* to obtain theſe graces from Chriſt; I anſwer: Firſt, eye the promiſe daily, and keep it within view. Secondly, yield thy ſelf, and give way to the ſtroke of the Promiſe, and to the power of the Spirit; for inſtance, Imagine thy heart begins to be peſtered with vain thoughts, or with a proud haughty ſpirit, or ſome baſe luſts and privy haunts of heart, how would you be rid of theſe? you muſt not quarrel and contend, and be diſcouraged; No, but eye the promiſe, and hold faſt thereupon, and ſay, *Lord, thou haſt promiſed all grace unto thy ſervants, take therefore this heart, and this minde, and theſe affections, and let thy Spirit frame them aright according to thy own good will; by that Spirit of wiſdom (Lord) inform me; by that Spirit of Sanctification (Lord) cleanſe me from all my corruptions; by that Spirit of grace (Lord) quicken and inable me to the diſcharge of every holy ſervice*: Thus carry thy ſelf, and conveigh thy ſoul by the power of the Spirit of the Lord, and thou ſhalt finde thy heart ſtrengthened and ſuccoured by the vertue thereof upon all occaſions.

Concluſion. For Concluſion (to dart this uſe deeper into your hearts) *If every believer be joyned with Chriſt, and from Chriſt there be a conveyance of all ſpiritual graces unto every believer*; then above all labour for a *Chriſt* in all things: Never let thy heart be quieted, never let thy ſoul be contented until thou haſt obtained *Chriſt*. Take a Malefactor on whom Sentence is paſſed, and execution to be adminiſtred, ſuggeſt to him how to be rich, how to be honoured, or how to be pardoned, he will tell you. *Riches are good, and honours are good; but O, a pardon or nothing*: Ah, but then ſhould you ſay, he muſt leave all for a pardon; he will anſwer again, *Take all, and give me a pardon, that I may live, though in poverty; that I may live, though in miſery*: So it is with a poor believing ſoul. Every man that hath committed ſin, muſt ſuffer for ſinne, ſaith *Juſtice*; the Sentence is paſſed; *Every man that believes not, is condemned already*, ſaith our Saviour: What would you have now? thou ſayeſt, *thou wouldeſt have a pardon*, but wouldeſt thou not have riches? Alas! *What is that to me* (ſaith the ſoul) *to be rich and a reprobate? honoured and damned? let me be pardoned; though impoveriſhed; let me be juſtified, though debaſed, yea though I never ſee good day*: Why, then labour for a *Chriſt*, for there is no other way under heaven; get a broken heart, get a believing heart: but O, above all, get a *Chriſt* to juſtify thee, get a *Chriſt* to ſave thee: if I could pray like an Angel, could I hear and remember all the Sermon; could I confer as yet never man ſpake, what is that to me, if I have not a *Chriſt*? I may go down to hell for all that I have or do; yet take this along, and underſtand me aright, *Chriſt is not only a Saviour of all his; but he is the God of all grace; as he is the God of all pardoning, ſo he is the God of all purging and purifying unto the ſoul of each Believer*: grace therefore is good, and duties are good; ſeek for all, we ſhould do ſo; perform all, we ought to do ſo; but Oh, *a Chriſt, a Chriſt, a Chriſt, in all, above all, more than all*. Thus I have ſhewed the way to the Lord Jeſus, I have ſhewed you alſo how you may come to be implanted into the Lord Jeſus; and now I leave you in the Hands of a Saviour, in the Bowels of a Redeemer; and I think I cannot leave you better.

FINIS.

Soli Deo Gloria.

MEDIA:

THE

Middle Things,

In reference to

The FIRST and LAST Things:

OR,

The Means, Duties, Ordinances, both *Secret*, *Private* and *Publick*, for continuance and increaſe of a Godly life, (once begun,) tell we come to Heaven.

Wherein are diſcovered many bleſſed, *Medium*'s or *Duties*, in their right method, manner and proceedings; that ſo a Chriſtian (the Spirit of Chriſt aſſiſting) may walk on in the holy Path, which leads from his new-birth to everlaſting life.

Drawn for the moſt part, out of the moſt eminently Pious, and learned Writings of our Native Practical Divines: with additionals of his own,

By *ISAAC AMBROSE*,
Miniſter of the Goſpel at Preſton *in* Amounderneſs.

Matth. 12. 50. Whoſoever ſhall do the will of my Father which is in heaven, the ſame is my brother, and ſiſter and mother.
John 13. 17. If ye know theſe things happy are ye if ye do them.
John 15. 14. Ye are my friends, if ye do whatſoever I command you.
Luke 17. 10. When ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants, we have done that which was our duty to do.

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BODLEIANA BIBLIOTHECA

THE Believers Priviledges.

CHAP. I. SECT. 1.

The Proeme, or Entrance into the Book.

YOu have heard in my *first things* the Doctrine, Precepts, and the Patern of a man in his *second*, or *New-birth*: Now remaines what follows all his life; and therein is considerable { 1. His Priviledges. 2. His Duties.

1. His Priviledges, as he is now a Believer in Christ, are { Justification. Reconciliation. Adoption. Sanctification. Glorification.

Of these some of our Worthies have written largely; and amongst the rest, that watchful Soul-rouzing, Soul-searching *Shepherd*: I shall not therefore dwell on them, but sum what he hath delivered, in these following Sections.

Sect. 2. *Of the first Priviledge*, viz. *Justification.*

THe first Priviledge which immediately follows our *Union with Christ*, is *Justification*; which consists in these particulars, Imputation of Christs Righteousnes, and Remission of sin.

To prevent erroneous misconceits, which spring from the confounding of things that differ, understand; That a man may be said to be justified either intentionally, or virtually, or actually; either in God, or in Christ, or in himself.

1. Intentionally in God (*i.e.*) in Gods Purpose and Decree: This is from all eternity but this Decree and Intention doth not put any thing into a state of actual being, but in the fulnesse of time.

2. Virtually in Christ: and this is from the day of Christs Passion, and in the vertue of his Satisfaction; yet this intendeth no more but that Satisfaction is made, and Remission purchased by the Blood of Christ.

3. Actually in himself: When a man hath the possession of *Justification*, immediately after his *Union* with the Lord Jesus Christ. Now this *Justification* considered, as it is *a state of favour*, a Covenant-state with God, which a man at his first believing is put into, is not reiterated, no more than a wife, after that first entrance into the relation, is frequently made a wife; yet the particular acts of Pardon and imputations of Christs Righteousnesse, are continually by God communicated unto the Believer. In this respect this *actual Justification* (or particular acts of pardon) hath its degrees of progression: The beginning thereof is laid in our first Union and Incorporation into Christ; the consummation of it is not till the Judge at the latter day hath solemnly pronounced

the Sentence of final Abſolution, and ſo ſet us in full poſſeſſion of entire Remiſſion: Between both theſe, there is a progreſſive work of *Juſtification*, by the conſtant actings of the Spirit applying the blood of Chriſt by the hand of Faith, to the quiet and comfort of the ſoul: The firſt we may terme initial *Juſtification*, the ſecond progreſſive, the laſt perfective: the ſecond is the fruit of the firſt, and the preludial aſſurance of the laſt: The firſt is wrought and ſealed in the firſt Sacrament; the ſecond is wrought and ſealed in the ſecond Sacrament; and both theſe branches of Sacramental *Juſtification*, are to us the pre-aſſurance of that complemental and perfective *Juſtification*, the ſentence whereof putteth an end to all fears, changing our Faith and Hope into fruition and full poſſeſſion.

It hath been commonly ſaid by ſome of our beſt Divines, That *Juſtification* is tranſacted in our firſt Union and Incorporation into Chriſt; at wh ch time it is conceived, That the pardon of *all ſin* is ſealed to the Beliver **at once*. But I fear the mi-underſtanding of this point (not untrue in it ſelf, if not miſtaken and miſapprehended) hath laid the ground upon which ſome build that unhappy Structure which *turneth the grace of God into wantonneſſe*: who knoweth not that *Juſtification* in the proper acceptation of the word, according to the Scripture-phraſe, is *the act of a Judge pronouncing a judicial ſentence, wherein he abſolveth the perſon of the ſinner from all ſin and puniſhment due to him for ſin, and that for the alone Righteouſneſſe of the ſurety Chriſt, freely imputed, and by Faith received of him?* And according to this, I ſuppoſe we ſhall not erre from the truth if we ſay. 1. That a work of *Juſtification*, is even as yet to us future, *viz.* at the great and laſt day of Judgment, when we ſhall receive a final *Quietus eſt*, and diſcharge, and when God ſhall wipe away all tears from our eyes: And yet 2. That in our firſt Union with Chriſt there is a work of *Juſtification*, *viz.* actual Imputation of Chriſts Righteouſneſſe, and actual Remiſſion of all ſinne, or of what ſin for the preſent the ſoul ſtands guilty of at once, or at that time when its firſt united to Chriſt. I dare not ſay, that (*a*) *Juſtification, quatenus it comprehends Imputation, and Remiſſion of ſin*, is one individual act; or that all ſins, paſt, preſent, and to-come, are remitted to the Believer at once; but this I ſay, That in our firſt union, all our ſins paſt and preſent, are actually pardoned; and this favour received, is a pledge of aſſurance; that in future alſo, by applying our ſelves to Chriſt, we may and ſhall receive the forgiveneſſe of our daily ſins, and that at the laſt day we ſhall at once be abſolved from all Accuſations and Charges laid in againſt us, and that (*b*) *Juſtification* (beſides thoſe particular acts of pardon, and Imputation of Chriſts Righteouſneſſe) doth connote a ſtate that the ſubject at his firſt believing is put into, *viz.* *A ſtate of grace, and favour, and reconciliation with God, for the imputed Righteouſneſſe of Chriſt without Apoſtacy from it, either total or final.*

* I dare not ſay all ſinnes paſt, preſent, and to come pardoned at once; but I ſay, that Juſtification properly ſo called, is wrought at once. If you will know when at once? anſwer with a friend *Dwname*, at once, as exciting deſerves; our Juſtification is perfect at firſt as well as at laſt, and at once, as conſiſting in a relation to God, from our Juſtification to glorification; and in this ſenſe we are juſtified but once; Biſhop *Dwname of Juſtification*. Or, as learned *Burges*, *at once*, as conferring we are put into upon our believing. *Burges of Juſtification*.

(*a*) Some call this, Juſtification, and improper *Juſtification*, for it onely comprehends the particular act of it, as reſulting of them, and imputing Chriſts righteouſneſſe, which are dayly and continually performed.

(*b*) There is (ſay ſome) a double notion of Juſtification. 1. Univerſal, and properly ſo called. 2. Partial, and improperly ſo called. Of theſe the Juſtification of the perſon and ſtate, and the Juſtification repeated, or rather reiterated of the perſon; for I cannot whether it may be called *Juſtification*, faith *Abbot*, *Rutherford*, and others.

O glorious Priviledge! eſpecially in theſe reſpects.

1. By this a ſinner is righteous; a wonder that may aſtonith Angels, for a man accurſed and ſinful in himſelf, to be at that very inſtant bleſſed and righteous in another! Our own Duties, Works and Reformation may make us at the beſt but leſs ſinful, but this Righteouſneſs makes a ſinner* ſinleſs.

2. By this a ſinner is righteous before the Judgement-Seat of God: *It is God that juſtifies, who ſhall condemn?* not Chriſt, he is our Advocate; not Sin, for Chriſt was made ſin for us; not the Law, for Chriſt hath fulfilled the Law for us; not Satan, for God is our Judge, and if he have acquitted us, what can the Jaylor do?

3. By this we have perfect Righteouſneſſe: we are as perfectly Righteous, *viz.* Chriſt the righteous: *Little children, let no man deceive you, he that doth righte-*

* Rom. 8. 32.

* Non formali ſed intrinſeca ratione, ſed reverâ, non quoad quantitatem, ſed veritatem. ſit enim finis applicatio infinitæ juſtitiæ. Si dicer, aequijuſti eſſemus in Chriſto, poſſimus aliquatenus ſalvari in nim: Juſtitia Chriſti ſit noſtra non quoad univerſalem valorem ſed particularem neceſſitatem, & in potentia, non in actu ſalvationis. Sed ut ſuppoſito ſalvandi; juſtitia Chriſti eſt vere meritoria, noſtra autem ex mera gratia. Juſtitia Chriſti eſt objectum cauſæ, nobis autem communicatur quoad imputationem & applicationem, 1 John 3. 7.

ouſneſſe

ouſneſs is righteous, even as he is righteous. Indeed our own righteouſneſs, though it be the fruit of the Spirit of grace, is a blotted, ſtained righteouſneſs, very imperfect and very little; but by this, the Faith of *David, Peter, Paul*, was not more precious than ours is, becauſe we have the ſame righteouſneſs as they had: what ſincere ſoul but eſteems of perfect holineſs more than of heaven it ſelf? O conſider, we have it (in this ſenſe I now ſpeak of) in the Lord Jeſus.

4. By this we have continual righteouſneſs: Do we complain becauſe we feel new ſinne, or old ſins confeſſed, lamented, ſubdued, returning upon us again, and the ſprings in the bottom filling our ſouls again that we are weary of our ſelves? O but remember, this is not a Ciſtern, *but a fountain opened for us to waſh in; as ſin abounds, ſo grace* in this gift of righteouſneſs *abounds much more*: The Lord hath *changes of garments* for us, by meanes whereof there ſhall never enter into the Lords heart one hard thought towards us, of caſting us off, or of taking revenge upon any new occaſion, or fall unto ſinne ſo as for final deſtruction. Zech. 13. 1. Zech. 3. 4.

5. By this we have eternal righteouſneſs, that never can be loſt. If the Lord ſhould make us as perfectly righteous as once *Adam* was, or as the Angels in heaven are, we might be in danger of loſing this; but now the Lord hath put our righteouſneſs into a ſafer hand, which never ſhall be loſt: Chriſt hath obtained *an eternal Redemption* for us, he hath made an end of ſin, and brought in *an everlaſting Righteouſneſs*. Heb. 9. 12. Dan. 9. 24

6. By this we pleaſe God more, than if we had a perfect righteouſneſs in our ſelves: Do not ſay, *This is a poor righteouſneſs, which is out of my ſelf in another*: Suppoſe it were in our ſelves, ſuch a righteouſneſs at beſt would be nothing but mans righteouſneſs, but this is called *The righteouſneſs of God*: Now what is Angelical righteouſneſs, to the righteouſneſs of God? 'tis but a Glow-worm before the Sun; the ſmell of *Eſau's* garments: the Robes of this righteouſneſs of the Son of God are of ſweeter odour then ours can be, or ever ſhall be. 2 Cor. 5. 21.

7. By this we glorifie God exceedingly: *Abraham believed, and gave glory unto God*; ſo when we believe, we glorifie God, we advance his Mercy and Free grace, and triumph in it. Rom. 4. 20

8. By this we have *Peace* in our Conſciences: For Chriſts blood is ſprinkled on them, and that cools the burning torments of them: None of our duties can pacifie Conſcience, but as they carry us hither to this righteouſneſs, onely if this Rain-bow appear over our heads, it is a certaine ſign of faire weather, and that there ſhall be no more deluge of Wrath to over-whelm us. Rom. 5. 1

9. By this, all miſeries are removed: When our ſins are pardoned, there is ſomething like ſickneſſe, ſhame, and death, but they are not; *The inhabitants of Zion ſhall not ſay, I am ſick: the people that dwell therein ſhall be forgiven their iniquity*; 'tis no ſicknes in a manner, nor ſorrow, nor affliction, if the venom, ſting, and curſe be taken away by pardon of ſinne, this is the bleſſedneſs of all believers. *Bleſſed is he whoſe iniquity is forgiven, and whoſe ſinne is covered: Bleſſed is the man to whom the Lord imputeth not iniquity*. Here's a bleſſing pronounced, what ſhould we do but believe it, and rejoyce in it? Iſa. 33. 24. Pſalme 32. 1, 2

SECT. 3.

Of the ſecond Priviledge, viz. *Reconciliation.*

THe ſecond Priviledge is *Reconciliation*: This I called the ſtate or condition which a Believer in his *Juſtification* is put into; and here I conſider it as a Priviledge, which in order of nature followes pardon of ſin, as pardon of ſin in order of nature followes Imputation of Chriſts righteouſneſs: *Being juſtified by faith, we have peace with God*; (*i.e.*) Chriſts righteouſneſs being imputed, and ſins pardoned, we have peace with God; not onely peace from God in our Conſciences, but peace with God in our reconcilement to him, and in his favour towards us; in our Imputation and pardon the Lord accounts us juſt, in our Reconciliation the Lord accounts us friends: Indeed our meritorious Reconciliation is by Chriſts death; as the Kings ſon, who procures his Fathers favour towards a Malefactor, who yet lies in cold Irons, and knows it not; and this is before actual pardon, or actual being: But actual and efficacious Reconciliation, whereby we come to the fruition and poſſeſſion of it, is (to my weak conception) after pardon of ſin. Now this reconciliation conſiſts in two things: Rom. 5. 1

1. In

1. In our peace with God, whereby the Lord layes by all acts of hostility against us. 2. In the love and favour of God: he now loves us not onely with a love of good will, as in our Election, but with a love of complacency and delight. O consider what a blessed state is this.

1. That God should be pacified with us after anger; after provocation by sin, after such wrath, which like fire hath consumed thousand thousands, and burnt down to the bottome of Hell, and is now, and ever shall be burning upon them in Hell.

2. That God should be pacified wholly and throughly, that there should be no consuming fury left for us to feel: *Fury is not in me*, saith God; indeed bryers and thornes (*ie.*) obstinate sinners, that prick and cut him to the very heart by their impenitency, *he will* burn them together: God out of Christ *is a consuming fire*, but in Christ he is *Love*; and though there may be fatherly frowns, chastisments, reproofs, and rods; though he may for a time hide his face, shut out our Prayers, defer to fulfill Promises; yet all these are out of love to us in some sort, and we shall see it, and feel it so in the latter end.

3. That the Lord should be pacified eternally, never to cast us off again for any sins or miseries that we fall into: This is wonderful. Those whom men love, if their love be abused, or if their friends be in affliction, they many times forsake, but the Lords love and favour is everlasting: *The mountains may depart, and the hills be removed; but my kindnesse shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord, that hath mercy on thee:* Nay, that which is something more, the abounding of our sin, is now the occasion of the abounding of his grace; our very wants and miseries, are the very objects and occasions of his bowels and tender mercies: O what a Priviledge is this! Did the Lord ever shew mercy to the Angels that sinned? Did not one sin cast them out of favor utterly? and yet that so many thousand thousands of sins should gush out of my heart, and thy heart that readest, against the mercy, love and kindness of our good God, and for all this he not be incensed; that the Lord who poured out all his anger upon his own Son for us, cannot now pour out, nay hath not one drop left (though he would) to pour out upon us for any one of our sins! Stand amazed ye Angels, and all the Host of Heaven at this!

4. That the Lord should be thus pacified with enemies: A man may be easily pacified with one that offends him but a little, but with an enemy that strikes at his life (as by every sin we do at the living God) what can we say to this?

5. That he should be pacified by such a wonderful way as the blood of Jesus Christ: this is such a love, as one would think the infinite wisdome of a blessed God could have devised no greater: It is enough to burst the heart with astonishment and amazement, to think that the party offended (who therefore had no cause to seek peace with us again) should find out such a way of peace as this: Wo to the world that despise this peace.

6. That being thus pacified, we may come into Gods presence with boldnesse at any time, and ask what we will: I wonder what he can deny us, if he love us: *This is the confidence that we have in him, That if we ask any thing according to his will, he heareth us.*

7. That all Creatures should be at peace with us: *Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee*: As when the Captaine of the Army is pacified, none of the Souldiers must hurt or strike that man; so no Creature must hurt us, nay all the Creatures that seem our enemies, shall be forced to do us good: *O death, where is now thy sting? O Grave, where is thy victory?* All our wants will make us pray the more, our sorrows humble us the more, our temptations make us exercise our graces, our Spiritual desertions make us long for heaven, and to be with Christ; not only *Paul and Apollos, and the world, and life, but death* it self *is ours*, to do us good: We may now *sleep, and none shall make us afraid*; we shall not be afraid *of evil tydings; our hearts are fixed, trusting in the Lord.*

Job 27. 4. John 4. 16. Isa. 54. 10. Rom. 5. 20. 1 John 5. 14. Job 5. 23. 1 Cor. 15. 55. Job 11. 19. Psalme 112. 7.

SECT.

SECT. 4.

Of the third Priviledge, viz. *Adoption.*

THe third Priviledge is *Adoption*, which in order of nature follows *Reconciliation*, whereby the Lord accounts us Sons, and gives us the Spirit and Priviledge of Sons: *Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the Sons of God*: The Lord accounts us juſt in our *Juſtification*, friends in our *Reconciliation*, Sons in our *Adoption*: Now this *Adoption*, is either begun here in this life, or perfected in the world to come, when we ſhall receive all the priviledges of Sons, not one excepted. For this latter *Adoption*, to wit, *The Redemption of our Bodies*, we wait; but of the former we ſpeak, the manner of which is thus. 1 John 3 1. Rom. 8. 23.

1. God loves Jeſus Chriſt with an unſpeakable love, as his onely Son, and our elder Brother.

2. Hence when we are in Chriſt his Son, he loves us with the ſame love as he doth his Son.

3. Hence the Lord accounts us Sons, *having predeſtinated us unto the Adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will.* O the excellency of this Priviledge! It appears in theſe reſpects. Epheſ. 1. 5.

1. That the Lord ſhould prize us as his Sons: A man that hath Sons, eſteems them more than all his goods and ſervants; ſo the Lord eſteems of the pooreſt, unworthieſt Believer, more than of all his houſhold-ſtuff, more than of Heaven, Earth, and all the glory of it, more than of all the Kings and great men in the world.

2. That the Lord ſhould take care for us as for Sons: In times of want we are ready to queſtion, *What we ſhall eat or drink? How we ſhall live?* O conſider, are we the Sons of God? then he that *feeds the Ravens, and cloaths the Lillies*, will provide for us; or ſuppoſe we continue in the want of temporal things, why the Lord is therein plotting our eternal good: *No chaſtening for the preſent ſeemeth joyous, but grievous; nevertheleſſe, afterward it yieldeth the peaceable fruit of righteouſneſs, unto them which are exerciſed thereby.* Matth. 6. 31. Heb. 12 11.

3. That the Lord ſhould love us as his ſons: Sometimes we think that the Lord loves us not, becauſe we do not feel his love, or know his love; but do not we love our ſons, becauſe whiles they are young, they know not their fathers, or becauſe their fathers are ſometimes out of ſight, and have not them alwayes in their arms? *Zion ſaid, The Lord hath forſaken me, and the Lord hath forgotten me: Can a woman forget her ſucking childe, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget, yet I will not forget thee.* We may think, becauſe we have ſo many ſinnes, or ſo many afflictions, that therefore the Lord loves us not; but judge we righteouſly? have our children no love from us becauſe they are ſick, and we keep them under a ſpare-dyet? *God knows our mould, and that we are but duſt*: He hath freely choſen us to be his ſons, and therefore (notwithſtanding all our ſins and ſufferings) he loves us ſtill: If he ſees *Ephraim bemoaning his ſtubbornneſſe*, as well as *ſickneſſe*, the Lord cries out, and cannot hold, *Is Ephraim my dear ſon? Is he a pleaſant childe? for ſince I ſpake againſt him, I do earneſtly remember him ſtill; therefore my bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord.* Isa. 49. 14, 15. Jer. 31. 20.

4. That the Lord ſhould make us *heirs and co-heirs with Chriſt*: Sons by *Nature* are not alwayes heirs, but all Sons by *Adoption* are: We are heirs 1. Of the viſible world, 1 *Cor.* 3. 22. 2. Of the other world, 1 *Pet.* 1. 4. 3. Of all the promiſes, *Heb.* 6. 17. And herein *Jehovah* himſelf comes to be our Inheritance and Portion for ever; O that ſuch veſſels of wrath, fire-brands of Hell by nature, ſhould thus become the children of God by grace, and heirs of heaven! Rom. 8. 17.

5. That the Lord ſhould give us the Spirit of ſons, *The Spirit of Adoption, whereby we cry Abba Father*; The Spirit of Aſſurance, *witneſſing with our Spirit, that we are the children of God*: It doth not onely witneſſe *to our Spirits*, but with our ſpirits, (*i.*) with our renewed Conſciences; thus, *All Believers are Sons; but I am a Believer; therefore I am a Son*: Herein the Spirit bears witneſs with us in every part, premiſes, and concluſion; onely it teſtifies more clearly, certainly, comfortably, ſweetly, raviſhing the ſoul with unſpeakable joy and peace, in the concluſion: Sometimes indeed it may be ſuſpended, and ſometimes we may not hear it; or if we do, we may object againſt it, through Rom. 8. 15.

the

*Quando aliis intermittitur, donus non eum. ibi.

Eph. 4. 30

the unbelief in part remaining in us: yet* *if we want of it in the witnesse and comfort of it, we have it in the holinesse of it:* Hence it is called *The holy Spirit of God, whereby we are sealed unto the day of Redemption.*

SECT. 5. *Of the fourth Priviledge,* viz. *Sanctification.*

THe fourth Priviledge is *Sanctification*, which in order of nature follows *Adoption*: No sooner are we sons, but we receive the image of our heavenly Father in *Sanctification*; The manner of it is thus.

1. The Spirit works in us a principle of spiritual life: The Scripture sometimes calls it a *Seed*, sometimes a *Spring* or *Fountain*, sometimes *The life of Christ*, because it is conveyed unto us by the Spirit of Christ, by means of our inseparable union with Christ. What name soever we give it, we may not conceive it to be a new faculty added unto those which are in men by nature, but an improvement of those abilities to work Spiritually, as they did naturally before Regeneration: Hence it is that a regenerate man in Scripture is said *To walk after the Spirit*, —*To be led by the Spirit*, —*To walk in the Spirit.*

1 John 3. 9
John 4. 14
2 Cor. 4. 10, 11
Rom. 8. 1
Gal. 5. 16, 18, 25

2. From this Fountain springs all those habits of Spiritual grace, which are severally distinguished by the names of *Faith, Hope, Love, &c.* although to speak properly, they are but the diversifications of that Spiritual Principle within us, distinguished by these names.

3. From these habits of grace abiding in us, ordinarily proceed Spiritual motions and operations according to those habits. And as it is with Natural habits, so it is with spiritual, they are much encreased and strengthened by their motions, operations (*i.*) by the use and exercise of them, and are as much weakned by disuse, and neglect of such an exercise. I deny not, but for all this, there is within us a woful, sinful nature, crosse and contrary unto holinesse, and leading us daily into captivity: yet here's our Priviledge, even *Sanctification in part*; surely the Lord hath given us another Name a new Nature: there is something else within us, which makes us wrestle against sin, and shall in time prevail over all sin: *A bruised reed shall he not break, and smoaking flax shall he not quench, till he send forth judgment unto victory.*

Matth. 12. 20

The excellency of this Priviledge appears in these particulars.

1. This is our glory and beauty, even Glorification begun: What greater glory than to be like unto God? *We are changed into the same image, from glory to glory*; every degree of grace is glory; and the perfection of glory in heaven, consists chiefly in the perfection of grace.

2 Cor. 8. 13

2. This will give us abundance of sweet peace: For whence come troubles, and doubts of Gods favour and love? Is it not some guilt or decay here? is it not some boldnesse to sin? Is it not our secret dalliance with some known sin, continued in with secret impenitency? On the other side, what was *Pauls* rejoycing? *Hezekiahs* peace? the one cryed, that *In all sincerity and simplicity he had his conversation among st men*; the other, *Lord, remember I have walked before thee uprightly*: not that this was the ground of their peace, for that onely is Free grace in Christ but the meanes of their peace: That is a cursed peace, that is kept by looking to Christ, and yet loving our lusts.

2 Cor. 1. 12
Isa. 38. 2, 3.

3. This will make us fit for *God's use*: A filthy unclean vessel is good for nothing, till cleansed; a man must first purge himself, and then he shall be a *vessel unto honour sanctified, and meet for the Masters use, and prepared unto every good work.*

2 Tim. 2. 21

4. By this we have a most sweet and comfortable *evidence* of our *Justification*: Nor is this a running upon the Covenant of Works; Is not *Sanctification (the writing of the Law in our hearts)* a priviledge of the Covenant of Grace, as well as *Justification?* and can the evidencing of one Priviledge by another, be a running upon the Covenant of Works? O consider, how many Evangelical Promises are made to persons invested with such and such graces! as of *Poverty, Mourning, Meekneſse, &c*: and to what end? but that every one may take, and be assured of his portion manifested particularly therein? surely none are *justified*, but they are *sanctified*; or if not *sanctified*, they are not *justified*.

Mat. 5. 3, 4, 5, 6

SECT.

SECT. 6. *Of the fifth Priviledge,* viz. *Glorification.*

THe fifth Priviledge is *Glorification,* which is the laſt in execution of God's eternal Purpoſe towards all his beloved and choſen ones: And hereby we are made partakers of theſe endleſſe and unutterable joys, which *neither eye hath ſeen, nor ear hath heard, nor the heart of any man conceived*: But of this ye have ſeveral Sermons in my *Laſt things,* enough to chear up all thoſe precious hearts that have any title to, or intereſt in the Lord Jeſus Chriſt: My meaning therefore is to paſs by theſe *Priviledges,* and ſecondly to come to the *Duties,* which gracious Spirits, in all faithful and thankful obedience unto him that hath called them, are ready to fall upon.

CHAP. II. SECT. I.

Of Duties in general.

And firſt, of the Equity of Duties.

NO ſooner is the ſoul tranſlated into the ſtate of grace, and crowned with thoſe glorious Priviledges, but immediately it cryes out, *O Lord, what ſhall I now do for thee? how ſhall I now live to thee?* Good reaſon, the ſoul ſhould now give up her ſelf to Chriſt; for ſhe knows ſhe is not her own, but Chriſts. Can there be ſuch a heart in any Chriſtian, as now to caſt off *Duty,* and to continue in ſin, becauſe ſo much grace hath abounded? O no! *The love of Chriſt conſtraines us* (ſaith the Apoſtle) *becauſe we thus judge,* —— *That he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.* There is a principle of love now in the hearts of Believers, and this love of Chriſt conſtrains them to live to Chriſt: *Ye are now a choſen Generation, a royal Prieſthood, a holy Nation, a peculiar People, that ye ſhould ſhew forth the praiſes of Chriſt, who hath called you out of darkneſſe into his marvellous light:* What bleſſed Titles are theſe? and to what end? but that they who are ſo ennobled by Chriſt, may now adorne the Goſpel of Chriſt, and *ſhew forth the praiſes of him who hath called them? Dearly beloved* (ſaith the Apoſtle) *I beſeech you, as ſtrangers and pilgrims, abſtain now from fleſhly luſts, which war againſt the ſoul, having your converſation honeſt among the Geniles, that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation.* But what duties muſt they fall on? 1. *Submit your ſelves to every Ordinance of man for the Lords ſake.* 2. *Honour all men.* 3. *Love the Brotherhood.* 4. *Fear God.* 5. *Honour the King.* 6. *Suffer wrongs.* You have herein Chriſt for example, and you muſt do all for Chriſts ſake; or if theſe *Duties* will not containe all, *Zachary* tells us, that *being delivered out of the hands of our enemies, we muſt ſerve him without fear, in holineſſe,* (in all Duties of the firſt Table) *and righteouſneſſe* (in all Duties of the ſecond Table) *all the dayes of our life.* Indeed how can we love Chriſt, and neglect duty to Chriſt? *If you love me* (ſaith Chriſt) *keep my Commandments*; the love of Chriſt will conſtraine us to embrace his Commandments, as a moſt precious treaſure. *I hope aſſuredly, that the God of Grace and mercy will keep by his power to ſalvation, all thoſe perſons he doth deliver; and that he will ſow the ſeeds of grace in their hearts, that they may not ſin (i.) preſumingly.*

2 Cor. 5. 14, 15.

1 Pet. 2. 9.

11

12.

13.

17.

19.

Luke 1. 74, 75.

John. 14. 15.

An ingenuous Confeſſion of Dr. *Criſp* out

open adverſary; *ſome that extol him may do well to remember it. See* Dr. *Criſp Aſſurance of Faith.*

And I hope also God will meet with such as are disturbers of the truth of Christ, and peace of the Gospel, by their base and vile conversations: And I shall recommend to them the reading of the Epistle of Jude, *where they may see the fearful wrath of God upon such persons as abuse the grace of God to sin. O let not the love of Christ thus manifested, be so basely requited at your hands, seeing the Lord hath so freely loved you, and given Christ to you, that you might be to the praise of the glory of his grace, in a godly Christian conversation, whereunto you are ordained. For you are Gods workmanship* (saith the Apostle) *created in Christ Jesus unto good works, which God hath before ordained, that you should walk in them. And I beseech you always to remember, That you cannot answer the free love of God towards you any other way, but by shewing it in a fruitful conversation in the world; considering that one end of your Redemption, that Christ who gave himself for you, might redeem you from all iniquity, and purifie you unto himself, a peculiar people, zealous of good works.* Here's good equity for Duties; the soul cannot consider her deliverance by the blood of Christ, and by the Spirit of Christ, but she cries, *What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the Name of the Lord: I will pay my vows unto the Lord, now in the presence of all his people: O Lord, truly I am thy servant, I am thy servant, and the son of thy handmaid; thou hast loosed my bond.* For a man that hath a touch of the loving kindnesse of Christ, andtherefore stands ready to speak forth the praise of the glory of his grace, that hath so freely saved him, it must needs be an acceptable service to God in Christ.

SECT. 2.

Of the insufficiency of Duties.

BUt alas, what are these *Duties* to my Lord? or what are these *Duties* in themselves?

1. All the *Duties* of man, they are nothing at all unto God: *Can a man be profitable unto God, as he that is wise can be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? Or is it gain to him, that thou makest thy wayes perfect? If thou be righteous, what givest thou him? or what receiveth he from thine hand? O my soul, thou hast said unto the Lord, Thou art my Lord:* And what then? what recompence to God for this propriety? Nay, *David* is here non-pluss'd, *My goodnesse extendeth not unto thee.* All the service of men and Angels, though they run parallel with the longest lines of eternity, are insufficient recompence for my souls deliverance: *When we have done all we can, still we must say, We are unprofitable servants.*

2. All the *Duties* of man, as they are done by man, are in that respect sinful: What is *Duty*, but mans *tye* to that which is *due*? or (if we follow the *Latines*) what is *Duty*, but *obedience* commanded by God, to be performed by man? Now wherein any thing is to be done as of man, therein is some mixture of sinne: All our righteousnes is *as filthy rags, as a menstruous cloth*; How, *All our righteousnesse?* It is true, whilest a Believers heart is overcast with grosse vapours, and is more than ordinarily dull in hearing, whilest it flies low and slow in praying, and is somewhat stiff, and untoward in fasting above measure, such *Righteousnesse* goes usually for sinne: but if a soul gets under full saile; if it be filled with a stiff gale of the Spirit of Christ; if floods of meltings flow from it; if it cry mightily, be swift to heare, be greedy in sucking in Divine Truths, and be somewhat exact in observing practical righteous means, to mourn and pray lustily, being helpt by the Spirit herein: Are such Prayers, Mournings, and other Divine Exercises in any sort sinful? yes, as there is some mixture of mans infirmity in them; and in our best *Duties* there is some such mixture: for all our *righteousnesse is as filthy rags, as menstruous clothes*; I know who hath said it, and yet I know not wherein to contradict it. "Christians may distinguish "between that which is the Spirit, in "works after renovation, and the whole work after they have done it: Now although "the motions and assistance of the Spirit be pure, holy, and without skum in the spring, "to wit, in it self; yet by that time these motions and assistance have passed through the "channels of their hearts, and have been mixed with their manifold corruptions in doing, "even the whole work thereby becomes polluted. **With him agrees one truely Orthodox*, "*saying*; Albeit our good works are perfect in respect of the Spirit, from whom they "first flow, yet are they polluted when they passe from us, because they run through "our

Jam. 2. 10.

Psal. 116. 12, 13, 14, 16.

Job 22. 2, 3.

Job 35. 7.

Psal. 16. 2.

Luke 17. 10.

Isaiah 64. 6.

D. Crisp in his Sermon on Phil. 3. 8. A known adversary to the pure Doctrine of Duties. *Takes High-way to heaven.

"our corrupted hearts and wills, as fair water that runnes through a dirty Channel. If this be so, that our best recompence to Christ for his loves be unprofitable to him, and sinful as done by man; What shall I say? how must I carry my self (saith the soul) to my Redeemer?

SECT. 3.

Of the healing of Duties.

I Dare not but obey; though all the *Duties* in the world are insufficient to recompence those bowels of Gods mercies in Christ, I must not therefore cast away *Duties*. It is true I cannot but sin in all I do, my best Duties (nakedly and barely considered in themselves) are tainted, poysoned, and mingled with sin: But will it follow, that because I cannot be more clean, therefore I must be more filthy than needs? Nay, O my soul, if thou art married to that Bridegroom Christ, *Duties* and all things else are clean to thee. *The whole filth and dung of our works, through faith in Christ, is extracted by Christ, and he presenting the same, purged by himself alone, they are accepted with God:* In this respect there is an healing of *Duties*, if we be in Christ. Certainly that fruit which cometh from a root of Faith, must needs be good fruit. *I beleeve, therefore I speak*, saith the Psalmist: O my soul, canst thou say thus? *I believe, therefore I pray; I believe, therefore I sanctifie the Lords day; I believe, therefore I do all duties of obedience:* Thy obedience then is the fruit of Paradise, for it grows on the very Tree of Life. Christ is *The Sun of righteousnesse, that ariseth with healing in his wings*: Christ is that Sun, that by his heat of love extracts all the filth of sin out of thy *Duties* performed; and so thy *Duties* are healed, the spiritual part of them being presented by the intercession of Christ, and the carnal defects covered by the righteousnesse of Christ, in whom the Father is always well-pleased.

Dr. Crisp on Phil. 3 8.

Psal. 116. 10.

Mal. 4. 2.

Sect. 1. *Of the manner of healing our Duties.*

NOw the manner (O my soul) how Christ heals our *Duties*; It is thus:

1. He takes our persons, and carries them into God the Father, in a most unperceivable way to us; he knows, that if our persons, be not first accepted, our *Duties* cannot be accepted; *Love me, and love my Duty; hate me, and hate my Duty.* It is true, that in the Covenant of Works God first accepted of the work, and then of the person: but in the Covenant of Grace, God first accepts of the person, and then of the work: Now therefore, that our works (our *Duties*) may be accepted, Christ Jesus our great High Priest, first takes our persons, and carries them into the Presence of God the Father; This was plainly shadowed out to us by that of the High Priest, who *went into the holy of holiest, with the names of all the tribes upon his breast.*

2. As Christ takes our persons, and carries them in to God the Father; so when we perform *Duty*, he observes what evil or failing there is in that *Duty*, and draws it out, before he presents it to God the Father: As a childe that would present his father with a posie, he goes into the garden, and gathers flowers and weeds together; but coming to his mother, she picks out the weeds, and bindes up the flowers by themselves, and so it is presented to the Father. Thus we go to *Duty*, and we gather weeds and flowers together; but Christ comes and picks out the weeds, and so presents nothing but flowers to God the Father; *Who may abide the day of his coming* (said the Prophet of Christ) *and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope: and he shall sit as a refiner and purifier of silver, and shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousnesse; then shall the offerings of Judah and Jerusalem be pleasant unto the Lord:* mark, *Then shall their offerings be pleasant:* then? when? *When he had purged themselves, their sacrifices, and their offerings.* Thus it was in the days of his flesh and much more now.

Exod. 28 6.

Mal. 3. 2, 3, 4.

3. As Christ takes away the iniquity of our holy things, so he observes what good there is in any of our *Duties*, and with that he mingles his own Prayers, Intercessions, Incense, and Presents, all as one work mingled together unto God the Father: *And another Angel (viz.* the Angel of the Covenant) *came and stood at the Altar, having a golden Censer; and there was given to him much incense, that he should offer it with the*

Rev. 7. 3, 4.

Prayers of all Saints upon the golden Altar, which was before the Throne: And the ſmoke of the incenſe which came with the Prayers of the Saints, aſcended up before God, out of the Angels hand.

Sect. 2. *The Soul's Queries in this Caſe.*

1. Quare.

1. IF this be ſo, O my ſoul, what is thy caſe? are not moſt of thy *Duties* performed with many failings, infirmities, hardneſſe of heart, ſtraitneſſe of ſpirit, diſtracting thoughts? and is there any *healing* for ſuch a *Duty* as this?

Reſp.

O yes! For firſt, in every *Duty* we performe, there are two things; there is the ſacrifice, and there is the obedience in offering of the ſacrifice, the ſacrifice may be imperfect, and yet our obedience in offering the ſacrifice may be perfect with Goſpel-perfection. Secondly, God deals with our *Duties*, as with our perſons; though he finds a great deal of ungodlineſſe in them, yet he imputes his righteouſneſſe unto them, and ſo he juſtifies our *Duties*, which in our eyes are moſt ungodly. This indeed is a wonder; did we ever hear or reade of any ſeal, that when it was ſet upon the wax, would change the wax into its own mettal? or did we ever hear or reade of any ſtamp, that being ſet upon braſſe, it would change the braſſe into ſilver, or being ſet upon ſilver, it would change the ſilver into gold? O but when Chriſt comes unto a *Duty*, and ſets his own ſtamp, and his own righteouſneſſe upon a *Duty*, that which was braſſe before, (*i*) full of failings, and much unrighteouſneſſe, he changes it into ſilver, into gold; he only hath the Philoſophers Stone (as I may ſo ſpeak) and all that Chriſt toucheth, it preſently turns into gold; he turns all our *Duties* into golden *Duties*, and ſo preſents them unto God the Father.

2. Quare.

2. But how ſhould I know that Chriſt thus takes my *Duties* and *heals* them, and mingles them with his own incenſe, and carries them in unto God the Father?

Reſp.

Conſider, didſt thou never finde a ſpiritual fire come down (as it were) upon thy heart in *Duty*, or after *Duty*? In the times of the Old Teſtament, if they offered up a ſacrifice, and a material fire came down from heaven, and burnt up the ſacrifice to aſhes, it was a certain teſtimony that the ſacrifice was accepted: Now in the times of the Goſpel, we muſt not expect material fire to come down upon our *Duties*, but hath the Lord at any time cauſed an inward and ſpiritual fire to fall down upon thy heart, warming thy ſpirit in *Duty*? there the Lord ſpeaks thus much to thee, That thy ſacrifice is turned into aſhes, and it is accepted by Jeſus Chriſt.

3. Quare, & reſp.

3. O but whence comes this fire now in theſe Goſpel-times?

It iſſues from the blood and interceſſions of Chriſt *our Great High Prieſt*; it is the efficacy of his blood, and power of his glorious interceſſion, that when thou feeleſt any good in *Duties*, doth at that very inſtant prevail with God the Father for what thou feeleſt: ſay then, *Do I now in this Ordinance, or in this Duty, feel my heart warmed, or ſavingly affected? O I ſee, I am bound to believe, that the Lord Jeſus, who ſits in glory at the right Hand of God, now, now he remembers me a poor worm on earth; now I feel the fruit of his death and interceſſion in Heaven; now I feel his ſpirit, power, grace, comfort, preſence, ſweetneſſe; now I taſte, I drink, I enjoy, and am abundantly ſatisfied with his rivers of pleaſures; And if this Preſence of Chriſt be ſo ſweet, what is himſelf then?* O my ſoul, if ever thou doſt thus reliſh the blood and Spirit of Chriſt upon thy ſpirit in duties, go thy way, and give glory to God.

SECT. 4.

No reſting in Duties.

Luke 16. 15.

AND yet be wary, O my ſoul; It was *Luthers* ſaying, *Take heed not only of thy ſins, but alſo of thy good Duties*; they are apt, (by reaſon of our corruption) to bring men into themſelves, and this is very dangerous. Certainly, a man may not only exclude Chriſt from his ſoul by groſſe ſins, but by ſelf-confidence: *Ye are they which juſtifie your ſelves*, ſaid Chriſt to the Phariſees. Take a prophane man, what makes him drink, ſwear, cozen, game, whore? Is there no God to puniſh? Is there no Hell hot

enough

enough to torment? Are there no Plagues to confound him? Yes: Why ſins he then? Oh! he prays to God for forgiveneſſe; he ſorrows, and repents in ſecret (as he ſaith) and this bears him out in his lewd pranks. Take a moral man, he knows he hath his failings, and his ſins, as the beſt have, and is overtaken ſometimes, as the beſt are; Why doth he not remove theſe ſins then? Why is he not more humbled under his ſins? The Reaſon is, he conſtantly obſerves Evening and Morning prayer, and then he craves forgiveneſſe for his failings, by which courſe he hopes to make his peace with God: And hence he ſinneth without fear, and riſeth out of his fall into ſin without ſorrow; he maintaines his ſinnes by his *Duties*. Take a Profeſſor, ſuch a one as may be exceedingly troubled about his ſins, as endeavours very much after mourning, repenting, reforming, and others commend him for a diligent Chriſtian, *Do you not ſee how he mourns, and weeps, and prays?* and now the wind is over, the tempeſt down, and there is a great calme in his ſoul, how comes he to this quiet? Oh! *his affections were enlarged, he hath reached ſo high, as to a very large proportion of repentance, and tears, and ſorrow, and faſting, &c. and this hath given him eaſe, this hath took away the burden, and laid his ſoul at reſt:* O poor ſoul is this all the remedy to rid thee of the ſting and guilt of ſin? Haſt thou no more pantings, but only after bitterneſſe, heavineſſe, mourning, melting, extraordinary enlargements? Why then, let me tell thee, all thy righteouſneſſe (though it were more perfect than it is) is but a *filthy rag*. Could'ſt thou weep thy heart out, ſhould thy heart melt like wax, diſſolve into water: *Couldſt thou deſire and pray till heaven and earth ſhook, till thou hadſt worn thy tongue to the ſtumps; Couldſt thou faſt till thy skin and bones cleave together: Couldſt thou promiſe and purpoſe with full reſolution to be better; Couldeſt thou reforme thy heart, head, life, tongue, ſome, nay, all ſins; Couldeſt thou live like an Angel, ſhine like a Sun, walk up and down the world like a diſtreſſed Pilgrim; Couldeſt thou die ten thouſand deaths, lie at the fire-back in Hell ſo many millions of years, as there be piles of graſs on the earth, or ſands on the ſeaſhore, or ſtars in Heaven, or motes in the Sun; I tell thee, not one ſpark of Gods wrath againſt thy ſins, can be quenched by all theſe* Duties, *nor by any of theſe ſorrows or tears.*

Iſa. 64. 6.

Shepherds Sincere Convert.

It was *Auſtins* ſaying though it ſounds harſh, that *Repentance damns more than ſin*; meaning, that thouſands did periſh by reſting therein: It is no digging within our ſelves, for power to leave ſin, to be more holy, and humble, and religious, and conſcientious, and ſo to think to work out our ſelves in time out of this ſtate: The words which the Prophet put into *Iſrael's* mouth, if they would truly turn unto God, were theſe, —— *Aſſhur ſhall not ſave us, we will not ride upon horſes, q. d.* We will truſt no more to theſe outward meanes, we will not ſave our ſelves, by our graces, or our abilities.

Hoſ. 14. 2.

But how ſhall any man know, that he reſts in his *Duties*?

I anſwer, By theſe ſignes following:

1. It is a ſigne that a man reſts in his *Duties*, if he never found it a hard matter to come out of his *Duties*: Examine, if thou never yet ſaweſt, if thou canſt not tell the time when thou didſt reſt in *Duties*, and then didſt groan to be delivered from theſe entanglements, thou haſt juſt cauſe to feare.

Signs of mans reſting in Duties. *Shepherds* Sincere Convert.

2. It is a ſigne that a man reſts in *Duties*, if he exceedingly prize the bare performance of *Duties*; thoſe *Duties* that carry thee out of thy ſelf unto Chriſt, make thee to prize Chriſt. Now tell me, Doſt thou glory in thy ſelf? Doſt thou ſay, *Now I am ſome body? I was before ignorant, forgetful, hard-hearted, but now I underſtand better, now I can ſorrow for my ſins, I can pray with ſome life, now I have done very well.* Alas poor ſoul! theſe things do argue only *Spiritum moventem, non inhabitantem*, the Spirit of God breathing on thee, not dwelling in thee. If thou reſteſt here, if thou thus inhanceſt the price of *Duties*, that thou beginn'ſt to dote on them; then do I pronounce from God, That thou doſt *reſt* in *Duties*: *Theſe things* (ſaith *Paul*) *I accounted gain* (*i.* before his Converſion) *but now I account them loſſe:* This is the reaſon why a childe of God commonly after his prayers doubts much of God's love towards him: whereas another man that falls ſhort of him, never ſo much as queſtions his eſtate: The firſt ſeeth much rottenneſſe and vileneſs in his beſt *Duties*, and ſo adjudgeth meanly of himſelf; but the other is ignorant of any ſuch vileneſſe, and therefore he prizeth and eſteems highly of them.

Phil. 3. 8.

3. It is a ſigne that a man reſts in his *Duties*, if he never came to be ſenſible of their poverty, and utter emptineſſe of any good in them. Didſt thou never feel thy ſelf in this manner? *Oh! I am as ignorant as any beaſt, as vile as any devil; what a neſt and litter*

of

of sin and rebellion works in my heart? I once thought, at least, my heart and desires were good, but now I feel no spiritual life, O dead heart! I am the poorest, vilest, basest and blindest creature that ever lived! If thou never feelest thy self thus, thou never camest out of thy *Duties*.

4. It is a sign that a man rests in his *Duties*, if he gain no Evangelical Righteousnesse by *Duties*. (1.) if he prize not, desire not, delight not in union with the Lord Jesus Christ; Hence a childe of God askes himself after Sermon, after Prayer, after Sacrament, What have I gained of Christ? Have I got more knowledge of Christ? more admiring of the Lord Jesus Christ? have my affections been raised, my graces acted, my soul refreshed with the delights of Christ? on the contrary, a carnal heart that rests in his *Duties*, asketh only, *What have I done? I thank God* (saith the Pharisee) *I am not as other men are,* ——— *I fast twice in the week, I give tithes of all that I possesse:* So I pray, and hear, and reform, and sorrow for sin, therefore I think verily I shall be saved? * no such matter: let a man have a bucket of Gold, doth he think to get water, because he hath a bucket? no, no, he must let it down into the Well, and draw up water with it: So must thou let down all thy *Duties* into the Lord Jesus Christ, and draw life, and light, and grace from his fulnesse, otherwise (though thy *Duties* be golden *Duties*) thou shalt perish without Christ. Oh that the Ministers of Christ would become sons of thunder in this matter! many have had experience of Christs enabling, enlarging, encreasing the common gifts of his Spirit; *but what have they felt of Christs renewing, sanctifying, and healing of their lusts?* Oh, its far more comfortable, to finde Christs power melting thy heart for sin, mortifying thy lusts, quickening thee up to holinesse, than to finde ten thousand enlargements in holy performances.

* What Christians would observe in matter of duty, that they would observe in matter of sin, be it mental, or vocal, or spiritual in the effect, whether they leave them more humble, ouzed of themselves, more depending upon Christ and his grace, more mortified to the world, and the temptations thereto? it may fall out, that a mans religious *duties* be the stage, upon which all a mans lusts do exhibit themselves, as the Pharisees, who did all things *to be seen of men. Burges, Treatise of Grace.*

SECT. 5.

Of the Use and Ends of Duties.

AND canst thou not, O my soul, be saved by thy *Duties*? to what end shouldest thou pray, or hear, or sorrow, or repent, or meditate, or examine, or confer? I answer, there are many ends and purposes, for which Christians may, and must perform *Duties*.

1 Thes. 5. 16, 17, 18. 1. That herein, and hereby, they may expresse their obedience to Gods Will; *Rejoyce evermore, pray without ceasing, in every thing give thanks, for this is the Will of God in Christ Jesus concerning you* (saith the Apostle;) and this was the ground of *Davids* inference, *thou hast commanded us to keep thy Precepts diligently:* And what then? *O that my wayes were directed to keep thy statutes.*

Psal. 119. 4, 5.

2. That God the Father of our Lord Jesus Christ may be honoured by the performance of these *Duties: Herein is my Father glorified, that you bear much fruit;* and as the Apostle, *Ye are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People, that ye should shew forth the praises of him who hath called you out of darknesse into his marvellous light; Abraham believed, and gave God glory:* So we should pray, and meditate, and hear, and all should tend to the glory of God indeed. Hypocrites are at other ends, by *giving almes, and praying, and fasting, that they may have glory of men,* ——— *That they may be seen of men,* ——— *That they may appear unto men,* —— But the childe of God aimes at the glory of God. I confesse its Gods grace to account of mans *Duty* as his glory, seeing it is so defective.

John 15. 8. 1 Pet. 2. 9. Mat. 6. 2. 5. 16.

3. That *Duties* may be as *Evidences* of Gods everlasting love to them who are in Christ Jesus: They cannot save, but they let the soul in to Christ, and follow and accompany such a man as shall be saved. *We hear of some that boast of joyes, feeling, gifts, Spirit, and Grace; but if they walk in the commission of any one sin, or in the omission of any one known duty, or in the slovenly ill-favoured performance of Duties, they can have no assurance (say what they please) without flattering of themselves: If these things be in you* (saith Peter,) *and abound, they will make you that ye shall never be barren, or unfruitful in the knowledge of our Lord Jesus Christ; and he that lacketh these things is blinde,* ———

2 Pet. 1. 8, 9, 10.

Wherefore,

Wherefore, Brethren, give diligence to make your calling and election sure. *Duties* bring you in to Christ, and are *Evidences* when you are in Christ, that the Lord and mercy is yours; even as at the Sacrament, the Elements of Bread and Wine are outward signes to bring Christ and the heart together: indeed the heart must not rest in these signes, but when the soul is let in to Christ, then Faith must let go the outward Elements, and close, and treat immediatly with the Lord Jesus Christ. So *Grace* and *Duties* are inward signes; and whiles men make use of them only, as signes and means to let them come in unto Christ, and their rejoycing is not in them, but in Christ, their confidence is not pitch'd upon them, but upon Christ; there is and will be no danger at in all making such use of signes; especially seeing in nature, the effect is a signe of the cause: Neither is it more derogatory to Free grace, or to Christs honour, for God to make such effects *signes* of our union with him, than it was to make outward *signs* of his Presence: Its true, these are not full testimonies without the Spirit of Christ.

4. That they that use and exercise *Duties* may obtain the Promises: *Godlinesse is profitable unto all things* (saith the Apostle) *having the Promises of the life that now is, and of that which is to come.* There are many Promises scattered up and down in the Word, and hereby if God be not a debtour unto thee, yet he is to himself, and to his own faithfulnesse. *Reddis debita, nulli debens,* cried *Austin*; *Thou Lord payest debts, and owest to none; it was free for thee before thou hadst promised, whether to give me heaven, or no; but now the word is out of thy mouth, I use* Duties *as means, though I adhere onely to thee, and to thy faithfulnesse, who hast promised.* To prevent mistake, *Duties* are considered in a double relation: First, as services, in respect of the command; and Secondly, as means to obtaine blessings at Gods hands, in relation to his promise: Now the most in the world performe *Duties* as acts of obedience only, and so rest in the present performance; but if we do them in Faith, we should have an eye to the Promise, and look on *Duties* as * means to obtain some mercy; yea, Salvation it self at Gods hands, *Phil.* 2. 12. *Rom.* 10. 10. 2 *Cor.* 7. 10. 1 *Pet.* 1. 9. 1 Tim. 4. 8.

*Certainly duties are not onely as signes but they are means, wayes, and qulifications, which God hath appointed antecedently to grace and salvation—— though still we say they have no merit or condignity in them to purchase salvation,—— yet they are used as means whereby heaven is obtained. *Burges* of the true Doctrine of Justification. Say not, it is not duty, but Christ, for it is Christ in a way of duty. As duty cannot do it without Christ, so Christ will not without duty: *Baxters* Everlasting Rest.

But is not this to be *saved by Duties.*

No such thing: For herein we speak not of *Duties originally*, or *per se*, but *instrumentally*, and with relation to the Lord Jesus Christ; not as meritorious causes, but as subordinate means of our salvation in the name of Christ: The best of *Duties* carry not such lustre, beauty, and Energetical vertue in their own faces and natures; they are but meer empty pits, and dry channels (of themselves) though never so curiously cut out, but Christ fills them (and as some desire Ministers to do) so I am willing for my part to *say and expresse thus much of Christ, that the people may clearly understand and remember so much, and be guided explicitely to the fountain it self, Christ alone.* Dr. *Grist* on Gal. 3. 9.

5. That these *Duties* may turn to our comforts: Not so, as to put confidence in them, to take comfort from them as causes; that cannot be, for who can look upon any thing he doth with that boldnesse? but as the testimony of Gods eternal love to us; and as the meanes of consolation. Thus *Hezekiah*, not as a proud Pharisee, but as a thankful acknowledger of what was in him, prayed, *I beseech thee O Lord, remember me, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight:* Some suppose, that such a temptation as this might fall on *Hezekiah*, that when he had laboured to demolish all those Superstitions, and now became dangerously sick, that he had not done well; and therefore he comforts himself in his heart, That he did those things with *a perfect heart*, not absolutely, but comparatively perfect: We may therefore take comfort from * *Duties*, not so as to rest in them, but 2 King. 20.

* Some professe that or at least but and without

when they meditate, Pray, read, &c. and labour for comfort from duties; they eith[illegible] none, humane, and of a lower kinde, but all the comforts that they own and value, are immed[illegible] their pains: so do I expect my comforts to come in, in heaven, but till then I am glad if they [illegible] and the spirit will help me to suck them from the breast of the promise, and to walk for them [illegible] *Baxters Everlasting Rest*—— It is true, God must give us our comforts by his Spirit, but he [illegible] our soules to meditate, pray, beleeve and to consider of the promised glory; and no[illegible] how, nor why, *Idem ibid.* If thou sayst, your comfort is all in Christ, I must tell thee, [illegible] beleeved in, and not a Christ forgotten, or only talked of, that will solidly comfort, I[illegible]

as a means, and ſo as to praiſe God thereby. It's a good way, *neſciendo ſcire*, in *not knowing, to know*, that ſo we may praiſe God for them; and *ſciendo neſcire, in knowing, not to know*, that ſo we may be humble in our ſelves.

Tit. 3. 8. Matt. 5. 16. 6. That others might receive good, and thereby be occaſioned to glorifie God: *Theſe things are good, and profitable unto men*, ſaith the Apoſtle; and *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.* Chriſt doth not here encourage vain-glory, but he propounds the true ends of our viſible holineſſe; for godlineſſe being light, it ought not (in ſuitable *Duties*) to be hid under a buſhel: Pſal. 16. 2, 3. *My goodneſſe extendeth not to thee, but to the Saints that are on the earth, and to the excellent, in whom is all my delight. Hierome* ſaid of *Auguſtine*, *That he loved Chriſt dwelling in Auguſtine*; ſo ought we to walk, that others may love Chriſt dwelling in us. There's an Exhortation to wives ſo *to walk, that their husbands may be won to the Lord:* 1 Pet. 3. 1. Sweet ſoul, it may be thou prayeſt for thy husband, in a carnal condition, thou deſireſt him to go to hear ſuch a Miniſter, ſuch a Sermon; go on in theſe *Duties*, adding this to the reſt; See that thy life alſo may convert him.

Heb. 7. 25. Ibid. 7. That *Duties* may carry us to the Lord Jeſus, the only Saviour; he alone *is able to ſave them to the uttermoſt that come unto God by him (i.)* in the uſe of the means: Hear a Sermon to carry thee to the Lord Jeſus; Faſt, and pray, and get a full tide of affections in them, to carry thee to the Lord Jeſus Chriſt (*i.*) to get more love of him, more acquaintance with him, more union in him, and communion with him; uſe thy *Duties*, as *Noahs* Dove did her wings, to carry thee to the Ark of the Lord Jeſus Chriſt, where only there is reſt: If ſhe had never uſed her wings, ſhe had fain in the waters; and if ſhe had not returned to the Ark, ſhe had found no reſt: So, if thou ſhalt uſe no *Duties*, but caſt them all off, thou art ſure to periſh; and if they convey thee not to Chriſt, thou mayeſt *lie down in ſorrow:* or as it is with a poor man, that is to get over a great water for a treaſure on the other ſide, though he cannot fetch the Boat, he calls for it, and uſeth it, to carry him over to the treaſure: So Chriſt is in heaven, and thou on earth, he doth not come to thee, and thou canſt not get to him, now call for a Boat; though there is no grace, no good, no ſalvation in a pithleſſe *Duty*, yet uſe it to carry thee over to the treaſure, *The Lord Jeſus Chriſt:* When thou comeſt to hear, ſay, *Have over, Lord, by this ſermon*; when thou comeſt to pray, ſay *Have over, Lord, by this prayer to a Saviour:* But this is the miſery of people, like fooliſh lovers, when they are to woo for the Lady, they fall in love with her Handmaid, that is only to lead them to her: So men fall in love with, and dote upon their own *Duties*, and reſt contented with the naked performance of them, which are only Handmaids, to lead the ſoul unto the Lord Jeſus Chriſt.

8. That the Lord Chriſt may be exalted, and advanced by *Duties*. The main end of *Duties*, is the glory of him who hath Redeemed us with the price of his blood, and by the power of his Spirit; this ſets the crown on his head: *Behold King* Solomon, *with the crown wherewith his mother crowned him.* How many performe *Duties*, not to ſet the Crown on Chriſts head, but to ſet the Crown on their own heads? So do hypocrites, that ſeek their own praiſe, and credit, and profit; ſo do all, eſpecially that do any thing with a conceit of meriting at Gods hands. Now this is the main end of right obedience, That *The Crown may be ſet on Chriſts head*, that he who is King of Saints, may have the honour given him, due to his Kingly Office. In this reſpect, I cannot blame them who blame others, for crying up, and magnifying mans works in their own name. To ſay that Chriſt is always ſuppoſed as principal, is no ſufficient Apology: For why only ſuppoſed? why not he named, as well as *Duties*, and *Righteouſneſſe*? Certainly, it is not good manners (to ſay no worſe) to forget him, whiles his poor Inſtruments are ſo highly remembred. When Servants bring preſents from their Maſters to any, they do not ſay, I beſtow ſuch and ſuch a thing on you, but, My Maſter ſends it you; if he ſhould take it on himſelf, he ſhould go for an arrogant fellow: nor will it ſalve the matter, when he is taxed for ſuch arrogancy, to ſay, My Maſter ſhould have been ſuppoſed, when he gave no hint of him. *Me thinks it were comely*, (ſaith the Author rightly in this) *in extolling of mans Righteouſneſſe, explicitely to aſcribe all the praiſe to the [illegible] Chriſt, and his grace:* And, *I ſee not* (ſaith another ingenuouſly) *but that Maſters may be humbled, that they have preſſed religious Duties, but not ſo as to ſet up Chriſt: and hereby people have been content with Duties and Sacraments, though no Chriſt in them: [illegible] were to be of pure gold in the Temple, ſo ought all our Duties to be of pure and [illegible] acceptation.* Again, *If* Bernard *ſaid, He did not love to read* Tully, *becauſe he*

he could not read the Name of Christ there ; how much rather may we say, That in many Sermons, in many a mans Ministry, the drift and end of all his preaching is not, that Christ may be advanced. And again, *Let Christ be the matter of our Righteousnesse and Comfort, more than he hath been : you know the posts that were not sprinkled with blood, were sure to be destroyed, and so are all those persons and duties that have not Christ upon them.* How sweet is the harmony of Dissenting Brethren ! Me thinks, I would not lose a shred of that gold which both Authors (so strongly my heart beats and pants after unity) give out to be weight in the Ballance of the Sanctuary. It is observed by the former, That when the Church grew into credit, then *Religio peperit Divitias & filia devoravit matrem*; I may as truly say, *Christus peperit Justitiam, & filia devoravit matrem*; just as if a King should promote a Favorite, and then he should be so applauded for his usefulnesse to the subjects, that the King must be dethroned, and he Crowned in his place : ——In all exigences, wants and extremities, how few followers hath Christ himself? how rarely are men sent to shelter themselves under the shadow of his wings ? In the mean while, what hideous outcrys for Prayers, Mournings, Fastings, &c. to help men at a dead lift ? What sending and posting to them in extremities, as if they kept a Court by themselves ? for Christ is seldom heard of, at least not set up so high as to do all ; and that this *Righteousnesse* is but meerly his ministring servant : What the Apostle said of himself, I may as truly say of the best Righteousnesse best assisted, What is Prayer, Mourning, Fasting, Hearing, but *Ministers by whom ye believed, and received mercy* ? and if but *as Ministers* at best, shall they be greater than the Lord ? Let me not be mistaken, *I intend no derogation to* Righteousnesse, *but the bringing of it into its own place, namely, that it is to be used as that, where according to Christs directions we may meet with him, from whose hands alone we may expect whatever we pant after, according to his will ; reserving a submission to be disposed of otherwise, if he see fit.* Again ; *it is not the Spiritualnesse, nor the fervency in the performance of* Duties *that carryes it, but when* Duties *are performed as to the Lord, and for the Lord, and not to and for our selves.* O my soul, in respect of all these ends, use and exercise *Duties*, but be sure of Christ in all, above all, more than all : O let Christ have the *Crown set on his head*, give him all the glory. Cast not away *Duties*, but cast them down at the feet of Jesus Christ, as the twenty four Elders cast their Crowns, saying, *Thou art worthy O Lord to receive glory, and honour, and power : for thou hast created all things*, (all Duties) *and for thy pleasure they are and were created.*

1 Cor. 3. 5.

Dr. Crisp ibid.

Rev. 4. 11.

SECT. 6.

Of the Saints abilities, or power to do Duties.

BUt alas, how should I perform my Duty ? *by nature I am dead, and except God give me an heart and strength, what can I do ? there is no power in my hands, I am nothing in my self, and therefore till God come, or naked Christ come, I will sit down in discouragements; Let God do all, see I have no ability at all; &c.* Object. Psal. 77. 10.

What sayst thou (O my soul ?) surely *this is thine infirmity* ; these conclusions are ill drawn from a true Principle ; It is true, all is of God, and by nature I am dead : but it is ill urged in this case, for that the Regenerate have in them a Seed, a Spiritual Principle, a power to do good ; First, because such are living, and all life is a power to act. 2. Else there is no specifical difference betwixt a man regenerate and unregenerate, if both were still dead, and without strength. 3. Grace is a renewing of *that image of God and Holinesse*, which we lost in *Adam* ; but that was a power to do what God required, therefore so far as that image is repaired, so far there is power. 4. Else we should not have as much benefit by the second *Adam*, as we had by the first ; for the first would have communicated his power to do good, and being corrupted, doth communicate power to do sin ; therefore much more by Christ have we a life, a power to do good in our measure. Answ. Eph. 4. 24.

It may be objected, *Without me ye can do nothing.* Object. John 15. 5.

The meaning is, *Except ye be implanted into me ye can do nothing* ; The word [illegible] Sol.

hout me] ſignifieth, *Separate from me*, or *apart from me*; and intimateth this only, That till we are knit unto Chriſt, we are but dead and barren branches, and ſo Chriſt explains himſelf, *As the branch cannot bring forth fruit of it ſelf, except it abide in the Vine, no more can ye, except ye abide in me.*

Object. Phil. 2. 13. *Sol.*

It may be objected again, *It is God that worketh both to will and to do of his good pleaſure.*

This denies not that the Saints have in them *A ſeed, a ſpring, a principle of life, a power*; but on the contrary, it affirms, That they have a *power*, only that this *power* is of God; We ſhould *work out our ſalvation* in humility, not boaſting in our own ſelves, for all is received of God; more fully, God is ſaid *to work the will and the deed*, * 1. By giving a principle of life, habitual grace, a renewed frame of heart. 2. By exciting and ſtrengthning this grace; and both theſe are ever afforded to the Saints, only the latter is more or leſſe, according to his pleaſure: So that in the worſt times a Believer hath power to do good, though not alike at all times; and this power we muſt uſe, and put forth our ſelves as we are able, or we cannot with reaſon expect his help. A ſhip hath inſtruments of motion (though not an internal principle) and if the Mariner would have help by the winds, he muſt looſe his Cables, and hoiſe his Sails; ſo muſt we, or elſe we may lie ſtill.

* 1. There is a grace regenerating, or converting, whereby of dead men in ſin we come to have a life of grace. 2. There is a grace exciting, ſtirring, quickning, whereby that former principle of grace is ſtirred up, and provoked to action; now as man is the ſubject of the firſt converting grace, ſo he is meerly paſſive, he doth not at all cooperate, or work with the grace of God: but it is otherwiſe with the exciting, quickning, acting grace, for there being the ſupernatural principles of grace before, when he is ſtirred up, he is not meerly paſſive: *Acti agimus*, being moved, we move: this is exellently expreſſed by the Church, *Draw us, and wee will run after thee*, Can. 1. 4. The Church was liſtleſſe, unprepared, and therefore ſhe deſires the grace of God to *draw her*. and then ſhe would *run after him*. Draw a dead man, and for all that he cannot run, but the Church had the life of grace in her, only ſhe wanted this quickning, exciting grace, if Chriſt would but give her that, why then ſhe would *run after him*. *Burges of grace.*

Now that which we are to do, is,——

Firſt, To ſtir up our ſelves; for God hath promiſed to meet us and to reach out his hand to help us, if we be not wanting to our ſelves: It is certain, a godly man cannot, by his own endeavours alone, raiſe up his ſoul, nor recover his loſſe, though he ſhould lay Mountain upon Mountain, and pile endeavours upon endeavours; yet as endeavours without God cannot, ſo God without endeavours will not help us herein, and therefore labour we to quicken our ſelves, (*i.*) work we upon our own hearts, by our underſtandings; as the ſtriking of the Flint and Steel together begetteth fire, ſo the meeting of theſe two faculties having an internal life in them do quicken the ſoul. Thus we ſee *David* pleading with himſelf, ſometimes chiding, *Why art thou caſt down O my ſoul, and why art thou diſquieted within me?* ſometimes exciting himſelf to *Duty*, *Praiſe the Lord O my ſoul, all that is within me praiſe his holy Name*: ſometimes comforting himſelf in God, *Turn to thy reſt O my ſoul, for God hath dealt bountifully with thee*: It was an uſual thing for him to talk with himſelf, and he found ſo much good in this way, that he puts all upon it, *Commune with your own hearts upon your beds, and be ſtill*; the underſtanding is to the heart, as the ſtomack to the body, all is fed by it; Set therefore upon our hearts with quickning thoughts: for as rubbing and chafing the hands with hot Oyls is a means to recover them when they are benumb'd; ſo the plying of the heart with ſtirring thoughts, and enforcing arguments is a means to revive it: And amongſt all thoughts, there are none more prevalent, then *Of ſins paſt*, *Of Heaven*, *Hell*, *Eternity*, *Love of Chriſt*, theſe are ſtrong Cordials to chear up the Spirits.

Pſal. 42. 5. Pſal. 103. 1. Pſal. 116. 7. Pſal. 4. 4.

2. To fall on the *Duty*; for if we be doing, he will work *with us, in us, and for us. Is it thus (O my ſoul) that thy heart is ſtirred, rowzed, revived? then ſet to thy hands: idle beggers muſt be whipped; he that will not work, muſt not eat.* Remember, we have a life in us if we be in Chriſt: and as we have a life, ſo there is a never-failing preſence of the Spirit, to attend that power which we have: If then we put forth our ſelves to that we are able, and as far as our power extends, God will draw near to us. It is true, that which we want is out of our reach, we are not able to make crooked things to become ſtraight, to lay thoſe ſwelling mountains of corruption level, but yet we muſt ſet to the work: *Joſhua* could not with the ſtrength of *Rams horns ſounding, caſt down the walls of* Jericho, but yet he muſt ſet upon the work: when the *Midianites* fall, there muſt be *The Sword of the Lord, and Gideon*: The father holdeth an Apple to the child, the child cannot reach it, yet his ſhort arm muſt be put forth, and then the father whoſe arm is long enough will reach it to him; we muſt be *doing*, and yet *when all is done*, our hearts

Judg. 7. 18.

muſt

muſt learn habitually to ſay, *Not I, but Chriſt in me*. Let us ſtill intereſt Chriſt in all we do, * as the efficient, final cauſe.

* I confeſſe, it is a moſt neceſſary part of our Chriſtian wiſedome to keep our ſubordination to God, and dependence on him, Take heed of ſlacking our dayly expectations of renewed help, or of growing inſenſible of the neceſſity of the continual influence and aſſiſtance of the ſpirit. When we begin once to truſt to our ſtock of habitual grace, and to depend on our own underſtandings and reſolutions, for duty and holy walking, we are then in a dangerous declining ſtate. *In every duty remember, our ſufficiency is of God.* 2 Cor. 3. 5.

SECT. 7.

Of the Saints delights in Duties.

MY *yoke is eaſie, and my burthen is light*, ſaith Chriſt; and that which makes it ſo, is, The delights which the Saints have in Gods ſervice: *I have delighted in the way of thy teſtimonies*, ſaith *David*: *I have?* yes, *and I will delight in thy ſtatutes*: *I will?* yes, and *Thy teſtimonies are my delight*: *They are?* yes, and *My delight ſhall be in thy Commandments*: *They ſhall be?* how long? even to perpetuity it ſelf; *I will delight continually in thy ſtatutes.* Theſe are the ſtrings *David* beats upon, and they make heavenly Muſick: Muſick even chearing him in the midſt of his ſorrows; *Trouble and anguiſh are upon me, yet are thy Commandment's my delight*; and, *Unleſſe thy Law had been my delight, I ſhould have periſhed in my affliction.* Mat. 11. 30. Pſal. 119. 14. 16. 21. 47. 117. 143. 92.

Now the reaſon why Gods people find ſuch delight in *Duties*, is, 1. Becauſe in *Duties* they come to ſee the face of God in Chriſt: Hence *Duties* are called, *The face or preſence of God*; The Worſhip of the *Jewes* was called, *An appearing before God*. *David* breaths out his deſires in the ſame expreſſion, *When ſhall I come and appear before God?* The Queen of *Sheba* counted it an high favour to ſtand before *Solomon*: What high favour then is this, to ſtand before Jeſus Chriſt, and to hear wiſdome it ſelf ſpeak to our ſouls? 2. Becauſe in *Duties* they have converſes, and communion with God, who is the God of all conſolation; and with the Spirit of God, who is called the *Comforter*: Now as a man that walks amongſt perfumes, muſt needs ſmell of the perfumes; ſo they that converſe with the God of all joy, muſt needs be filled with all joy: and therefore *David* calls God *His exceeding joy*. The Saints look upon *Duties* (the Word, Sacraments, Prayers, &c.) as Bridges to give them a paſſage to God, as Boats to carry them into the boſom of Chriſt, as * means to bring them into more intimate communion with their heavenly Father, and therefore are they ſo much taken with them: When they go to the Word, they go as one goes to hear news of a friend; when they Exod. 23. 17. Pſal. 4. 6. 11. Pſal. 43. 4.

* When they kneeleſt down in ſecret or publicke prayer, let it be in hope to get thy heart nearer God, when thou openeſt the Bible, or other books, let it be with this hope to meet ſome paſſage of divine truth, and ſome ſuch bleſſinge of the ſpirit with it, as may raiſe thine affections nearer heaven: when thou goeſt to the publike ordinance and work, ſaying, *I hope to meet with ſomewhat from God, that may raiſe my affections before I returne*. Baxter *Saints Everlaſting Reſt*.

go to pray, they go to talk with a friend; when they go to read, they go to read a letter from a friend; when they go to receive, they go to ſup with a friend: They look upon *Duties* and Ordinances, as thoſe things whereby they have to do with God and Chriſt, and therefore are *Duties* ſo precious. Indeed, to them who have to do with nothing but *Duty in Duty*, but Prayer in Prayer, but Hearing in Hearing, to them *Duties* are dead and dry, and ſpiritleſſe things; but they that have to do with God and Chriſt in *Duty*, to them *Duties* are paſſing ſweet and precious. This ſeems a Riddle to unregenerate men, they wonder what the Saints find in *Duties* where the ſweetneſſe, what the comfort is, what ſecret golden Mines they find in theſe diggings, when themſelves find nothing but burthenſome Stones and Clay: Oh! the Saints meet with Chriſt in *Duties*, and therefore they cannot but find great treaſure: *David's* ſoul *was athirſt*, not for a Kingdom, but *for God, for the living God*, Pſal. 42. 2. It is the higheſt reward, the very wages which the Saints look for in *Duties*, to find God in them; *Bleſſed is the man whom thou chooſeſt, and cauſeſt to approache unto thee, that he may dwell in thy Courts: We ſhall be ſatisfied with the goodneſſe of thy houſe, even of thy holy Temple.* Pſal. 42. 2. Pſal. 65. 4.

A good Caveat in theſe dayes, when ſo many do cry down *Duties*: What, my Brethren, ſhall we look upon that as our burthen, which is our delight? our bondage,

which is our Priviledge ? What is the happineſſe of a glorified Saint, but that he is alwayes under the line of love, ever in the contemplation of, and converſes with God; and ſhall that be thoughtour burthen here, which is our glory hereafter? Take heed of this; take heed you do not think it an hell, a pain, a vexation, to be in *God-approaching, and Chriſt-meeting duties*, I know wearineſs may be upon the fleſh, there are weakneſſes and diſtempers there, but chide them away, entertain them not; Number it among your choiceſt Priviledges, Comforts, Delights, to converſe with God in Chriſt: Conſider if there be an Heaven, it is the very preſence of this God in Chriſt. Hence they who meet with God in duty, uſually find their hearts ſweetly refreſhed, as if Heaven were in them: *For in thy preſence there is fulneſſe of joy, and at thy right hand there are pleaſures for evermore.* Pſal. 16. 11.

Object. *But if there be ſuch* delight in Duties, *what is the reaſon that wicked men account it a weariſomneſſe, and burthen, and ſnuff at it ? Behold what a wearineſſe is it ! and ye have ſnuffed at it, ſaith the Lord.* Mal. 1. 13.

Anſw. A wicked man cannot delight in Gods ſervice, becauſe it is above his capacity; Whiles he is at *Duty*, he is like a fiſh out of his Element; the *Duty* is heavenly and ſpiritual, but he is worldly and natural, no wonder therefore he delights not in it. But more particularly, a wicked man delights not in *Duties*.——

1. Becauſe of his ignorance of the worth and excellency of *Duties:* he cannot poſſibly delight in what he knows not; So much as we *know*, ſo much we *deſire* and *delight* in, and no more.

2. Becauſe of his infidelity: Faith is the main organ of comfort, and therefore no wonder (as it was ſaid of the *Jews*) if *the Word preached do not profit him, not being mixed with faith in him that heard it.* Heb. 4. 2.

3. Becauſe of the abſence of thee all-ſeeing and quickning Spirit: *It is the Spirit that quickneth, the fleſh profiteth nothing; the words that I ſpeak to you are Spirit and life:* As the Body is dead without the Spirit; ſo *Duties* without Chriſts quickning Spirit, are dead and lifeleſſe. John 6. 63.

Object. *But if there be ſuch* delight *in* Duties, *what is the reaſon that the Saints themſelves do miſſe of their comforts in* Duties?

Anſw. I anſwer, 1. There are none of Gods people but they do ſometimes or other finde comfort, either in *Duties*, or after *Duties*. 2. If at any time they miſſe of comfort, it is becauſe they do not meet with God, whom they came to converſe withall: As when a man goes to meet with a friend, and meets him not, he comes away ſadded in his Spirit; ſo when a childe of God comes to ſome *Duty*, hoping to enjoy ſweet communion with God in it, and then failes of his expectation, this muſt needs fill him full of ſadneſſe. It was an excellent ſpeech of *Bernard, I never go from God without God.* Happy Chriſtian, that when he goes to converſe with God in ſome *Duty*, can ſay, *I never go from God without God; I never go to God, but I meet with God; and, I never go from God, but I carry God with me.*

Object. *But if no comfort, no delight without God in our* Duties, *What then is my caſe, that have no ſence, no feeling of Gods preſence in* Duties? *When I have done all I can, me thinks I cannot finde God, I cannot meet with Chriſt.*

Anſw. I anſwer, Haſt thou indeed no ſence of Gods preſence, and yet haſt thou a ſence of Gods want ? It is good then to obſerve the different effects of Gods preſence, or elſe thou mayeſt wrong God, as well as thy ſelf; to ſay he was not with thee, when yet he was: As 1. There are manifeſt and evident fruits of Gods preſence in *Duties*; as, much liberty of Spirit, much Joy, much Peace, aſſurance of Faith. 2. There are more inward and reſerved fruits of his preſence; as, Sence of want, ſorrow for want, deſire of enjoyment, willingeneſſe unto further *Duties*, to finde that which we want in ſome other: In the former, God is with us, and we know he is with us: In the latter, God is with us, aand we know not ſo much: This was the caſe of the two Diſciples going to *Emmaus, Their eyes were holden, that they could not know Chriſt*; yet afterwards when they did know him, they remembred, that they had ſufficient evidence of his preſence, even when they knew him not, *Did not our hearts burn within us, while he talked with us by the way, and opened the Scriptures to us?* Now whence was that fire, but from the Spirit of Chriſt conveyed in his Word. Luke 24. 16. Luke 24. 32.

4. Object. *But what is the reaſon that Gods people do ſometimes miſs of Gods comfortable preſence in* Duties?

Anſw. I anſwer, they miſſe of Gods comfortable preſence, 1. Becauſe (it may be) they bring

bring no *veſſels* at all to hold *the Conſolations of God*; I mean, no hunger after Gods preſence in the Ordinance: or, 2. Becauſe they bring *veſſels* ſo little, and ſo narrow-mouthed, that they will hold but very little water; I mean, they bring ſo little hunger after God, that God will not vouchſafe to ſatisfie it: or, 3. Becauſe they bring their ordinary hearts, their carnal and worldly hearts to heavenly and Spiritual *Duties*, hearts unſuitable to the *Duties*, hearts unſenſible of the *Duties*: Thus a man findes no ſweetneſſe in his meat; the reaſon is not becauſe his meat is unſavoury, but becauſe his taſte is diſtempered; the Ordinances are ſometimes ſweet, and would alwayes be ſo, were the ſouls palate always in the ſame temper: or, 4. Becauſe there is ſome *Achan* unſtoned, ſome ſinne unrepented of, that eclipſeth the light of Gods countenance, ſome Spiritual obſtructions; theſe, and ſuch like are the cauſes, why the Saints ſometimes miſs of their comforts. —— But the fault is never in the *Duty*, which is brim-full of rare and raviſhing comfort; that as *Bernard* relates the ſtory of himſelf, *Sometimes when he went to his Prayers, he found himſelf dull, and heavy; but after he had ſtrugled a little with his dulneſſe, all on a ſudden he was viſited with the viſitations of the Almighty: I ſhould account my ſelf happy* (ſaid he) *if theſe viſitations would always laſt; but Oh, it continues but a while!* And *Auſtine* relates this ſtory of himſelf, that *Upon a time, when he and his Mother* Monica *were diſcourſing together about the joys of Heaven, and the comforts of Gods Spirit, they were ſo filled with joy*, that *Auſtine* uſeth theſe words, *Lord, thou knoweſt in that day, how vilely we did eſteem of the world, with all his delights.* ——The comforts of the world are not worthy to be named than day that we ſpeak of theſe comforts: O the pure, the undefiled comforts and delights that are to be found in *Duties*, when God is found in them! Can a man who is cold, come to the fire and not be warmed? Can he that is in the dark, come into the open Sun and not be enlightened? God is the ſpring of Comfort, and therefore ſurely our hearts will be comforted, if we meet with God in our *Duties*. I might adde ſome caveats, but I refer you to chap. 5. ſect. 20.

Beatum me predicarem, &c. Sed rara hora, brevis mora, ch ſi duraret. Bernard.

Quàm mundus eviluit cum omnibus ſuis delectationibus. Auguſt.

And yet here let me warne you of one dangerous ſnare; ſome think if they fetch in their comfort by *Duties as by prayer, meditation, &c. that then it would be a comfort onely of their own hammering out*, and not the genuine joy of the holy Ghoſt. A deſperate miſtake; they ſet the workings of Gods ſpirit and their own ſpirit in oppoſition, when their ſpirits muſt ſtand in ſubordination to Gods: Gods ſpirit uſually works our comforts, by ſetting our own ſpirits awork upon the promiſes, and by raiſing our thoughts to the objects of our comforts. And yet I deny not, that if any ſhould ſo think to work out his comforts by meditation, prayer, reading the Word, as to attempt the work in his own ſtrength, and do not all in ſubordination to God, and the ſpirits aſſiſtance, the comfort will be nothing but vanity, a comfort indeed of their own hammering out.

SECT. 8.

Of the eſſential Requiſites in Duties.

BUt what are they we call *Duties*? or what are thoſe *eſſential Requiſits* (O my ſoul) in *Duties*? Many by *Duties* intend nothing but that which is external and ſenſible, as *Coming to the Church, and receiving of Sacraments*, &c.

I anſwer, theſe are like clothes upon a dead man, that cannot warme him, becauſe there is no life within. The ſoul of all *Duties* is that which is internal or eſſential; In which reſpect three ingredients are neceſſary, *viz.*

That they be { From God. / Through God. / To God.

1. From God: It is of the very eſſence of a *Duty*, that it be commanded by God. Hence, in one Chapter we read thirteen ſeveral times *I am the Lord*, *q. d.* ſuch and ſuch Commands I injoyn you: Would you know the grounds? *I am the Lord*, a God of ſoveraign Power and authority, and my Will it is that ſuch *Duties* be done. Look to this (O my ſoul) in thy *Duties*, know the Commands, and do them, becauſe they are commanded: If thou doſt them, and yet knoweſt not that God commands them, this is no true obedience; or if thou knoweſt they are commanded, but yet doſt them not becauſe they are commanded, or in Conſcience to his Command, neither is this obedience

Lev. 19.

to God. In all *Duties* rightly performed, there must be a knowledge of, and an eye to the will of our God, *Rom.* 12. 2. *Eph.* 5. 17.

Rom. 12. 2. Eph. 5. 17.

2. Through God (*i.*) { Through the Spirit, who doth Spiritualize them. / Through Christ, who presents them and makes them acceptable to *God*.

1. Through the Spirit of God: Now the Spirit works on our Spirits, stirs up the regenerate part to the performance of our *Duties:* and therefore look how much there is of *the Inner man*, of *the regenerate part*, of *the holy Spirit in Duty*, so far it is sanctified, so far it is accepted, and no further, *God is my witnesse* (saith *Paul*) *whom I serve with my Spirit in the Gospel of his Son:* In every service we perform, * *our Spirit* stirred up by *Gods Spirit* must needs have a hand in it, or it is but the body and carcase of a right service: The soul, will, and affections must go together with our *Duties*,

Rom. 1. 9. *Hence the Scripture sometimes adds the word Spirit to Duties: having the same Spirit of faith*; 2 Cor. 4. 13. *Supplication in the Spirit:* Ephes. 6. 18. *Which worship God in the Spirit*, Phil. 3. 3. *Your love in the Spirit*, Col. 1. 18. This implies, that unlesse these actions be done in the Spirit, they are unacceptable with God.

(*that I mean by our Spirit*;) or the vitals are wanting. *Ex. gr.* If a man come to confesse his sins, and yet slights them inwardly in his heart; if a man pray for reconciliation with God, and yet have no longing, and sighing in his heart after it; if he earnestly ask grace, or the Spirit of Mortification, and yet his heart doth not inwardly seek it, Now he prays not in the Spirit, and therefore God will not accept it; *For God is a Spirit, and they that worship him, must worship him in Spirit and in truth:* In Spirit (*i.*) not only in the understanding and minde (Prayer is not a work of wit, or of memory) but also in will and affection: When all within us is opened, and explicate, and exposed to the view of the Lord; when we call in all our thoughts and affections, and recollect them together, as the lines in the Centre, or as the Sun-beams in a burning-glasse, That makes prayer to be * hot and fervent; whereas otherwise it is but a cold and dissipated thing, that hath no strength or efficacy in it.

John 4. 24.

The Spirit of God appeared in fire, and in a mighty rushing wind: and whersoever this Spirit is, there is zeal, fervency, activity; a formal customary, superficial performing of holy duties is extreamly opposite to a spiritual deportment in them.

Quest. *If this Spiritualnesse in* Duties *be so necessary, how is it that the Saints have so much of earth and flesh ordinarily in their* Duties?

Answ. I answer, In every regenerate man there is both *Flesh and Spirit*; It may be the *Flesh* lies uppermost, and the *Spirit* lies in the bottom, so that a man, though a Saint, may hear carnally, receive carnally, pray carnally, that is, when the flesh hath gotten the upper hand, as in some fits it may, when the minde is filled with worldly sorrow, worldly rejoycing, and worldly desires; such *Duties* the Lord regards not, be the man never so holy: But if the regenerate part be acted and stirred up by Gods *Spirit*, and the *Flesh*, that alwayes hinders, be removed by the same *Spirit*, then are the Saints able to do their *Duties* to God in Christ Jesus Spiritually.

2. Through Christ: For Christ perfects, perfumes, and presents our *Duties* to his heavenly Father: as *Duties* come from us, they savor of flesh, but the Angel of the Covenant *mingleth much Incense with them, and so he offers them upon the golden Altar, which is before the Throne:* Here is sweet comfort (O my soul) *What though thy Duties are weak, and cold, and confused, full of distempers, and dampes? yet through Christ they are fortified, and enlivened, with his pacifying perfection, and intercessory Spirit. Through Christ they are perfumed with the precious odours of his fresh-bleeding Merits, and blessed Mediation, and so they are made acceptable to God, that he may receive them, that he may not refuse and reject them.*

Observe here a double Intercessor; { One is the Spirit, that helps our infirmities. / The other is Christ, that makes them acceptable to God.

3. To God: (*i.*) to set forth his glory, and Free-grace; for as his Name is blasphemed when we walk in wickednesse, so it is glorified in doing our *Duties:* This is the end of all

all our *Duties*, indeed of all our *doings*; *Whether ye eat or drink, or whatſoever ye do, do all to the glory of God*: One *Duty* ſanctifying Chriſt and Free-grace in the heart, is more than a thouſand. Young Chriſtians it may be do more works, but not as works, of grace; the more Evangelical our works are, and the more to God (for that is the end of the Goſpel, to honour Chriſt and Free-grace) the better they are: *We are of the Circumciſion, who rejoyce in the Lord Jeſus, worſhip God in the Spirit, and have no confidence in the fleſh.* 1 Cor. 10. 31. Phil. 3. 3.

SECT. 9.

Of the kindes of Duties in ſeveral diviſions.

THeſe *Duties* ſome have diſtributed according to their ſeveral objects, *God, our Neighbour, and our ſelves*: 1. The Lord claims our *Love, Fear, Honor*, and *Obedience*. 2. Our Neighbour claims our *Dutie, Courteſie, Bounty*, And for our ſelves, we muſt, 1. Inſtruct *The Underſtanding*: 2. Bridle *the Will*: 3. Moderate *the Affections*. Others in retribution to Chriſt, give us another ſcheme of ſuch *Duties*, as they call meer Goſpel-*Duties*. So it is our *Duty*, 1. To think and muſe much on Chriſt, and upon his loves towards us. 2. To ſpeak much of Chriſt, and to commend him to others: When the Spouſe was asked, *What her beloved was above others?* ſhe ſets him forth in every part of him, and concludes with this, *He is altogether lovely*. Cant. 5. 9. 16.

3. To be oft in the company of Chriſt, and to grow up thereby into a familiar acquaintance with him. Now Chriſt is with us here but theſe two ways, Either in his Ordinances or Providences, by his holy Spirit: So that to be oft in Chriſts company, is to be much in his Word, in Prayer, in Sacraments, in Chriſtian Communion, in Meditation, in examination of our hearts, in his Providences of mercies, Croſſes and Tryals. 4. To do much for Chriſt, and that willingly: *This is love indeed to keep his Commandments, and thoſe are not grievous*. 5. To ſuffer and endure any evil for Chriſt: *What tell you me* (ſaith *Paul*) *of bonds and impriſonments? I am ready, not only to be bound, but to dye for the ſake of Chriſt at Jeruſalem. My life is not dear to me, that I may finiſh my courſe with joy: For thy ſake we are killed all the day long*. No queſtion theſe Heads will include all ſorts of *Duties*: But the method I ſhall proſecute (wherein I deſire to confound *Duties*, *Ordinances*, and *Means*, as being all one, and the ſame thing, whereby a Chriſtian walks on in the holy path) I have otherwiſe digeſted thus. 1 John 5. 3. Acts 21. 13. Rom. 8. 36.

The *Duties* of a Chriſtian are either of { The firſt kind, as *Watchfulneſſe*. / The ſecond kinde: And theſe have reference ——

- Either
  - Joyntly to all three, (*i.*) to ſecret, private, & publike; & they are either
    - Ordinary, as: *Praying*, *Reading*, *Suffering*.
    - Extraordinary, as: *Faſting*, *Feaſting*.
  - Onely to
    - Secret Ordinances, as: *Self-tryal*, *Self-denyal*, *Experiences*, *Evidences*, *Meditation*, *Life of Faith*, *Looking unto Jeſus*.
    - Private Ordinances, either: In one Family, as *Family-Duties*. / In more Families joyned, as *Chriſtian Society*.
    - Publike Ordinances, as: *Hearing the Word*. / *Receiving the Sacraments*.

Object. It may be objected, *That in this* Analyſis *there is not that expreſs mention of Chriſt; and the reaſon why ſome viliſie* Duties, *is, becauſe the very Name of* Chriſt *is not in them.*

Sol. But I anſwer, 1. If the name be wanting, yet *Chriſt* is not. 2. In the opening of them we ſhall find the very name of *Chriſt* uſually, frequently; only obſerve by the way; I have heard of many that have ſtood much in appearance for Jeſus Chriſt, ſo that they would bow, and do homage to the very ſound and ſyllables of his *Name*; and yet none more enemies unto Chriſt than they, being the very limbs of Antichriſt: Mat. 7 22. *Many* (ſaith Chriſt) *will ſay to me in that day, Lord, Lord, have we not propheſied in thy Name, and in thy Name have caſt out devils, and in thy Name have doue many wonderful works?* (as if the name of Chriſt had been a Spell?) *And then will I profeſs unto them,* 23. *I never knew you, depart from me ye that work iniquity*; and thereupon he concludes, 24. that *he only is a wiſe man, and builds upon the rock, who hears Chriſts ſayings and doth* 25. *them.* Hence learn (O my ſoul) that he that preſſeth to the practice of the *Word of Chriſt*, he preacheth *Chriſt*, he ſets up *Chriſt*, though his text be not literally of *Chriſt*; even as a man may have no other ſubject of his Sermon but *Chriſt*, and yet betray *Chriſt*. Thus much of *Duties in general.*

CHAP. III. SECT. 1.

Of DUTIES

in Particular.

And firſt, of the Nature of Watchfulneſs.

Watchfulneſſe is the firſt and principal help to all exerciſes of Religion; it is the eye to ſee them all well done and uſed, and therefore we ſet it in the front of all *Duties*: We are to *Watch unto Prayer*, Eph. 6. 18. and we are to *watch unto hearing* Luke 8. 18. and we are to *watch unto Faſting*, Mat. 6. 18. and we are to *watch to almſgiving*, Mat. 6. 1. and we are to *watch in all things*, 2 Tim. 4. 5.

Eph 6. 18. Luke 8. 18. Mat 6 18. Mat. 6. 1. 2 Tim. 4, 5.

Now for our better direction in the exerciſe of this *Duty*, obſerve we the { Nature. Objects. Manner of it.

For the Nature of it: *Watchfulneſſe is a continual, careful obſerving of our wayes in all the paſſages and turnings of our life, that we ſtill keep cloſe to the written Word of God. Keep thy heart in all diligence: I ſaid, I will take heed to my wayes, that I ſin not with my tongue: Wherewith ſhall a young man cleanſe his way? by taking heed thereto according to thy word.*

Prov. 4. 23. Pſal. 39. 1. Pſal. 119. 9.

SECT. 2.

Of the Objects of Watchfulneſs.

THe object of our *Watch* is either { Evil works, or ſin. Good works, or *Duties*, or any thing in its own being, good.

1. Watch

1. Watch we muſt over ſin, { More general, { Original ſin, or corrupt nature. / Actual ſin. } More ſpecial, as ſins of our { Calling. / Conſtitution. }

2. Watch we muſt over any thing (in its own being) *good*; And herein if we look for the adequate object including every thing that ought to be watched,

It is either { Hearts, / Tongues, / Actions, } which

howſoever good in themſelves, yet if we *watch* not, they will ſoon contract evil.

SECT. 3.

Of the manner of Watchfulneſſe over ſin Original.

THat we may *watch* over ſin Original, or that inward corruption we carry about us, obſerve we theſe Rules.

1. Let us take matter and motives to humble our ſouls under the ſight and ſence of this inherent pollution. And to that purpoſe, conſider we the rueful complaints of the holieſt Saints againſt it: *O wretched man that I am* (ſaith *Paul*) *who ſhall deliver me from the body of this death? Behold, I was ſhapen in iniquity* (ſaid *David*) *and in ſin did my mother conceive me:* Did not God in Chriſt accept of our complaining, ſtriving, grieving, and hating this, how could we find any comfort? Rom. 7. 24. Pſal. 51. 5.

2. Let us pray againſt it, that *though it be in us, yet it may not hurt us*, nor be imputed to us: That God would give us his Spirit to bridle our corruption, and eſpecially that he would give us the Spirit of Sanctification, that he would cleanſe us from this filth more and more, that he would ſeaſon the fountain, and at laſt dry it up.

3. Let us ſtrive after contrary holineſſe, and endeavour the reformation of our natures and lives: *Put we off the old man, which is corrupt according to deceitful luſts, and be we renewed in the Spirit of our minde.* Eph. 4. 22, 23.

4. Let us conſider the promiſes of Remiſſion, and thoſe Priviledges which the Saints have in the blood of Chriſt; and let us actuate and exerciſe our faith in reſpect of ſuch promiſes: *I knew that thou wouldſt deal treacherouſly* (ſaith God) *and that thou waſt called a tranſgreſſor from the womb; yet for my Names ſake I will defer mine anger, and for my praiſe I will refraine for thee, that I cut thee not off.* Iſa. 48. 8, 9.

SECT. 4.

Of the manner of Watchfulneſs over ſins actual.

THat we may *watch* over Actual ſins, obſerve we theſe Directions: ——

1. Avoid we all occaſions of evil: Be afraid, not only of the fire and flame, but of the very ſmoke of ſin; it is dangerous to approach near to the Whirl-pit, or to *play about the hole of the Aſp, or the den of the Cockatrice*; and therefore prayed *David, Turn away mine eyes from beholding vanity:* not my *heart* only from affecting it, but mine *eyes* alſo from beholding it: *There is a ſhutting of the eyes from beholding evil*, brought in amongſt other *Duties* by the Prophet *Iſaiah*, to which is affixed this promiſe, that ſuch a one *ſhall dwell on high, his place of defence ſhall be the munition of rocks.* Pſal. 119. 37. Iſa. 33. 15, 16.

2. Reſiſt we the temptations of ſin: It may be (notwithſtanding all our care) temptations will offer themſelves, and urge us to evil, but then we muſt conſtantly reſiſt, and this is praiſe-worthy; If a man keep himſelf ſober, when he cannot come to wine or ſtrong drink, it is nothing; but for a man to be careful not to break the bounds of ſobriety, when he ſhall be in place where wine is plentiful, and no reſtraint of it; and where company will be urging him to take more than is meet, this is true temperance indeed: If a man live chaſtely when he wants his lewd company, it is nothing; but for a *Joſeph* (ſued and ſought to by his Miſtris, yea, urged and ſollicited day after day to condeſcend to her adulterous deſires) to refuſe then, and to chooſe rather loſſe of preſent

liberty by not ſinning, than to gain further preferment by conſenting to ſin, this is true chaſtity indeed. Away then with thoſe idle Apologies, *I was urged to ſin, I was provoked to lewdneſs*, &c. Neither man nor devil can compel you to ſin, unleſſe you will your own ſelf: * *The devil may perſwade, entice, ſuggeſt, and provoke, but he cannot inforce nor conſtrain*; nor (unleſſe your own hearts give conſent) can he cauſe you to ſin.

* Suadere & ſollicitare poteſt, cogere omnino non poteſt, Aug. Hom. 12. Habet aſtutiam ſuadendi, non poteſtatem cogendi, Idem in Pſal. 91. & in John 12. Prov. 8. 13. Rom. 12. 9.

3. Confeſſe we our ſins, mourn we for ſin, and eſpecially labour we for hatred of ſin: *The fear of the Lord is to hate evil*, Prov. 8. 13. not only to forbear it, but (as the Apoſtle ſpeaks) *to abhor it*, Rom. 12. 9. as the meat that ſometimes we have urfeted of, our ſtomack nauſeateth and goeth againſt it: ſo ſhould our hearts riſe againſt ſin; and to this purpoſe conſider we, 1. The foulneſſe of ſin; it is fouler than the fouleſt Fiend in hell. 2. The illneſſe of ſin; it is a greater ill than the damnation of a mans ſoul, or than the deſtruction of all the creatures in the world. 3. The infectiouſneſſe of ſin, it is of that peſtilential property, that it pollutes every thing it comes near. 4. The perniciouſneſſe of ſin; it deprives us of Gods favour, of our part and portion of the blood of Chriſt, of the providence of that bleſſed Trinity, of the guard of Angels, of the Communion of Saints, of heavens joys; and it brings upon us infinite ſorrows, as blindneſſe of mind, hardneſſe of heart, deadneſſe of Spirit, deſperate thoughts, horrour of Conſcience, vexation of Spirit, and (without repentance) all the terrours of hell. 5. Chriſts ſufferings for ſin; ſhall we not hate him that kills our friend, brother, father? how much more ſin, that put to death the Lord of life, who is indeed our deareſt Friend, Brother, Father, Saviour? Look on Chriſt crucified, and ſee if this will not make us hate ſin.

4. Believe, and by faith expect victory over our ſin; yea, by that Faith in which we have confeſſed, mourned, prayed, let us reſt perſwaded, That ſuch means ſhall not be uſed of us in vain: O lift we up the hand of Faith towards heaven, and lay hold on the promiſes of pardon, on the mercy of God in Chriſt Jeſus.

SECT. 5.

Of the manner of Watchfulneſſe over ſpecial ſins.

THat we may watch over our ſpecial ſins, our *Dalilah*-ſins, our darling-delights, obſerve we theſe Rules.

1. Endeavor we the mortifying of this ſin: Some one ſin there is in every ſoul of us that is moſt predominant. Now it is the main work of a Chriſtian, as to fall out for ever with all ſin, ſo eſpecially to improve all his ſpiritual forces and aid from heaven, utterly to demoliſh, and to beat down to the ground this hold, this boſom-ſin.

2. Lay we load of deepeſt groans, and ſtrongeſt cryes for mortifying grace againſt this domineering ſin: eſpecially every Morning and Evening ſtrive with God in our Prayers for a comfortable Conqueſt over it, enforce and enlarge that paſſage with an extraordinary pang of fervency, cry we mightily to God for power and ſtrength againſt this luſt, that continually wars againſt the ſoul.

3. Bend we our ſelves againſt the ſpecial acts, occaſions, and opportunities of this ſin; as ſuppoſe *raſh anger*, the ſin which a man ſifteth, and purſueth to the extirpation of it; in this caſe, he ſhould reſolve with himſelf, not to ſpeak harſhly nor to look fiercely, nor to uſe any churliſh behaviour, whether his Servant diſpleaſe him with negligence, or his Friend offend him with unfaithfulneſſe, or his enemy provoke him with ill language, or ſome malicious dealing.

4. As oft as we find any motion of this ſin to ſtir, and ſhew it ſelf in us, it will be convenient, not only to with-hold our conſent, but withal to exerciſe ſome act of contrary holineſſe; As ſuppoſe *Deſire of Revenge* be the ſin, which ſtirreth up our blood, and boyleth within us, we muſt not only forbear to avenge our ſelves, but alſo bend our ſelves to pray for him that hath offended us; and if *he hunger, to feed him*, if *he thirſt, to give him drink*.

5. Settle we in our ſelves a purpoſe of heart to forbear it for time to come: In undertaking of which purpoſe, it will be expedient to ſet our ſelves ſome ſhort ſpace of time, in which we may force our ſelves to the forbearance of it, as for a day, or a moneth, or the like; and when the prefixed time is come, we ſhould then queſtion our ſelves, How well we have performed? or how, or wherein we have failed? and then

begin

begin a new purpoſe, and preſcribe our ſelves a like time, for ſhunning of the ſame ſin and ſo on from time to time, till we have gotten a full victory.

6. If in our daily or monethly review, we find that we have been defective in performing of what we had purpoſed, then with an holy revenge we ſhould correct our former errours, beg pardon for our defects, and puniſh our ſelves for ſuch ſlothfulneſſe, or wilfulneſſe, by abſtinence from meat, eaſe, recreation; *Keeping under our bodies, and bringing them into ſubjection*, by mulct, or forfeiture of ſome portion to the poor, whereby we may feel ſmart: This holy revenge is commended by the Apoſtle, 2 *Cor.* 7. 11. as a worthy fruit of ſerious Repentance. 1 Cor. 9. 27

7. Above all, without which all the reſt are as nothing. *Believe the promiſes of pardon in the blood of Chriſt*; It is Faith in the Promiſes which will be able to cleanſe, and purge the heart from this ſin; *If the blood of Bulls and of Goats* (ſaith the Apoſtle) *and the aſhes of an Heifer, ſprinkling the unclean, ſanctifieth to the purifying of the fleſh, how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſciences from dead works, to ſerve the living God*; the ſence is, When a man hath once applyed the blood of Chriſt for his Juſtification, this effect will follow it, That there will accompany it a certain vigour, vertue, power, and ſtrength, which will alſo purge his conſcience from dead works; there will go a power of the Spirit together with this blood, that ſhall not only forbid him, & ſhew him that he ought not to do ſuch and ſuch evil things, but it ſhall cleanſe his conſcience from thoſe roots of dead works, thoſe corrupt luſts and ſinful affections, that are in him, and that diſpoſe him to that evil: Now this power is gotten by applying *the blood*, (*i.*) by applying the Promiſes of Pardon and forgiveneſſe by the *blood of Jeſus Chriſt*: Let no man think by his own ſtrength to prevail againſt any luſt; it is not our endeavouring, praying, bending our ſelves againſt the ſpecial acts and occaſions, exerciſing ſome acts of contrary holineſs, purpoſing to forbear it, puniſhing our ſelves for it (if gone about by our own might, and power, and ſtrength) will ever kill this ſin: no, no, we muſt do all theſe at the feet of Chriſt, and draw vertue from Chriſt; we muſt *Believe the Promiſes*, get aſſurance of Pardon, get aſſurance of Gods love to us in Chriſt; we muſt labour to delight in God, to get communion with Chriſt, and then our hearts will grow to an application of the Commandment; and whereas before they reſiſted it, rebelled againſt it, they will then cleave to it, and love it, and delight in it, and receive an impreſſion from it. This I take it, is the meaning of that Text, *Whereby are given to us exceeding great & precious promiſes, that by theſe we might be partakers of the divine nature having eſcaped the corruption that is in the world through luſt*; *q. d.* by believing the Promiſes we are made partakers of the godly nature, and we overcome our corruptions and luſts: Conſonant to which, is that of the Apoſtle, *Know ye not, that as many as are baptized into Chriſt, are baptized into his death? q.d.* as many as are baptized into Chriſt, for reconciliation with God, muſt needs be baptized into his death; they muſt be dead to ſin, as he was dead: We cannot be baptized into him for Reconciliation or Juſtification, but we muſt be baptized likewiſe for Mortification of the fleſh, and for Reſurrection to newneſſe of life. To wind up all in a word, He that hath the ſtrongeſt Faith, that believes in the greateſt degree the *Promiſes of Pardon and Remiſſion*; he hath the holieſt heart, the moſt mortified life: Sanctification and Mortification ariſe from that root of *Juſtification*. The blood of Chriſt hath not only a power to waſh us from the guilt of ſin, but alſo to cleanſe us, and purge us from the power and ſtain of ſin: And therefore I ſay, the beſt way to get a great degree of Sanctification, the beſt way to get a greater meaſure of the graces of the Spirit, the beſt way to mortifie our ſinful luſts, the beſt way to watch over our ſpecial ſins, is, labour to grow in Faith, in the *belief of thoſe Promiſes of the Goſpel of Chriſt*; and this would be well obſerved by thoſe that are a little legally byaſſed, or carried to mortifie ſin only by Vows, Promiſes, ſhunning occaſions; removing temptations, ſtrictneſſe and ſeverity in Duties, fear of Hell and Judgements, ſcarce riſing ſo high for their Mortification, as Chriſt. Now theſe in themſelves are but empty, weak means of prevailing againſt ſin, like the mighty Sails of a Ship, without wind and tide; no queſtion but ſhunning occaſions, ſtrictneſs and ſeverity in Duties, watchfulneſs, *&c.* do well in their place and order, like Oars in a Boat (See *Saltmarſh, Free-grace*, pag. 68.) which though it be carried with the Tide, if well managed, yet they may help it to go the faſter: Howſoever, it is Chriſt crucified which is the power of all in all; it is Chriſt lifted up, as *Moſes* lifted up the Serpent, which ſtrikes more ſoundneſs into the wounded beholder, Heb 9. 13, 14 2 Peter 1. 4 Rom 6. 3

Saltmarſh Free-grace, pag. 68. who though a perfect adverſary yet here brings truth abed.

than any other way; wherein ſome have toiled all their time for power over corruptions, and like *Peter*, have *caught little or nothing*, becauſe Jeſus Chriſt was not in the company.

SECT. 6. *Of the manner of watchfulneſſe over our Hearts.*

THat we may *watch* over our *hearts*, obſerve we theſe directions:

1. Guard we the windows of our ſoul, the Senſes: *I made a Covenant with mine eyes* (ſaid *Job*) *why then ſhould I think upon a Maid*; *Turn mine eyes from beholding vanities* (ſaid *David*) *and quicken thou me in thy way*. It is incredible, what a deal of pollution and ill the Devil conveys inſenſibly into the heart, through theſe flood-gates of ſin, and therefore we had need to watch over the Senſes.

Job 31. 1. Pſal. 119. 37.

2. Go we down into our hearts, and conſider well all our thoughts; theſe, if good, will bring forth good fruit; and if evil, they are the parents and begetters of all ſins, the firſt plotters and contrivers of all Treaſons and rebellions of our life, the bellows and incendiaries of all inordinate affections, the Panders to all other luſts, that *take thought to provide for the ſatisfying of them*, the diſturbers in all good Duties, that interrupt, and ſoil, and fly-blow all our Prayers, that they ſtink in the noſtrils of God; and therefore conſider and weigh well all our *thoughts*, for as our *thoughts* are, ſo be our affections, prayers, ſpeeches, actions.

3. Let us make Conſcience of our thoughts: By them eſpecially do we ſanctifie, or ſin againſt God; by them eſpecially do we evidence our ſelves to be ſincere-hearted Chriſtians, or diſſembling hypocrites; by them eſpecially will the Lord judge us at the laſt day, *when he will make manifeſt the counſels of our hearts*; by them eſpecially (if we will not make Conſcience of them) will God laſh us in Hell to all eternity, even by *thoughts accuſing*, there ſhalt thou meditate terrors, and ſtudy Gods wrath, together with thy own ſins and miſeries, for ever and ever.

Cor. 4. 5. 33. 8.

4. Reſiſt and cruſh we every exorbitant thought which draws to ſin, at the very firſt riſing: Is the temptation ſtrong? encounter it with this dreadful *Dilemma*, *If I commit this ſin, either I muſt repent, or not repent; if I repent, it will coſt me more heart-break and ſpiritual ſmart, before I can purchaſe aſſurance of pardon and peace of Conſcience, than the ſenſual pleaſure can be worth; if I never repent, it will be the death and damnation of my ſoul.*

5. Lodge we not ſo much as light thoughts, unprofitable or vain thoughts in our hearts; they will ſtill be entring in, whileſt we are in theſe houſes of clay, yet lodge they muſt not. Hence the Apoſtle, *Let not the Sun go down upon your wrath*; *q.d.* if thoughts of anger come in, in the morning or day-time, they muſt be turned out ere night; or if idle thoughts offer to come to bed to thee, let them not lodge with thee. I deny not but many good thoughts and motions may paſſe, as ſtrangers through a bad mans heart, and multitudes of vain thoughts and motions may make a through-fare of a Believers heart, and diſturb him in good *Duties*, by knockings, and interruptions, and breakings in upon his heart, but ſtill they *lodge* not there, they are not there ſoſtered and harbored.

Eph. 4. 26.

6. Forget and ſtifle we all thoughts of ſinful actions already paſſed: The minde is very apt to run over the paſſages and circumſtances of the ſame ſins, long ſince committed, with a new and freſh delight; this argues wickedneſs of heart, and ſuch as when it is ordinary with the heart to do ſo, is ſcarce compatible with grace: *What fruit had you of thoſe things whereof ye are now aſhamed?* All that the Saints reap out of ſuch fruit is ſhame and ſorrow, and many a ſad ſigh: *When Ephraim remembred his ſins, he was aſhamed and repented*; a truly ſanctified ſoul will hate the appearance of his former ſinnes, and will have his heart inflamed with a zeal and revenge againſt it. What? do you repeat to your ſelves your old ſins with delight? this provokes God exceedingly, you thereby ſtand to, and make good your former act; you ſhew a delight to rake in thoſe wounds you have given Chriſt already, and therefore in hell it will prove the greateſt gall, to remember your old ſins; every circumſtance in every ſin then, will be as a dagger in your hearts. O ſtudy not theſe thoughts, forget them, ſtifle them.

Rom. 6. 21.

7. Entertain all good motions put into your heart by the bleſſed Spirit, howſoever occaſioned; whether by the Miniſtery of the Word, mindfulneſſe of Death, Chriſtian admonition, reading ſome good Book, ſome ſpecial Croſſe, or extraordinary Mercy

Mercy; feed, enlarge, and improve them to the utmoſt, ſo ſhall we preſerve our hearts in a ſoft, comfortable temper, and heaven-ward, which is a ſingular happineſſe.

8. Endeavour we to preſerve and keep up lively, holy, and Spiritual affections, and ſuffer them not to cool; or if we have grown remiſſe, endeavour to recover thoſe affections again: Thoughts and affections are mutual cauſes of each other, *Whileſt I muſed, the fire burned*, ſaid *David*; and again, *How love I thy Law? It is my meditation day and night*. Firſt his thoughts were the bellows that kindled and enflamed his affections: And ſecondly, his *affections enflamed*, made his thoughts to boyl, and to *meditate on Gods Law day and night*. Hence it is that men newly converted to God, having new and ſtrong affections, can with more pleaſure think of God than any elſe can. Pſal. 39. 3. Pſal. 119. 97.

9. Let us captivate and conform all the thoughts and imaginations of our heart to the Rules and Soveraignty of grace; *Bring into captivity every thought to the obedience of Chriſt*: If thy change in words, actions, and all outward carriages were Angelical, yet if thy thoughts be ſinful and unſanctified, thou art a limb of Satan ſtill: Purity, in the inward parts, is one of the moſt ſound evidences of our portion in the purity and power of Chriſt: *O Jeruſalem, waſh thine heart from wickedneſſe, that thou mayeſt be ſaved: How long ſhall thy vain thoughts lodge within thee? God ſeeth* (ſaith the Pſalmiſt) *and underſtandeth our thoughts afar off*: And hence it is that many humble ſouls, ſenſible of their ſecret ſins, in the preſence of Gods pure eye, are more grieved (ſetting aſide ill example and ſcandals) for the rebelliouſneſſe of their thoughts, than the exorbitancy of their actions, for of theſe the world ſees the worſt; but concerning the other, it cuts them to the heart, that they are not ſo well able to preſerve their inward parts in purity, towards the all-ſearching eye of God, as their words and actions in *plauſibleneſſe* towards man. 2 Cor. 10. 5. Jer. 4. 14. Pſal. 139. 2.

10. Get we our hearts poſſeſt with deep, ſtrong, and powerful apprehenſions and impreſſions of Gods Holineſſe, Majeſty, Omnipreſence, and Omniſcience: If any thoughts be of power to ſettle, fix, and draw in the mind of man, they are thoughts of him. What is the reaſon that Saints and Angels in Heaven have not a vain thought to eternity, but that their eye is never off him? we finde it by experience a bleſſed means to avoid diſtractions in Prayers, to enlarge a mans thoughts in his preparations before, or at the beginning, if with a conſideration of Gods Attributes and Relations to us, he ſets on the Duty.

11. Let us Elevate, and often lift up our hearts towards heaven: Conſider the bliſſeful depths of Gods boundleſſe Mercies in Chriſt; Conſider the glory, the everlaſtingneſſe, the unutterable excellencies of that immortal ſhining Crown above, which after this life (and this life is but a bubble; a ſmoake, a ſhadow, a thought) ſhall be ſet on our heads by the hand of God; a very glimpſe whereof is able to ſweeten the bittereſt griefs that can be, and to diſpel thoſe miſts of fading vanities which the world (heated by the fire of inordinate luſts) is wont to evaporate, and interpoſe betwixt the ſight of mens ſouls, and the bliſſe of heaven.

12. Let us ſpend ſome thoughts, yea many thoughts, about the ſaving excellencies of Jeſus Chriſt: conſider the wonder of our Redemption, the moſt admirable, and moſt aſtoniſhing plot of the bleſſed Trinity, ſitting in Council about the ſaving of our ſouls; a Myſtery which the Angels ſtoop down to pry into; an Orient Pearle, that will out-ſhine all the ſparkling Jewels of the whole Creation; Conſider the Love-letters of Chriſt in his glorious Goſpel: the Love-tokens he hath ſent to our dear ſouls: And ah! what flames of divine affection? what raptures of zeal? what raviſhments of delights? what briniſh ſorrows, and great indignation againſt ſin? what extaſies of obedience can be enough for our bleſſed Lord, and deareſt Redeemer?

SECT. 7. *Of the manner of Watchfulneſs over our Tongues.*

THat we may *watch* over the *tongue*, two things muſt be heeded:

1. That it be not unſeaſonably idle.
2. That it be not ſinfully exerciſed.

1. That it be not unſeaſonably idle: and herein obſerve thoſe generally, and much neglected Duties

of

of { Chriſtian Reproof. / Heavenly Diſcourſe.

1. For Chriſtian reproof, obſerve theſe Directions:——

Gal. 6. 1. 1. If a Brother be overtaken with a fault, or ſome leſs offence, *admoniſh him in the ſpirit of meekneſſe, conſidering thy ſelf, leſt thou alſo be tempted.*

Lev. 19. 17. 2. If he offend more grievouſly, then reprove him freely, *and ſuffer not ſin to reſt upon his ſoul.*

Object. *But in this caſe, when, or how muſt we reprove?*

Sol. This caſe is clothed with ſuch variety of circumſtances, and conſtancy of alterations, that we cannot give any particular directions: only the Chriſtian that is perplex'd what to do let him conſult with theſe boſom-Counſellors:

1. With his Spiritual Wiſdom; it is that muſt ſuggeſt to him, when and how to reprove, whether preſently upon it, or ſometimes afterwards; whether directly and down-right, or indirectly and by intimation; whether perſonally, or in the general; whether in a fair and milder manner, or with a more bold and reſolute ſpirit; whether onely by diſcountenance, or by diſcourſe, *&c.*

2. With his heart: A reproof muſt not ſpring from any imperious humor, of cenſuring, and medling with his brethen; from any ſecret ambitious deſire, to purchaſe an opinion and reputation of holineſſe to himſelf, or from any other by-end, but from an heart truly humbled with ſight and ſence of it's own infirmities, graciouſly reſolved into compaſſion and commiſeration of the offender, and lifted up in a ſecret ſupplication for the ſucceſſe of the Reproof, and ſalvation of the party, all at once to Gods Throne of Grace.

2. For Spiritual and Heavenly diſcourſe, obſerve theſe Directions:——

1. Apprehend all opportunities and occurrences which may miniſter matter of digreſſion from wordly talk, into Divine diſcourſe. It is pity that Profeſſors ſhould ever meet without ſome talk of their meeting in heaven, or of the bleſſed wayes and means that lead thereunto; and therefore by ſome wiſe tranſition, turn thou the current of the diſcourſe towards ſome heavenly good: It was the practice of our Saviour, upon mention of bread, he preſt upon his Diſciples a diſſwaſion from the *Leaven of the Phariſees:* And upon occaſion of *Drink* being denyed him by the *Samaritan* woman, John. 4. 10; he (forgetting his wearineſs, hunger and thirſt) labors to allure her to the well-head of Mat. 16, 5. 6. everlaſting happineſs,

2. Have ever in a readineſs ſome common heads of more ſtirring and quickning motives to minde heavenly things; as the curſed condition of our natural ſtate, the dear purchaſe of Chriſt to Redeem our ſouls, the incomparable ſweetneſſe of Chriſtian ways, the vanity and vexation of earthly things, the uncertainty and miſery of this ſhort life, the everlaſtingneſs of our ſtate in another world, the terrors of death, the dreadfulneſs of that great and laſt day drawing on now apace, the horrors of damned ſouls, *&c.* Mention of theſe things many times may ſtrike full cold to the heart of the moſt ſenſual *Belſhazzar*, and drive him into his dumps; and by Gods bleſſing may ſometimes prepare the hardeſt hearts, for ſome thoughts of remorſe, and more heavenly impreſſions.

3. Get we into our hearts an habit of more heavenly-mindedneſſe, by much exerciſe, and intercourſe, and acquaintance with God, by often contemplation, and foretaſte of the ſweetneſſe, glory, and eternity of thoſe Manſions above, by reflectings on time paſt, how long the ſoul was detained in the ſtate of darkneſſe; what bitterneſſe and terrors it paſſed through in the pangs of its new birth, what relapſes and deſertions it hath been incident to ever ſince that time to this; and being thus buſied at home in our own hearts, we ſhall finde our ſelves much more pregnant and plentiful in holy talk when we come abroad: Men for the moſt part ſpeak moſt, and moſt willingly of thoſe things they minde moſt; ſuch proviſions within, will make the *tongue* ſo ready, that it cannot be unſeaſonably idle.

2. Watch we muſt over the *tongue*, that it be not *ſinfully exerciſed:* and herein obſerve theſe Directions.

1. Be dumb to all unſavory communication; as, Lying, Swearing, &c. O, how do theſe ſins wound the heart of Chriſt, *and crucifie again the Lord of Glory?*

2. Be ſilent from Slandering, Backbiting, Falſe accuſing, Cenſuring: A true heart is ever moſt angry and diſpleaſed with, moſt Eagle-eyed and watchful over, moſt ſtrict and ſevere againſt its own ſins; which homebred imployment haply hinders, and moderates a man from too much medling abroad.

3. *Give*

3. *Give not that which is holy unto dogs, neither caſt your pearls before ſwine, leſt they trample them under their feet, and turn again and rent you:* By *Dogs* are meant obſtinate enemies, that maliciouſly revile the Miniſters of the Word, and the Meſſengers thereof: By *Swine* are meant thoſe ſottiſh, ſcurrile wretches, who ſcornfully and contemptuouſly trample under foot all holy Inſtructions, Reproofs, Admonitions, tendred unto them by any Chriſtian out of the word of truth. Now if accidentally ſuch *a ſon of Belial*; or ſcoffing *Iſhmael*, be in our company, we are commanded by Chriſt to ſay nothing, at leaſt of the conſolations of *Chriſt*, of the ſpecial promiſes of *Chriſt*, of the gentle entreaties of the Goſpel of *Chriſt*: Conſider this, and tremble, all ye that are ſcornful, and furious oppoſites to the purity and power of the Word; it is the Lords will that you ſhould run furiouſly towards the pit of hell, and that no body ſhould ſtay you; not a man muſt call and cry unto you, to tell you of ſuch things as are peculiar to the Saints, in way of application to you: *But he that is filthy, let him be filthy ſtill; let him drink, be drunk, deſpair, dye, and be damned.* All this while not a word of comfort belongs to you. Mat. 7. 6. Rev. 22. 11.

SECT. 8.

Of the manner of Watchfulneſſe over our actions.

Our actions are either { Natural, Civil, Religious. } In all which obſerve theſe Directions.

1. Concerning Natural actions, as *Eating, Drinking, Sleeping, Viſitations, Recreations*, &c. no conſtant Rule can be preſcribed; becauſe it is much diverſified by health, ſickneſs, age, conſtitution; and every one hath either learned by his own experience, what ſeaſons, and proportions of ſuch natural helps are fitteſt for his temperament, or he is moſt unworthy of that precious thing (an Underſtanding ſoul) which he bears in his boſom; only let me inform Chriſtians, that they may ſin in any of theſe actions, and therefore let them beware and watch over themſelves in the uſe and enjoyment of theſe things; which howſoever lawful in their own nature, yet by our corruption are capable of inordinateneſs and exceſſe. Some are of opinion, That Chriſtians are in more danger of being Spiritually undone, by a ſlie inſinuation and enſnarement of licentiouſneſſe and immoderation in ſuch lawful things, than by the groſſe aſſaults of foul ſinnes and temptations; their hearts may riſe againſt any work of darkneſs, as Adultery, Murther, Swearing, Prophaning the Lords day, Speculative wantonneſs, &c. which yet may too often be inſenſibly ſeized upon, by an exceſſive ſinful delight, in things unſinful in themſelves; and therefore we had need to watch over our Natural actions.

2. Concerning Civil actions, as *Bargains, Contracts, Covenants, Dealings, Negotiations*, &c. obſerve theſe Directions.

1. Think we ſeriouſly and ſolemnly of that Principle, *Do as thou wouldeſt be done by*. In fellow-feeling, real conceit, put thy ſelf into the place, and impartially put on the perſon of the party with whom thou art to deal, and then returning to thy ſelf, deal out and proportion unto him that meaſure in every particular, which thou wouldeſt be willing to receive at anothers hand, if thou wert in his caſe: *Whatſoever* (ſaith our Saviour) *ye would that men ſhould do to you, do ye even ſo to them, for this is the Law and the Prophets.* Mat. 7. 12.

2. Abhor with an infinite diſdain, to get any thing by any wicked means, wrong doing, or unconſcionable dealing; we may aſſure our ſelves in ſuch caſes, That beſides the ſecret grumblings of our ſelf-accuſing Conſcience, the angry eye of God ſees ſecretly our doings, and will ſhortly, and moſt certainly revenge.

3. Let our deſire and delight never faſten it ſelf immoderatly upon any earthly thing, though never ſo excellent: Exorbitancy and error this way, brings many times with it either a loſs of the thing ſo doted on, or it may be a croſs, or howſoever a curſe. O conſider we the vanity of theſe earthly things! Conſider we the glories above! Me thinks this one preſervative would be powerful enough to keep the heart of every Chriſtian from doting upon the world, or ſuffering it to be poſſeſſed thereof; it is this, *Every Chriſtian by a fruitful Faith, may be aſſured of a Crown of life, either by aſſurance of adherence, or evidence, or both:* Now if that once a day he ſhould take a ſerious ſurvey of the glory,

glory, everlaſtingneſſe, and unutterable excellencies of that immortal Crown, which our dear Redeemer holds for him in his hand, ready to ſet upon his head, when he ſhall be diſſolved from this vale of tears; Me thinks it were able ſo to dull the edge, and diſſolve the droſſineſſe of all earthly deſires, that they ſhould never be able to heat or harden his heart any more.

3. Concerning Religious actions, as *Meditating, Hearing, Reading, Faſting, Praying, Almſ-giving, &c.* obſerve theſe Directions:

{ 1. In general.
{ 2. In ſpecial.

1. In general, obſerve, That we draw and derive from Chriſt by the attractive force of Faith, Special abilities. 1. To perform all Duties. 2. To exerciſe all graces. 3. To reſiſt and overcome all Temptations and Corruptions which ſhall befal us: To this purpoſe are thoſe Promiſes of Grace and Strength, *Iſa.* 44. 3. *Ezek.* 36. 27. *Zech.* 10. 12. *John* 1. 16. And theſe are Securities given us from God, that we ſhall receive grace through *Duties*, which are the Conduitpipes or inſtruments of conveying the ſame into the ſoul from Chriſt. This is to do all in the ſtrength of *Chriſt*, and to take forth a great deal of *Chriſt* into the ſoule, ſo that *not I, but Chriſt may live in me.*

2. In ſpecial, obſerve theſe Directions:

1. That before the doing of *Duties*, we remove all lets and impediments which may hinder, and improve all occaſions which may forward us thereunto.

2. That in doing of them, we behave our ſelves well and wiſely, performing them rightly and religiouſly.

3. After all is done, that we be careful all be not loſt through our own vileneſſe, and viciouſneſſe, privy pride, or ſecret hypocriſie.

For inſtance, Would we *watch unto Prayer*, as the Apoſtle injoyns us?

1. Then, before we fall on our knees, let us ſhake off three impoyſoning and heavy hindrances, which otherwiſe will clog and clip the wings of our prayers, that they will never be able to aſcend up into heaven; as, *Anger, and Diſtruſt:* and let us poſſeſſe our ſelves of three excellent helps and enflaming furtherances; the firſt is, a right apprehenſion of God's Dreadfulneſs, Purity, Power, *&c.* The ſecond is, a true ſence of our own Vileneſs, Abominableneſs, Nothingneſs, *&c.* The third is, an hearty ſurvey of the Infiniteneſs, and unexpreſſiillneſs of Gods Bounty, Bleſſings, and compaſſionate forbearance towards us.

2. After we are down on our knees, firſt repel with an undaunted Spirit Satans Blaſphemous injections: Secondly, watch over the world with care and timely oppoſition, that (if it be poſſible) not an earthly thought may creep into our heart all the while: Thirdly, ſtrive to hold our hearts in heat, as well in Confeſſion as Deprecation, in Deprecation as Petition; as well for purity of heart, as for pardon of ſinne throughout: Prayer is the creature of the holy Ghoſt, every part whereof we ſhould heartily wiſh, and earneſtly wreſtle for, That he would proportionably animate and enliven, even as the ſoul doth the body.

3. After we have riſen off our knees, *Firſt*; Take heed of reſting in the *Duty*, take heed of privy pride, and ſecret hypocriſie, take heed of returning with the dog to his vomit: *Secondly*, purſue and preſſe after the things prayed for, by a timely apprehenſion, fruitful exerciſe, and utmoſt improvement of all occaſions, and heavenly offers, which may any ways concur to the compaſſing of them: but of this I ſhall ſpeak more largely, when I come to the *Duty of Prayer*. Thus much of *Watchfulneſſe*.

CHAP.

CHAP. IV. SECT. I.

Of the Nature of

Self-tryal.

WE have done with *Watchfulneſs*; the eye that overſees and directs all other *Duties*: Now to the *Duties* themſelves; wherein we ſhall follow this Method: 1. To conſider them as in reference to private perſons: 2. As in reference to Families: 3. As in reference to publique Aſſemblies. The Philoſopher in his method of Practical Philoſophy, firſt handles *Ethicks*, in reference to particular perſons: and then he proceeds to his *Oeconomicks*, in reference to Families; and laſtly, to his *Politicks*, in reference to Cities and Countreys. Of many particulars ariſe a Family; of many Families is conſtituted a City; The ſame order ſhall we follow in theſe Divine Arts, of our *Ethicks*, *Oeconomicks*, and *Politicks*. And we ſhall firſt handle *Duties* in reference to particular perſons; of which ſort are theſe:

1. *Self-tryal.*
2. *Self-denyal.*
3. *Experiences.*
4. *Evidences.*
5. *Meditation.*
6. *Life of Faith.*

The firſt *Duty* is *Self-tryal*: And for our better direction in the exerciſe of this *Duty*,

observe we
1. *The Nature.*
2. *The Objects.*
3. *The Manner.*
4. *The Time of it.*

For the Nature of it, *Self-tryal, is a kinde of judiciary proceeding, in which a man keepeth private Seſſions at home, paſſing a Sentence on his Thoughts, Words, and Actions.*

Or, for more diſtinct knowledge, two ſorts of actions are implyed in this Duty of *Tryal*,

ſome { *Eſſential.* / *Accidental*;

1. Of the former ſort, or of *Eſſentials*, are theſe three { *Diſcuſſion.* / *Application.* / *Cenſure.*

1. *Diſcuſſion* is a ſifting of our life and dealings, by which we pull things out of the heap, where before they lay confuſed, and unſeen, and by which we ſet every fact of ours in open view, that it may be ſcanned, and ſeen by it ſelf what it is.

2. *Application* is a laying of theſe acts, thus ſearched and found out, to the Rule of Gods law, which is the Touch-ſtone of all our doings, and according to which God will judge us at the laſt day.

3. *Cenſure* is the judgment that our Minds & Conſciences give upon our Thoughts, Words and deeds, according to the Rule of the Law. Theſe three laid together, make up the nature of this work of Examination, or *Self-tryal*; So that we may not unfitly deſcribe it out of its own Principles, thus:——

Self-tryal is, *A Diſcuſſion of a mans life, that his Thoughts, Words and Deeds may be ſeen, and cenſured according to the Rule of Gods Law.*

2. Of the latter ſort (or of *Accidentals*) are theſe two;

viz. { The one going before / The other following after } *Self-tryal.*

1. That which goes before, is a purpoſe to better a mans Spiritual ſtate,

by { *Correcting what is amiſſe* / *Confirming what is right.*

2. That which followes after it, is a practiſe of ſuch Rules as may back our *Tryal*, and make it more effectual to us: I ſhall mention only theſe three Rules:

1. That after we have tryed, we then compare our preſent, with our former ſtate, and conſider whether we have encreaſed or decayed in grace.

2. That if we have profited in grace, we then conſider by what means we have profited, that ſo we may make more conſtant uſe of ſuch means; or if we have decayed in grace, we then obſerve by what temptations we were overcome, that ſo our former errors may make us more wary, and more reſolute againſt them for the future.

3. That as we meet with any occaſions of moment concerning which we had a purpoſe to better our Spiritual ſtate, we then recall home our thoughts, and make uſe of our former reſolutions, and practice what we did purpoſe. —— Out of all theſe laid together, we may more fully deſcribe it thus:

Self-tryal is a diſcuſſion of a mans life, for the finding out the true ſtate of a mans ſoul towards God, accompanied with a purpoſe and practice of whatſoever, upon tryal ſhall appear requiſite for the ſalvation and good of a mans ſoul.

SECT. 2. *Of the Objects of Self-tryal.*

THe Object of our Tryal is either { *Works.* / *Rewards.*

1. For our works, they are either { *Evil works, or Sin.* / *Good works, or Duties.*

1. We muſt examine or try our ſin in { *General.* / *Special.*

1. In *General*, whether of Omiſſion or Commiſſion: For as in the laſt Judgment, our Lord will not only give Sentence againſt Murthers, and Oppreſſions, but againſt Unchariableneſs, and Unmercifulneſs, in not feeding the Hungry, in not lodging the ſtranger, in not clothing the naked, in not viſiting the ſick: So when we judge our ſelves, we muſt cenſure not only our Robbing the poor, but our not Relieving the poor; not only our Commiſſions of evil, but our Omiſſions of good.

2. In *Special*, whether of our Calling or Nature; Theſe ſins may breed ſpecial danger, becauſe we are ready to drop into them of our own diſpoſitions; and therefore in the daily care of our ſouls, we had need to try our ſelves concerning theſe ſins.

2. As we muſt examine or try our evil works, ſo our good works.

Phil. 3. 6. Judg. 17. 13. 1. Becauſe we are many times deceived with ſhews, thinking that good which is evil: Thus *Paul* thought he ſhewed much zeal, when he *perſecuted the Churches of Chriſt*? and *Micha* thought he highly merited Gods favour, when he *kept a Prieſt for Idolatrous ſervice.*

2. Becauſe in the very works which are truly good, we do many times intermingle corruptions of our own; ſometimes evil ends, and ſometimes evil thoughts, and ſometimes we perform them in an evil manner; but always in our beſt devotions there are many imperfections and failings. Indeed this tryal is a *Duty* neceſſary to all *Duties*: If we believe, we muſt do it *with the heart*, Rom. 10. 10. If we ſing Pſalms, we muſt do it *with the Spirit*, 1 Cor. 14. 15. If we come to the Lords Supper, firſt, *Let a man examine himſelf and ſo let him eat*, 1 Cor. 11. 28. If we pray, we muſt therein examine. And hence (as ſome obſerve) the ſame Hebrew word ſignifies to pray, and to judge a mans ſelf.

Rom. 10. 10. 1 Cor. 14 15. 1 Cor. 11. 28.

But becauſe *Duties* are of ſeveral { inward / outward } ſorts, of { *Heart.* / *Tongue.* / *Action.* }

In trying theſe three, we ſhall inclufively try all ſorts of *Duties* that are in reference to them.

2. For

2. For rewards, our only tryall in reference to them is concerning our *right and title to them*; *our interest in them*. *Of which in order.*

SECT. 3. *Of the manner of trying or examining our sins is general.*

THat we may try or examine our sins of all sorts, observe these Rules:

1. Procure we a Catalogue of our sins both before, and since our conversion; and to that purpose, go we through the Commandments one by one; and in each of them consider what sins are condemned, and what *Duties* are enjoyned: And hereupon question with our own hearts, *Whether have I committed this or that sin?* 2. *Whether have I neglected this or that Duty?* and as the heart answers, be ready to note down those sins whereof we stand guilty.

2. The sins thus found out, make we a solemn Confession to God, with deep Humiliation; let them be dolorous Confessions, with grief and sorrow for sin, and from a sight and sence of it; Thus *Ephraim* did, and God was faine to acknowledge it, *I have surely heard* Ephraim *bemoan himself*: O the Lord loves to hear such bemoaning *Ephraims*, and such bemoaning Confessions.

3. The sins thus confessed and bewailed, let us judge and condemn our selves: This is that *Duty* instanced in by the Apostle, *If we would judge our selves, we should not be judged.* There is a Tribunal that we should every one erect within us, where Conscience is the Accuser, Reason the Judge, Fear the Goaler, Sorrow the Executioner. Jer. 31. 18. 1 Cor. 11. 31.

4. After we have thus judged our selves, let us then apply our selves to Gods Throne of Grace; let us desire of God salvation, in the Lord Jesus Christ: Let us cast all our confidence on him, who never fails them that put their trust in him, and in his precious Merits.

SECT. 4. *Of the manner of trying, or examining our special sins.*

THat we may try, or examine our special sins, our *Dalilah* sins, observe we these Rules:

1. Endeavour we to finde out this sin; and in our scrutiny, we may discover it by these marks:

1. That is the *Dalilah*, which thy own Conscience and the finger of God in the Ministry many times meets with, and chiefly checks thee for.

2. That which thou art lotheſt to leave, hast least power to resist, and which most hinders the resignation and submission of thy soul and body to the Word and Will of God.

3. That which God often corrects in thee, even in the interpretation and guilty acknowledgment of thy self-accusing heart; and if ever the sword of the Spirit shall cleave it from thy bosom (which is infinitely to be desired) it will cost the bittereſt tears, and deepeſt groans.

4. Thoughts, Plots, and Projects about it (a thousand to one) ordinarily seize upon thy heart at the very first waking, if they have not broken thy sleep, and troubled thee in thy dreams.

2. The sin once found out, do we pursue it, and make we a solemn Confession to God of it; mourn we under it, and desire we help from God for his mortifying Grace.

3. Settle we in our selves a purpose of heart, to forbear it for time to come: In undertaking of which purpose, it will be expedient to set our selves some short space of time, as for a day or a moneth, &c. and when the prefixed time is come, we should then question our selves, How well we have performed? or how, or wherein we have failed? and then begin a new purpose.

4. Be we ever jealous of our selves, and of our infirmity and proneneſſe to this sin. Now we have two grounds of this jealousie:

1. Lest we be deceived about it.
2. Lest we be overtaken with it.

1. We may be deceived, in supposing that we are utterly divorced, and quite delivered from this bosom-sin, when it is nothing so; as thus:

1. We may change only in the outward form, and not in truth: For instance, whereas the ſame ſin of *Covetouſneſs* doth utter and expreſſe it ſelf by Uſury, Symony, Sacriledge, Bribery, Grinding the faces of the poor, Detaining ill gotten goods without reſtitution; we may perhaps inſenſibly glide out of one gulf of griping cruelty into another, or it may be from one of theſe more notorious, to ſome other leſs obſerved, and leſs odious in the world, and yet ſtill abide in the chambers of Death, and under the tryanny of this reigning ſin.

2. We may ſurceaſe, and refrain from the outward groſſe acts of ſuch hateful villanies, and yet our inwards be ſtill defiled with inſatiable, ſenſual hankerings after them: For inſtance, Whereas the ſoul-ſin of uncleanneſſe doth actuate it ſelf by Fornication, Adultery, Self-pollution, immoderate abuſe of the Marriage-bed, Speculative wantonneſſe, we may perhaps forbear the external acts of uncleanneſſe, & yet lie and languiſh in the delightful revolvings of them in our minde, in adulteries of thought.

3. We may change the kind of our boſom-ſin, in reſpect of the matter, form, object, every way; and yet upon the matter it ſelf, it is but the exchange of one ſoul fiend for another: For inſtance, Wantonneſſe may be our ſweet ſin in youth, and Wordlineſs in old age; Hypocriſie may reign at one time, Apoſtacy at another; Furious zeal for one while, Prophane irreligiouſneſſe for another.

4. We may for a time pull our necks out of this ſtrong yoke of Satan (out of a melancholick pang of ſlaviſh terror, ſerious fore-thought of death, lying everlaſting in Hell) but becauſe it is not the work of the word, humbling us ſoundly under Gods mighty hand, planting Faith, and infuſing mortifying power, anon will this unclean Spirit return, and rule in us again far more imperiouſly than before —— I know it is not impoſſible, but that a man after his converſion, by the ſudden ſurpriſal of ſome violent temptation, and cunning train of Satan, may be hailed back to commit his ſweet ſin again (though it be an heavy caſe, and to be lamented, if it were poſſible, with tears of blood) yet he never doth, nor never can return to wallow in it again, or to allow it: Here is the difference, The temporary man, after his formal enforced forbearance, engulphs himſelf again with more greedineſſe into the ſenſuality and pleaſures of his boſom-ſin, he lies in it, and delights in it, and hardens himſelf more obſtinately in it: but the ſound convert after a relapſe, his heart bleeds afreſh with extraordinary bitterneſſe, and he cryes more mightily to God, for the return of his pleaſed countenance, and he prayes, and fortifies the breach with ſtronger reſolution, and more invincible *watchfulneſs* againſt future aſſaults; obſerve then, if our change be but formal, outward, miſtaken, temporary, we are utterly deceived, and therefore we had need to be jealous of our ſelves.

5. We may be overtaken with this ſin, before we be aware, our nature is very apt to take fire, our corrupt heart is like Tinder or Gunpowder: This ſin is called *Peccatum in deliciis, our darling pleaſure, to our minion delight*: it is ever ready at every turn to allure us, tempt us, perſwade us; and the ſoul by a ſecret ſenſual inclination is apt to follow it, to feed upon it, with much affectionate ſweetneſs: It may be we have ſometimes given it a deaths wound, by the power of his might, who is our *all in all*; and yet as it is ſaid of the firſt Beaſt, this *deadly wound is ready to be healed again*; it is an *Hydra* with many heads, and if we be not ſtill hacking and hewing, it will revive and recollect ſtrength, and at laſt rage more than before; and therefore what need have we to this holy jealouſie? Rev. 13. 12.

6. Above all, without which all the reſt are nothing, believe we the promiſes of Pardon, and of Sanctification: The Promiſes of the firſt ſort I ſpoke to in our *Watchfulneſs* over this ſin, and therefore now I ſhall ſpeak of the latter. The Lord hath *promiſed to deliver us from all our enemies, that we may ſerve him in righteouſneſs and holineſſe all the dayes of our life*; The Lord hath *promiſed to write his Law in our hearts*, and that can never be, except he obliterate all the old writing; Now then, believe theſe promiſes and preſſe the Lord with them, or we ſhall never be able to out-wreſtle our luſts, what though we find out our ſweet ſins, confeſſe them, reſolve againſt them, be jealous over them? unleſſe we go to God and Chriſt in the Promiſes for ſtrength, we ſhall *lie down in ſorrow*: Could we of our ſelves ſubdue our corruptions, God would not take this upon him, to give us new hearts, and new ſpirits, to ſanctifie us, to make us new creatures, to crucifie the fleſh, to weaken the dominion of ſin: Alas, he knows our weakneſſe, and he knows all is in his own power; and therefore if we would mortifie theſe luſts, we muſt go to him, and beſeech him to do it. Luk. 1. 72. 74. 75. Heb. 10. 16.

When

When a man is once in Christ, he lives by a principle without himself: *I live by the faith of the Son of God,* (said *Paul*) *who loved me, and gave himself for me*: If we ask, Why will the Lord have our strength out of our selves? why may not a man have sufficient habitual strength in himself, by which he may be able to out-wrestle lusts, and overcome temptations? The reason is, *Because no flesh shall rejoyce in it self*, and therefore *Christ is made Sanctification unto us*: O let us believe these promises, and have continual dependance on the Lord Jesus Christ. Gal. 2. 20.

SECT. 5. *Of the manner of trying, or examining our Hearts.*

THat we may rightly try or examine our hearts, observe we these Rules:

1. Use we retiredness when we fall on this work: To this purpose saith the Psalmist, *Commune with your owne hearts on your beds, and be still*: When we get alone purposely to study our hearts, our hearts will then come to us, they will be more apt to discourse with us privately, than in a crowd; and therefore set we some time apart out of our publike or particular occasions to deal with our hearts, as *David, who after the publike busines was done, turned home to visit, and to bless his own house.* Psal. 4. 4. 2 Sam. 6. 20.

2. Try what thoughts are within, and which way runs the stream of our thoughts: The heart is an house of common resort, into which multitudes of thoughts, like so many guests, enter, and have free and open access: only if it be sanctified, it ordinarily distils holy, sweet, and useful Meditations out of all objects; as the Bee sucks honey out of every flower, and a good stomack sucks sweet and wholesome nourishment out of what it takes to it self; So doth a holy heart (so far as sanctified) convert and digest all into spiritual and useful thoughts: But on the contrary, if it be wicked, then a world of vain, light, wanton, prophane, and dissolute thoughts lodge there, and defile those rooms they lodge in; which made the Lord say to *Jerusalem, O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?* Jer 4. 14.

3. If upon tryal we finde a loathness to entertain holy thoughts, and unsteadiness in them, a misplacing of them (which disorder is a vanity and sin, be the thought materially never so good) or if we finde in us many times a taking *thought to fulfil the lusts of the flesh*, a representing or acting over sin in our thoughts (O how much of that precious sand of our thoughts run out this way!) then let us humble our selves for them; and thus *Agur* teacheth, *If thou hast done foolishly in lifting up thy self, or if thou hast thought evil, lay thine hand upon thy mouth*; (*i.e*) be humbled, be ashamed of these thoughts. Rom. 13. 14. Prov. 30. 32.

4. After humiliation, we must proceed to Judgement: And to that end consider, what will be the subject of that great Inquest at the last day? The Apostle answers, *The counsels of the heart*: And who will be the Executioner? even *Thoughts accusing*: O then let us prevent this doom, and this execution, by our own Judgment and Self-condemnation; let us sentence our hearts, and whip out our evil thoughts, and give them their passe. 1 Cor. 4. 5.

5. Let us watch over, and observe our hearts ever after: Thoughts will be crowding in, when we have done all we can, yet let them know that they passe not unseen; where strict watch and ward is kept, where Magistrates, and Marshals, and Constables are diligent to examine vagrant persons, you shall have few of them there: The reason that such swarms of vagrant thoughts make their Rendezvouz, and passe in our hearts, is, Because there is no strict watch kept, we observe not our hearts *with all diligence*.

6. Set our thoughts in order every morning, strengthen and perfume our spirits with some gracious Meditations on Gods Holiness, Majesty, Omnipresence, Omniscience; *My soul waiteth for the Lord* (said *David*) *more than they that watch for the morning*; observe it, if you please, when we first open our eyes, there stand many suiters, attending on us to speak with our *thoughts*, even as *Clients at Lawyers doors*; but speak we first with our God, and he will say something to our hearts, and settle them for all the day after. Psal. 130. 6.

7. Now and then propose we to our hearts these two questions: 1. *Heart, how dost thou?* a few words, but a very serious question: you know this is the first question, and the first salute that we use to one another, *How do you Sir?* I would to God

we

we would sometimes thus speak to our hearts, *Heart, how dost thou? how is it with thee for thy Spiritual state?* 2. *Heart, what wilt thou do?* or, *Heart, what dost thou think will become of thee and mee?* as that dying *Roman* once said, *Animula, vagula, blandula, &c. Poor, wretched, miserable soul, whither art thou and I a going, and what will become of thee, when thou and I shall part?* This very thing doth *Moses* propose to *Israel*, though in other terms, *O that they would consider their latter end!* And, O that we would propose this question constantly to our hearts to consider and debate upon! *Commune with your own hearts*, said *David*; *q.d.* debate the matter betwixt you and your own hearts to the very utmost: Let your hearts be so put to it in communing with them, as that they may speak their very bottom. *Commune*,] or hold a serious communication, and clear intelligence and acquaintance with your own hearts: It was the Confession of a Divine, sensible of his neglect, and especially of the difficulty of this Duty, * *I have lived* (saith he) *forty years and somewhat more, and carryed my heart in my bosom all this while, and yet my heart and I are as great strangers and as utterly unacquainted, as if we had never come near one another*: ——*Nay, I know not my heart, I have forgotten my heart*; *Ah my bowels, my bowels! that I could be grieved at the very heart, that my poor heart and I have been so unacquainted!* We are fallen into an *Athenian* age, spending our time in nothing more than in *telling or hearing Newes*: *How go things here? How there? How in one place? How in another?* But who is there that is inquisitive, *How are things with my poor heart?* Weigh but in the Ballance of a serious Consideration, what time we have spent in this *Duty*, and what time otherwise? and for many scores and hundreds of hours or days that we owe to our hearts in this *Duty*, can we write Fifty? or where there should have been fifty vessels full of this *Duty*, can we finde Twenty, or Ten? O the days, moneths, years we bestow upon sin, vanity, the affairs of this world! whiles we afford not a minute in converse with our own *hearts* concerning their case.

Jerem. 32. 26.

Psal. 4. 4.

Lightfoot Sermon

of nous on 44.

that I not the hot here er the ession of fall ect of that Duty that very that he exhor- others to rather look upon it as

but rather

* his daily confession, both before and since: which argues not an impious, voluntary, wilful neglect, but a tender, humble, watchful, soft, and sensible spirit, truly sensible of that neglect, which is in-

SECT. 6. *Of the manner of trying, or examining our Tongues.*

THat we may rightly try, or examine our Tongues, observe we these Rules:

1. Search we into our dispositions, whether we are men of few words, or given to much speaking? the Tongue may offend both ways, but especially if we are wordy.

2. Peruse with a broken heart and bleeding affection the many kinds of those sins of the tongue, whereof (no doubt, at one time or other) we have been deeply guilty, Some number them in thirty particulars; as, *Blasphemy, Murmuring, Defence of sin, Swearing, Forswearing, Lying, Equivocating, Slandering, Flattering, Cursing, Railing, Brawling, Scoffing, Giving ill Counsel, Sowing seeds of discord amongst Neighbours, Double-tonguednesse, Boasting, Discovering of secrets, Hasty or indiscreet Threatning, Rash Promises and Vows, Idle words, Loquacity, or Immoderate talkativeness, Filthy talking, Scurrility, or foolish Jesting, Tale-telling, Railing of rumors, Sinful silence, Rash censuring, Malicious informing, Whispering.*

3. Consider we the last Judgment, when men shall give *account for every idle word*; *for by our words we must be justified, and by our words we must be condemned.* Will it not be a fearful Bill, wherein must be written every word that we spoke all our life long? O let us tremble to think of it, and judge and condemn our selves, and seal up our lips with amazement, as if we were struck dumb.

4. Let us ever after set a watch at the door of our lips: *I said, I will take heed to my ways, that I sin not with my tongue*; *I will keep my mouth with a bridle.* It is storied, That when this verse was read, or Lectured upon to a religious person, he cryed out, *Stay there, and I will hear the rest when I have learned that verse.* A long time after being demanded, Why he returned not to his old Master, he answered, that *As yet he was not perfect in his first lesson.* And hence the Apostle could say, *If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.* It is an hard work to bridle the tongue, and therefore we had need to watch over it.

5. Pray

5. Pray we the Lord for the guidance of his Spirit in right governing of our tongue; *The preparation of the heart is in man, and the answer of the tongue is from the Lord*: and therefore prayed *David, Set a watch, O Lord, before my mouth, keep the door of my lips*: O the tongue is a fire, a world of iniquity; as the fire flies about, so the tongue is said to have wings; as the fire assimulates and turns every thing into its own nature. so the tongue assimulates the hearts of men to whom it speaks; we had need therefore to pray, that God would order this fire in our mouths, lest we kindle such a fire in the brests of others, as we shall never live to quench again, and so kindle the fire of Gods wrath, which shall smoake to our destruction. Prov. 16. 1. Psal. 141. 3. James. 3. 6.

SECT. 7. *Of the manner of trying or examining our Actions.*

THatwe may rightly try, or examine our actions (I mean such actions as are matters and concernments of the soul; whether the work of saving grace, or the individual companions of this saving work, as *Duties and graces*) observe we these Rules:

1. For the work of saving grace or Conversion, try——

1. Whether ever our souls were wounded by a clear discovery and wide opening of our many ulcerous secret corruptions? Whether ever they were affected and pressed with a through sence and feeling of the fierce wrath of God, ready to break out into unquenchable flames of vengeance against us?

2. Whether, after these bruisings and breakings, our souls ever cast their eyes upon that infinite sea of Gods mercy, gloriously streaming through the bleeding wounds of Jesus Christ upon every truly broken, contrite and wounded heart? Whether ever they setled and fastned their sight stedfastly upon their blessed Redeemer, as he was hanging on the Crosse, strugling with his Fathers wrath for our sins, and crying out at last, *It is finished*?

3. Whether, after this sight, and consideration of the work of our Redemption, our souls ever hungred and thirsted after the precious blood of the Lord Jesus, far more greedily and insatiably than ever the panting hart thirsted after the rivers of water? Whether ever, with strong cryes, prayers, groans and sighs, they threw themselves with some comfort and confidence into the bleeding and blessed bosom of our dear Redeemer, and there hid themselves sweetly and deeply in his sacred wounds, and goared side, from the eager pursuit of the wounding Law, the rage of Satan, and stingings of their own Consciences?

4. Whether, after this fast hold upon the Passion and Merits of Christ, our souls ever received this comfortable news, That we were pardoned, justified, entitled by the Covenant of grace unto a Crown of Immortality, and endlesse joys in the Heavens? Whether this ever melted us into an Evangelical Repentance, to bewail heartily all our sins, and former wretchednesse of life, for having so vilely and rebelliously grieved and offended so gracious and loving a Father?

5. Whether, after these comforts and sorrows, our souls ever resolutely abandoned the practice of every gross sin, and threw out of their affections the liking and allowance of every the least infirmity? Whether, we have ever since setled our selves to holiness of life, universal obedience to all Gods Commmandments, though not in perfection and height of degree, yet in truth and sincerity of heart.

It may be every soul (truly converted) cannot speak affirmatively to every of these *Quaeres* in intention; or height of measure, though for the substance they can; and if so, we may conclude, there is *the working of saving grace*. This tryal is onely in reference to our first conversion, but if that be not well remembred, and we would try this work by something since, or by our present condition, then see the next section.

2. For the individual companions of this saving work, as { *Duties*. / *Grace*.

1. For *Duties*, try——

1. How we manage them before, in, and after the work; Of this we shall inform more particularly in most of the *Duties*, as we handle them in order.

2. What

2. What sensible and quickning communion we have with Christ in our *Duties*; This is the main business and end of all the Ordinances of Christ. It is ordinary with us to terminate our Devotions with a circular course of pr ying Morning and Evening, or of coming to Church every Lords day; we look no further, but only to the exercise of the body, we see not any thing of the power of Christ shining out strength in these *Duties*: And therefore try we particularly —

1. Wh ther we have (in the use of any Divine Ordinance) an intimate, tender and effectual presence of Christ himself with us.

2. Whether we have a constant influence, a quickning power of Spiritual refreshing, a sensible Spiritual taste of Divine love, or of God himself by this presence of Christ. In right performance of *Duties*, we come to have fuller Union with Christ; and by this coming to him, we come to, and see the Father by him? And hence follows by this presence of Christ, these three things, 1. Peace with, and a Spiritual joy in God: 2. A strength communicated to walk with Christ, and in his power with God. 3. A sealed assurance of eternal communion with God in glory.

2. For *Graces*, examine ——

1. The truth of our Graces.

2. The growth of our Graces.

3. The wants of our Graces: All which we shall discusse at large in the Sacrament of the Lords Supper.

SECT. 8. *Of the manner of trying our title to heaven, our right to reward.*

IN this great and main business of the soul, observe we these directions following:

1. Fall down before God, and in hearty prayer desire we the assistance of his Spirit, to discover to us the plaine truth of our conditions, and to enlighten us in our whole progresse in the work; and to remove from us self-love, and carnal confidence, that if we be carnal, or hypocrites, it may so appeare to us, and that we be no longer deluded.

2. Draw forth either from our memories, or in writing the Scripture markes, either of grace or of glory; for they are both to one purpose. I shall instance in these. ——

1 Joh. 2. 3. *And hereby we do know that we know him, if we keep his Commandements.* 2 Cor. 1. 12. *For our rejoycing is this, the testimony of our conscience, that in godly simplicity, and sincerity, we have had our conversation in the world.* 1 Joh. 3. 9, 10. *Whosoever is born of God sinneth not, because the seed abideth in him, neither can he sin, because he is born of God; in this the children of God are manifested.* 1 Joh. 4. 13. *Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit.* 1 Joh. 3. 18. *We know that we have passed from death to life, because we love the brethren.* Jam. 1. 12. *There is a crown of life, which the Lord hath promised to them that love him.* But above all, observe these texts following, as containing that especial Gospel-condition, to which we find so often annexed the promise of Justification and glorification; Joh. 3. 16. *God so loved the world that he gave his only begotten Sonne, that whosoever believeth in him should not perish, but have everlasting life.* Joh. 5. 24. *He that believeth hath everlasting life, and shall not come into condemnation, but is passed from death unto life.* Joh. 6. 40. *And this is the will of him that sent me, that every one which seeth the Sonne, and believeth on him, may have everlasting life.* Joh. 20. 31. *These things are written, that ye might believe that Jesus is the Christ, the Sonne of God, and that believing ye might have life through his name.* Act 16. 13. *Believe on the Lord Jesus Christ and thou shalt be saved.* Rom. 10. 9, 10. *If thou shalt Confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousnesse, and with the mouth confession is made to salvation.* Heb. 10. 39. *We are not of them who draw back unto perdition, but of them that believe to the saving of the soul.* 1 Joh. 5. 13. *These things have I written unto you that believe on the Name of the Sonne of God, that ye may know that ye have eternal life.* —— From the first text we gather that Scripture-marke of *universal obedience*: from the second, *sincerity*: from the third, *opposition against, and abstinence from Sin*: from the fourth, *spiritual performance of holy Duties*: from the fifth, *a love of the brethren*: from the sixth, *a love of Christ*: from all the rest *faith in Christ*, the root and spring of all other graces; and indeed the very instrumental cause of our salvation.

3. Pro-

3. Proceed we now to put the queſtion to our ſelves, but be ſure to ſtate it right; let it not be, *whether there be any good in us at all?* for ſo we ſhall erre on the one hand; nor yet *whether we have ſuch, or ſuch a degree and meaſure of grace?* for ſo we ſhall erre on the other hand; but, *whether* (according to the forementioned Scripture) *ſuch, or ſuch a ſaving grace be in us, or not?* As for Example

1. O my ſoul, haſt thou reſpect to, and obſervation of all Gods Commandments? doſt thou keep the laſt in truth and ſincerity, though not in graduall perfection? doſt thou know God in part, and love God in part, by a ſincere inchoate obedience, though not to ſuch a full degree as Chriſt did, or as the Saints do in heaven? doſt thou keep the commandments in an Evangelical ſenſe (*i.e.*) doſt thou endeavour to keep them? & wherein thou faileſt, doſt thou acknowledge thy failings, and rely upon Chriſt for pardon, as knowing that thy righteouſneſs conſiſts more in the remiſſion of what is imperfect, than in doing of what is perfect? is thy univerſal obedience internal and ſpirituall, as well as external? is thy *delight in the law of God in the inner man?* it may be in thy life there is no groſſe ſin againſt God, no injuſtice or oppreſſion to men, but art thou not deſtitute of the Spirit, and void of all ſupernatural life? is thy obedience equal to the duties of both tables: for not religion to God, if there be unconſcionable dealing towards men; nor duty to men, if there be negligence in the religious ſervice to God, is ſincere, and univerſal obedience? Doſt thou make conſcience of particular duties of relation, as well as of generals? Or on the contrary, haſt thou not reſpect to the Commandments only in ſome things, as *Ahab*, and *Herod*, who did *many things*? is not thy obedience only external? doſt thou not reſt wholly upon the outward obedience of the law, (as the Phariſees did) whileſt thy heart ſtill remains as a den of theeviſh luſts? doſt thou not pretend much devotion in matters of God, but ſheweſt no conſcience, or equity in matters of man? or doſt thou not love a civil, juſt, and righteous man with all thy heart, but thou canſt not abide a forward religious man? art thou not careleſſe of ſtrict keeping of the Sabbath; of diligent, and powerful family-duties, or of the other duties of relation?

2. O my ſoul, haſt thou ſincerity, and uprightneſs of heart? and becauſe *the heart of a man is naturally deceitful above all things*, and there is no truth, no integrity in it, till God hath changed it? is there a full and powerfull change of the whole man by the grace of God? doſt thou any good duty upon this account, becauſe God Commands it? not becauſe this will agree with thy ends, or ſtand with thy luſts, but becauſe God hath required it? are the motives and ends of all thy actions pure and heavenly, and ſuch as Gods Word doth require? art thou diligent, and conſciencious in internal, or ſecret *Duties*, to perform them; and in ſpiritual or heart-ſins, and ſecret luſts, to avoid them? doſt thou *ſerve God in ſpirit*? doſt thou eye God whether in private or publike? doſt thou ſet thy ſelf zealouſly againſt thoſe ſins that thou art moſt inclined unto? doſt thou hate ſins moſt in thy ſelf, and in thoſe that are neareſt unto thee, as a man that hateth a toad moſt in his own boſom? doſt thou take thoſe wayes, and uſe thoſe means only that God hath appointed for the obtaining of lawful ends? haſt thou reſpect to all Gods Commandments. But yet in that due order as God commandeth; as to the duties of the firſt table, before the ſecond; to the commands of greater duties above thoſe of leſſe duties? or if in all theſe particulars thou findeſt not ſuch an uprightneſs, as hath no deceit, or falſehood, or carnal reſpect at all joyned with it (for as all other graces are but in part, ſo are we ſincere and upright in part) yet art thou humbled under thy falſehoods, and hypocriſies, and ſpiritual guiles? and doſt thou truſt only in Chriſt? and doſt thou cry as *David* did *for truth in the inward parts?* Or on the contrary, is not thy heart full of guile, & void of all grace? art thou not a ſtranger to regeneration, or the new birth? and if at any time thou obeyeſt any of Gods commands, is it not becauſe thoſe actions may conſiſt with ſome carnal ends? doſt thou not pray, and faſt, and give alms, as the Phariſees did, to be on a theatre, and admired by others applauſe? doſt thou obſerve the frame of thy heart in thoſe things which none but God knows? or rather do not ſecreſie, or privacy many times intice thee to ſin? haſt thou not ſome *Dalilah*, ſome wolf or other in thy breſt, to whoſe ſheaf (as it were) all other ſins muſt make their ſheaves to bow, and yet thou art inſenſible of thine own ſinfulneſs? doſt thou not endeavour by unlawful, or unwarrantable wayes to get thine own ends? art thou not careful to *tythe mint and cummin, but altogether neglect righteouſneſs and judgment.*

3. O my ſoul, doſt thou oppoſe againſt, and abſtain from ſin? and is this oppoſition and abſtinence

abitinence setled and fixed in thy heart, not only for some fits and seasons, but by the habitual inclination of thy soul? is thy repugnancy universal in every part, not only in reason and conscience, but in thy heart, will, affections, and in the whole man? is there in thee a difficulty, yea kind of impossibility to sin with wilfulness, and purposed continuance, or with such an universal content of soul as wicked men do? and doth this impossibility to sin arise wholly from a kindly work of grace within, and not from any terrible restraint upon thy conscience without? dost thou in good measure, and by degrees not only leave outward grosse sins, but even conquer and crucifie the inward body of sin? dost thou oppose and leave sin because of the foul nature of sin, because, it is contrary to God, because it is a transgression of his Law? is the bent and inclination of thy heart against sin universal? the Pharisees were free from outward wickedness, yet abounded with heart-defilements, but dost thou as *Paul*, bemoan the evil motions of thy heart? dost thou as *Hezekiah*, humble thy self *for the pride of thy heart*? is pride, unbelief, earthliness, and several lusts of thy soul discovered, and crucified by thee? dost thou abhorre secret sinnes as well as publike, and fear Gods knowledge of thy sin more then all the worlds? dost thou abhorre defects in holy ordinances as well as grosse sins, omissions of holy duties, neglect, lukewarmness and distractions therein? dost thou not only oppose sin in thy self, but set against it in others? dost thou *choose rather to suffer afflictions with the people of God, then to sin against God?* —— Or on the contrary, is not sin thy pleasure, thy sweet and delight? or if at any time thy heart cryes out of sin, *O thou wilt meddle no more with it!* is not this opposition only from conscience illightened, from that terrible restraint God puts on the conscience, and not from thy heart, whereby thou art carryed out in all the powers of thy soul against sin? or suppose thou hast left some outward grosse sins, yet is not the root in thy affections and motions thereunto unmortified still? *Peter* speaks of some *who had escaped the pollutions of the world, and yet they were dogges and swine in their nature*: many are tyed up from sin as mastives & wolves are, their natures not being at all changed; or suppose thou art extreamly set against some sins, yet art thou not highly in love with some other sins? art thou such a one that thou canst not sin, that darest not sin, that hast an habitual averseness from sin? art thou such a one, that thou livest not in a course of known sin, thou sinnest not out of malice, thou makest not a trade of sin? 1 *Joh.*3.6.

4. O my soul dost thou perform holy duties spiritually? are thy motives and ends spiritual in thy spiritual actions, such as *the command of God, enjoying of, and communion with God, the light of Gods countenance, increase of grace, &c.* is there zeal, fervency, activity in thy performance of duties? art thou *full of the holy Ghost?* is there in thee a free and spontaneous inclination to the duties that God requireth? for *where the Spirit of the Lord is, there is liberty*; are there in thee strong oppositions and combats by the flesh and unregenerate part? ——Or on the contrary, are not thy duties as the Jews fasts, *not unto God, even to God?* are not thy formal, customary, superficial performing of holy duties, extreamly opposite to a spiritual deportment in them? art thou not backward to duties, and wholly unacquainted with those combates betwixt the flesh and the spirit? —*No*

5. O my soul, dost thou love the brethren? dost thou love them because of the image of God in them, because they are holy, and wrought on by Gods Spirit? dost thou love them because they are brethren, and because they are godly; and so, the more godly, the more is thy love? dost thou love all the godly, rich and poore, high and low, despised and honorable; but yet them most of all, who excel most in purity and power, and practise of godliness; for if godliness be the reason of thy love, then the more godliness, the more love: Art thou ready and willing to own them as brethren, and to joyn with them in the time of persecution? dost thou delight and rejoyce in other mens godliness and abilities, whereby the kingdom of God is advanced, though it be an umbrage and overshadow of all thy glory, though thou beest layd aside, and accounted as no body? hast thou an holy zeal against sinners, an impatiency and holy griefe at the wickedness of others? is thy *soul vexed by hearing and seeing the wicked Sodomites amongst whom thou livest*? Dost thou procure all spiritual good to *the brethren*, as thou art able? dost thou pray for them, exhort them, provoke them to good? dost thou prefer their good, and especially their spiritual good, before, and above all carnal things? in this case, wouldst thou hazard thy worldly happiness, or thy very life, if thou hadst a right call? dost thou bear their burdens, and forbear their infirmities? (or if sometimes thou findest some envyings, some impatiencies

patiencies towards some of *the brethren* (for in the best is imperfection of graces, many Saints are in a great measure carnal, and thou art rather to seek after truth then perfection) yet, is thy soul troubled at this? dost thou pray down these devils in thy heart? and art thou at no rest till it be otherwise with thee? —— Or on the contrary, dost thou not hate, oppose, scoffe, and reproach *the brethren?* dost thou not say in thy heart, *I could love such a one, honour such a one, but I can not abide his strictnesse?* or if indeed thou lovest them, is it not for other respects then their godlines? as, because they are wise, learned, potent? because they are of thy constitution, condition, opinion, or the like? art thou not ashamed of them? dost thou not prefer worldly interests before their spiritual good? art thou not ashamed to be called one of the believers, one of the holy brethren, or one of the holy sisters in time of persecution? or if thou lovest a godly man that lives remote from thee, yet dost thou not envy him that is thy neighbour of the same profession and dealing? especially when the eminency of his graces and worth carryes away the esteem and repute from thee?

6. O my soul, dost thou love Christ? dost thou evidence this love by *keeping his Commandements*, and by accepting of his rebukes? dost thou love him for himself, for his odoriferous oyntments, for his fragrant name? is thy love to Christ a long-lasting, everliving, and continuing love? dost thou *love him in sincerity? in incorruption?* can not *many waters of affliction quench this thy love, neither can the floods of persecution drown it?* Is thy love a transcendent love? never stand disputing the poynt, *whether thy love differing from the love of hypocrites, be only gradual, or specifical? whether extention of parts, intension of degrees, protension of time, can make their love as thy love? or whether onely a graduall difference in nature, can make a specificall difference in morality?* (oh that dear brethren would agree in the main, and passe by these notions!) only examine for thy self, is thy love to Christ (for so it must be, if it be true and sincere love) a transcendent love surpassing all other loves? doth the love of *Father, Mother, Wife, Sonne, Daughter, Brother, Sister*; yea, and of thy own *life* also give place to this love? doth Christ sit in the throne of thy heart, and do all these sit below at his foot-stool? dost thou bear such fervent, warm affection to Christ, that thou wouldst be content to part with all rather then part with him? canst thou say with *David, the Lord is my portion? and whom have I in heaven but thee? and whom in earth that I desire in comparison of thee?* the world it may be will be sometimes creeping into thy affections, and thou canst not be quite freed from the love of the world, yet dost thou in thy ordinary, setled, prevayling judgment and affections, prefer Christ before all things in the world? dost thou make Christ the end of thy desires, and endeavours? the very reason wherefore thou heareſt and prayest, the very ground why thou desirest to live & breath upon earth? Dost thou *first seek the kingdome of Christ & his righteousnes?* if thou dost not seek it so desirously and zealously as thou shouldest yet hath it the chief of thy desires and endeavours; and is nothing else desired, and preferred before it? is thy valuation of it so high, that thou wouldest not exchange thy title to it, and hopes of it, for any worldly good whatsoever? nay, art thou willing to labour, and suffer for it? and though the flesh may sometimes shrink, or draw back, yet art thou resolved and content to go through all? ——Or on the contrary, art thou not disobedient to Christ? or dost thou not love Christ for carnal respects, for the loaves, &c? dost thou not in thy heart prefer thy worldly happines, and fleshly delights before Christ? though thy tongue may say, that Christ is lovely, *the chiefest of ten thousands*, yet doth not thy heart otherwise esteem of him? Is not the the world the chief end of thy desires and indeavours? is not thy very heart set upon it? is it not thy greatest care and labour to maintaine thy estate, or credit, or fleshly delights? and is not the least of thy care and labour for that life to come? Nay, if it must come to tryal, that either thou must forsake Christ, or thy worldly happines, if the wind which was on thy back doth turn in thy face, wilt thou not rather venture heaven than earth, and so wilfully deny thy obedience to Christ?

7. O my soul, dost thou believe in the Lord Jesus Christ? dost thou find that thou art naturally a lost condemned creature, for thy breach of the first Govenant? and dost thou believe that Jesus Christ is the Mediator, who hath made a sufficient satisfaction to the law? and considering, that in the Gospel he is offered without exception to all, dost thou heartily consent that he, and he alone shall be thy Saviour? yea, art thou content to take him for thy King to govern & guide thee by his laws & spirit? art thou willing to obey

obey him, even when he commands the hardeſt duties, and thoſe which moſt croſſe the deſires of the fleſh? is it thy ſorrow when thou breakeſt thy reſolution herein, and thy joy when thou keepeſt cloſe in obedience unto him? and though the world and fleſh do ſometimes intice and over-reach thee, yet, is it thy ordinary deſire and reſolution to obey, ſo that thou wouldeſt not change thy Lord and Maſter for all the world. —Or on the contrary, doſt thou not indeed diſ-believe Jeſus Chriſt? though the tongue may ſay that Chriſt is thy Lord and Saviour, yet thou never foundeſt thy ſelf ſo loſt without him, as to drive thee to ſeek him, and truſt him, and to lay thy ſalvation to him alone, or at leaſt thou didſt never heartily conſent that he ſhould govern thee as thy Lord? nor didſt reſigne up thy ſoul and life to be ruled by him, nor takeſt his Word for the Law of thy thoughts and actions? it may be thou haſt now and then a motion or purpoſe to good, yet is not the ordinary deſire and choice of thy heart the other way? — *If I do not meet Light in Darkneſs it is not*

4. The queſtions thus put, force we our hearts to anſwer; ſuffer them not to be ſilent, nor to jangle, and think of other matters; if any queſtion be hard, through the darkneſs of our hearts, yet do not give it over ſo, but ſearch the cloſer, and ſtudy the caſe the more exactly; and, if it be poſſible, let not our hearts give over till they have reſolved the queſtion, and told us off or on, in what caſe we are: yea, wreſtle with our hearts till we have prevailed, and ſay, *I will not let thee go, till thou haſt anſwered*, he that can prevaile with his own heart, ſhall alſo be a prevailer with God.

5. When we have diſcovered the truth of our ſtates, then paſſe the ſentence on our ſelves accordingly, meer examination will do us little good, if it proceed not to a judgment. Conclude as we find, *either that we are true believers, or that we are not; either that we have a title to heaven, or that we have not.* But paſſe not this ſentence *with ſelf-flattery*, nor *from melancholy terrors and feares.* I ſay, 1. Not *with ſelf-flattery*; alas what will it profit us to quit our ſelves as the children of God, when we viſibly expreſſe the power of ſin and Satan in our lives? oh, rather ſay to our ſelves, *whoſe image and ſuperſcription is this pride, this earthlineſſe, this malice, this hatred of that which is good? what, are not the works of the fleſh manifeſt, envyings, railings, drunkenſſe, &c? And ſhall I be ſo mad to live in lying, ſwearing, uncleanneſs, any groſſe wickedneſs, & yet perſwade my ſelf to be in a good ſtate? oh my ſoul take heed of ſelf-flattery!* 2. On the other ſide, paſſe not this ſentence from melancholy, unbelief, terrors, feares; as the carnal man fails the former way, ſo the tempted Chriſtian ſometimes failes this way, in this caſe run we over our *evidences* again and againe, and proceed we from thoſe that are more facile, to thoſe that are more difficult; one ſigne may perhaps be more eaſily perceived then another, and if we can but diſcover ſome, yea, if but one, we may aſſuredly gather all the reſt are there. Come then, paſſe on now to ſentence! O but —implore the Spirits aſſiſtance; now, if ever, deſire him to ſhine on our graces; and then ſpeak groundedly, and deliberately, and truly, as we finde according to our very conſciences. Do not conclude as ſome do, *I am good Chriſtian:* or as others do, *I am a reprobate, or an hypocrite, and ſhall be damned*; when we have nó ground for what we ſay, but our own fancy, or hopes, or feares; let not our judgment be any way byaſſed, or bribed; and ſo foreſtalled from ſentencing aright.

6. Labour to get our hearts kindly affected with its diſcovered condition, according to the ſentence paſſed on it; do not think it enough to know, but labour to feel what God hath made us to ſee. If we finde our ſelves undoubtly graceleſſe, oh get this to our hearts, and think what a doleful condition it is, to be an enemy to God, to be unpardoned, to be unſanctified, and (if we ſhould ſo dye) to be eternally damned: one would think ſuch a thought ſhould make an heart of ſtone to quake. On the contrary, if we find our ſelves renewed, and ſanctified indeed, oh get this warme, and cloſe to our hearts; bethink our ſelves what a bleſſed ſtate hath the Lord brought us into; to be his children, his friends; to be pardoned, juſtified, and ſure to be ſaved; why, what is it we need to feare but ſinning againſt him? come war, or plague, or ſickneſs, or death, we are ſure they can but thruſt us into heaven. Thus follow theſe Meditations, till they have left their impreſſions on our hearts.

7. Be ſure to record this ſentence ſo paſſed; write it down; or at leaſt write it in our memories; *at ſuch a time upon through-examination I found my ſpiritual ſtate to be thus, or thus.* This record will be very uſefull to us hereafter; if we be ungodly, what a dampe will it be to our preſumption and ſecurity to go on, and read the ſentence

tence of our misery under our own hands? if we be godly, what an help will it be against the next temptation to doubting and fear, to go and read under our hands this record? may we not think, *if at such a time I found the truth of grace, is it not likely to be now the same? and these my doubts to come from the enemy of my peace?* — yet trust not so to one discovery as to try no more, especially if we have made any foul defection from Christ, and played the backsliders; see then that we renew the search againe; neither let this hinder us in the daily search of our wayes, or of our increase in grace, and fellowship with Christ: It is an ill signe, and a desperate vile sin for a man, when he thinks he hath found himself gracious, and in an happy state, to let down his watch, and grow negligent of his heart and wayes, and scarce look after them any more. Neither should we give over in discouragements if we can not at once, or twice, or ten-times *trying* discover our case, but follow it on till we have discovered it. If one hours labour will not serve, take an other; if one day, or month, or year be too little, follow it still; if one Minister can not direct us sufficiently, go to another? the issue will answer all our paines; there is no sitting down discouraged in a work that must be done. See 2 *Pet.* 1. 10.

8. Take heed, if we find our selves to be yet unregenerate, that we do not conclude of our future state by our present: let us not say, *because I am ungodly, I shall dye so; or because I am an hypocrite, I shall continue so*, no, we have another work to do, and that is, to resolve presently to cleave to Christ, and to break off our hypocrisie and wickedness. If we find that we have been all this while out of the way, do not sit down in despaire, but make so much the more hast to turn into it. If we have been hypocrites, or ungodly persons all our life, yet is the promise offered to us by Christ, and he tendreth himself to be our Lord and Saviour; neither can we possibly be so willing to accept of him, as he is to accept of us; nothing but our own unwillingness can keep our souls from Christ, though we have hitherto abused him, and dissembled with him.

Oh that the Lord would perswade us to the close performance of this *Self-trying taske*! that we might not tremble with horror of soul when the judge of allthe world shall try us; but have our *evidence* and assurance so ready at hand, and be so able to prove our title to heaven, that the thoughts, and approaching of death and judgment might revive our spirits, and fill us with joy, and not appale us, and fill us with amazement!

SECT. 9. *Of the time of our Self-tryal.*

THe Scriptures have determined no set time, yet some Rules there are, partly in Scripture, and partly prescribed by holy men, which we may make use of, as thus:

1. There is no danger of surfetting upon too much; the oftner we reckon with our souls, the fewer things we shall have to reckon for every time; and the fewer things there be, the more readily will they be called to minde, and more exactly be scanned: This made *Bernard* say of this work, *If we will do it as often as we need, we must do it alwayes.* *Bern. in Cant. Serm. 31. fin*

2. The time that learned and devout men commend to us, is once every day: So *Chrysostom, Let this account be kept every day;* —— *Have a little book in thy Conscience, and write therein thy daily transgressions; and when thou layest thee down on thy bed, then bring forth thy book, and take an account of thy sins.* *Chrysost. Exp. in Psal. 4.*

3. The time that especially Scripture holds forth to us, is at evening or at night: *I call to remembrance,* said *David, my song in the night; I commune with my own heart, and my spirit made diligent search:* And thus he bids us, *Commune with your own hearts upon your bed, and be still.* Upon which words sayes *Chrysostom, What means this that he saith, Commune with your own hearts upon your beds? q. d.* After supper, when you lie down, and are ready to sleep, and have great quietnesse and silence, without presence or disturbance of any, then erect a Tribunal for your own Consciences. *Psal. 77. 6. Psal. 4. 4. Chrysost. in loc.*

4. Other times may be as occasion requires: When the Church of *Israel* was in distresse, and sighed to God, then they encouraged each other, *Let us search and try*

our

our wayes, and turn again to the Lord. When Christians purpose to receive the Lords
Lam. 3. 40. Supper, then *Let a man examine himself, and so let him eat:* When we observe dayes of
1 Cor. 11. 28. Fast for humiliation of our souls; or when we observe a Sabbath of Feasts, or especially
when we are cast down upon our sick beds, and in expectation of our ssolution, then
1 Cor. 11. 31. its time to *examine, and to judge our selves, that we be not judged.*

5. Besides those daily and casual times, it is convenient also, after some good space of time, to try our selves over againe, *ex. gr.* After a moneth, or a year, to consider our selves for the moneth or year past, that we may see how we have profited or decayed for that space of time; for as our members grow, and our shape every day changeth, and our black haires turn gray while we perceive it not, yet after some space of time, we may easily discern; so it is in our souls, besides the manifest changes which sometimes appear at the instant, there are certain insensible alterations, which are not to be discerned; but after some continuance of time, and for rectifying of these, it is necessary to take a more general view of our souls, in a monthly or yearly *tryal*; by this means we shall see wherein we are better or worse, how our zeal is encreased or decreased; if we are bettered since our last general account, we shall have occasion to praise God; if otherwise, we must therefore be humbled, and blow the coals of
Rev. 3. 2. zeal, and stir up the grace of God in us, that we may *strengthen the things which remain, and are ready to dye.*

To this purpose we read of many Ancients that were accustomed to keep Diaries or Day-books of their actions, and out of them to take an account of their lives: Such a Register (of Gods dealings towards him, and of his dealings towards God in main things) the Lord put into a poor creatures heart to keep in the year 1641. ever since which time he hath continued it, and once a year purposes (by Gods grace) to examine himself by it; the use and end of it is this:

1. Hereby he observes something of God to his soul, and of his soul to God. 2. Upon occasion he pours out his soul to God in prayer accordingly, and either is humbled or thankful. 3. He considers how it is with him in respect of time past, and if he have profited, in grace, to find out the means whereby he hath profited, that he may make more constant use of such means; or wherein he hath decayed, to observe by what temptation he was overcome, that his former errors may make him more wary for the future.

Besides many other uses, as of his own *Eperiences*, and *Evidences*, which he may (by the Lords help) gather out of this Diary.

SECT. 10.

The daily Register of a weak unworthy servant of Christ for some time.

IT may be expected, that I give some example hereof, wherein if I might any way advance Christ, or benefit his Church, though I lay in the dust, I should willingly publish and subscribe the daily Register of a poor unworthy servant of Christ, indeed one of the meanest of his Masters family, for some space of time: As thus,

Cant. 2. 11, 12. *May* 13. I retyred my self to a solitary and silent place, to practise especially the secret Duties of a Christian, my ground is that of *Cant.* 2. 11, 12. *Come my beloved, let us go forth into the fields, &c. there will I give thee my loves. The Bridegroome of our souls* (said Bernard) *is bashful, and more frequently visites his Bride in the solitary places.*

May 14. In a plasant wood, and sweet walks in it the Lord moved and inabled me to begin the exercise of secret Duties: and after the Prolegomena, or Duties in general, I fell on that Duty of *Watchfulness:* the Lord then gave me to observe my former negligence, and to make some resolutions. I found the Lord sweet to me in the conclusion of the Duty. Allelujah.

May 15. I fell on the Duty of *Self-tryall*, and in the morning confessed my sins before and since conversion, wherein the Lord sweetly melted my heart. In the evening I perused my Diary for the last year, wherein many passages of mercies from God, and troubles for sin, &c.

May 16. In the morning I went through the Duty of *Experiences*, and felt some stirrings of Gods Spirit in my soul. In the evening I fell on the Duty of *Evidences*, when

when I acted faith, and found my *Evidences* clear. Oh how ſweet was my God!

May 17. This day in the morning, *I meditated on the love of Chriſt*, wherein Chriſt appeared, and melted my heart in many ſweet paſſages: In the Evening *I meditated on Eternity*: of hell, and on eternity of Heaven, wherein the Lord both melted, and cheered, and warmed, and refreſhed my ſoul. Surely the touches of Gods Spirit are as ſenſible as any outward touches. Allelujah.

May 19. In the former part of this day I exerciſed *the life of Faith*, when the Lord ſtrengthened me to act Faith on ſeveral Promiſes, both temporal, ſpiritual, and eternal; I had then ſweet, refreſhing, and encouraging impreſſions on my ſoul againſt all the fearful, ſinful, and doubtful dreams I had the night or two before dreamed. In the Evening I conſidered the Duty of *Prayer*, obſerved ſome workings of Gods Spirit in my peruſing the Rules, and afterwards in the practice of this Duty. Bleſſed be God.

May 20. In the Morning I fell on *Reading the Word*, peruſed the directions, and then ſearched into the *Common places and uſes of my corruptions in nature and practice*; *of my comforts againſt the burthens of my daily infirmities*; *of eſtabliſhing my heart againſt the fear of falling away*; *of directions in my calling*; *of comforts againſt outward croſſes*; *of my priviledges in Chriſt above all the wicked in the world*: In every of theſe Chriſt appeared in ſome meaſure ſuitably to my ſoul. In the Evening I proceed in the *Common places and uſes of ſweet paſſages that melted my heart*; *of ſenſible comforts, and of places hard to be underſtood*: In the firſt my heart was ſweetly melted, in the ſecond cheered; in the concluſion the Lord ſtruck me with a reverence of his Majeſty and preſence, filled my ſoul with ſpiritual refreſhings, enlarged my heart with praiſes of him, and deſires to live unto him, who hath given me in this time of love ſo many ſweet viſits, *and kiſſes of his mouth*. Allelujah.

May 22. Occaſionally, though not in courſe, I fell on ſome parts of the Duty of *ſelf-denyal*: The Lord in mercy wrought in my ſoul ſome ſuitableneſs to that ſpiritual Gospel-Duty; Lord keep this fire up in a flame ſtill. Oh it is a ſweet, but a very hard leſſon.

May 31. I practiſed (as the Lord enabled) the Duty of *Saints-ſufferings*; Into which condition as I was caſt, ſo the Lord gave me to ſee my ſin and to bewaile it, and to pray for the contrary, grace and Gods favour. The Lord was ſweet to me in the preparations to, but eſpecially in the improving of, *Sufferings*. Now the Spirit left in my ſoul a ſweet ſcent and ſavour behind it, Allelujah. *Amen. Amen.*

I had proceeded in this Diary, but that I doubt whether the knowledge of many ſuch particulars may not prove offenſive either to the weak or Wilful. And I would not willingly occaſion any matter of offence to thoſe that are within or without the Church. Thus much (only for edification and imitation) I have written. And though with David, *I declare what God hath done for my ſoul, yet with* Paul *I ever deſire to correct my ſelf; I live, yet not I, but Chriſt liveth in me.* Pſal. 66. 13. Gal. 2. 20.

CHAP. V. SECT. I.

Of the Nature of

Self-denyal.

IF *any man will come after me* (ſaith Chriſt) *let him deny himſelf*. The Word in the original is a Compound, noting more than a ſingle, ordinary *Self-denyal*. It ſignifies to deny utterly, totally, not at all to ſpare, or regard a mans *ſelf*: It imports a perfect, or univerſal *Self-denyal*; it is as much as to reject and caſt off a mans *ſelf*, as a man doth a graceleſſe ſon whom he will not own any more for his. From the Word opened we may diſcover the nature of it, which diverſe give in, though with ſome variety, as thus. *To deny a mans ſelf* (ſay ſome) *it is to forſake the motions of our own corrupt reaſon and will*, which is the very ſame with mortifying of the old man, and crucifying the fleſh. *To deny a mans ſelf* (ſay others) *it is to refuſe to be ſubject to, or to work for a mans ſelf, as if it were our Maſter*: And this deſcription Matth. 16 24. Ἀπαρνησάσθω ἑαυτόν. *Abneget (i.) omnino neget.* Leigh *Critica ſacra.* *Perneget, & prorſus neget* Reynolds. *Abdicet ſeipſum* Beza.

deſcription is taken from the ſimilitude of a ſervant who renounceth to be under the government of ſuch a Lord. *To deny a mans ſelf* (ſay others) *it is not to deny himſelf to be a man, or to put off humane affects, but to humble himſelf.* This likewiſe is true, but 'tis not full enough for a Chriſtians *Self-denyal.* And therefore *to deny a mans ſelf* (ſay others) *it is to put himſelf, and all that he hath in hazard, rather then to neglect the glory of Chriſt.* This *Antitheſis* much enlargeth it; and in this ſence a man is ſaid to *deny himſelf* when he comes up to that height of the Apoſtle, as to ſay, *I live, yet not I, but Chriſt liveth in me. q. d.* the life that I live in reſpect of *the Original*, it is not of nature, but of grace; not of my ſelf, but of Chriſt; in reſpect of *the Rule*, It is not after my own fancy, but according to the will of Chriſt; not after my own luſts, but after the Spirit; in reſpect of *the End*, It is not to my ſelf, but to Chriſt; not to exalt or magnifie my ſelf, but to be all that I am unto Jeſus Chriſt; in reſpect of *Opinion*, It is not to make my ſelf my own Lord and Maſter, but to proſtrate all at the feet of *Chriſt*; not to ſuffer any thing in me to exalt it ſelf, but to make all veil and bow to Chriſt. And hence I ſhall give this deſcription of it, that *Self-denyal is a total, thorough, utter abnegation of a mans own ends, councels, affections, and a whole proſtration of himſelf, and of all that is thus under Chriſt Jeſus.* And thus we have the meaning of Chriſt, *If any man will come after me, let him deny himſelf. (i.e.)* Let him lay aſide his own wiſdome as an empty lamp, his own will as an evil commander, his own imaginations as a falſe rule, his own affections as corrupt councellors, and his own ends as baſe and unworthy marks to be aymed at. *Let him deny himſelf*, whatſoever is of himſelf, within himſelf, or belonging to himſelf as a corrupt and carnall man; Let him go out of himſelf, that he may *come to me*; let him empty himſelf of himſelf, that he may be capable of me, and that I may reign and rule within him. As in *Joſephs* dream, *the Sun, Moon, and the eleven Stars* did obeyſance to him, and all *the ſheaves in the field* veiled to his ſheaf; So in the life, way, work, and ſoul of a regenerate man, all the ſupernatural gifts and graces, all the moral endowments and abilities, all the natural powers and faculties of the ſoul, with all the members of the body, and all the labours of the life, and whatſoever elſe, muſt do obeyſance, and veil, and be made ſubject and ſerviceable unto Jeſus Chriſt. And this is true *Self-denial.*

Gal. 2. 20.

Gen. 37. 7, 9.

SECT. 2.

Of the diſtribution of Self, and of the manner how every Self is to be denyed.

BUt for the better underſtanding of this Duty of *Self-denyal*, we muſt firſt diſtinguiſh of *Self*, and then apply it accordingly.

1. There is a threefold *Self*, viz. a ſinful *Self*, a natural *Self*, and a moral, vertuous, or renewed *Self*.

The firſt *Self*, which is ſinful *Self*, or corrupt *Self*, is that which the Apoſtle calls *the old man*, Epheſ. 4. 22. *the earthly Adam*, 1 Cor. 15. 47. *the body of death*, Rom. 7. 24. *the carnall mind*, Rom. 8. 7. in which ſence to deny a *mans-ſelf*, it is in the Apoſtles phraſe. *to deny ungodlineſſe, and worldly luſts*, Tit. 2. 12.

Epheſ. 4. 22. 1 Cor. 15. 47. Rom. 7. 24. Rom. 8. 7. Tit. 2. 12.

The ſecond *Self*, which is natural *Self*, is either conſiderable in regard of being, or of well-being: 1. In regard of being and ſubſtance, and ſo it imports our life, which is the continuance and preſervation of our being, together with the faculties and powers of nature, our underſtanding, will, affections, ſenſes, fleſhly members. 2. In regard of well-being, or the outward comforts of life, and they are either; 1. External relations, as betwixt husband and wife, parent and child, brother and brother, friend and friend: Or 2*ly*. Special gifts and endowments, as learning, wiſdome, power, or any other abilities of mind and body. Or 3*ly*. Common ends, which naturally men purſue and ſeek after, and they are all by the Apoſtle comprized under three heads, of profit, pleaſure and honour; *The luſts of the eyes, the luſts of the fleſh, and the pride of life*, 1 John 2. 16. Of this kind are houſes, lands, poſſeſſions; fleſhly, worldly, natural, unnatural, artificial delights; liberty, Praiſe, favour, applauſe, any thing from which a man doth draw any kind of content or ſatisfaction in order to himſelf.

1 John. 2. 16.

The third *Self*, which is moral *Self*, or vertuous *Self*, or renewed *Self*, it is a mans Duties, holineſſe, obedience, righteouſneſſe, the graces of the Spirit, the image of Chriſt, *Col.* 3. 10. *Rom.* 8. 29. For as the firſt *Adam* begets us after his image; ſo the

Coloſ. 3. 10. Rom. 8. 29.

ſecond

ſecond *Adam* regenerates us after his image; from the one we receive luſt for luſt, and from the other grace for grace.

2. Now according to this threefold *Self*, there are three branches of *Self-denyal*; for ſome things are to be denyed ſimply and abſolutely, ſome things conditionally, and upon ſuppoſition; ſome things comparatively, and in certain reſpects.

1. Some things are to be denyed ſimply and abſolutely, and ſo a man is to deny *ſinful-ſelf*; Firſt generally, as it imports the whole body of corruption, and concupiſcence, which we are to mortifie and ſubdue, to crucifie and to revenge the blood of Chriſt againſt it, *Coloſ.* 3. 5. *Rom.* 8. 13. Secondly, ſpecially in regard of thoſe perſonal corruptions, which we in our particulars are more notably carried unto, which *David* calls *the keeping of himſelf from his own iniquity*, Pſal. 18. 23. Coloſ. 3. 5. Rom. 8. 13. Pſal. 18. 23.

2. Some things are to be denyed conditionally, and upon ſuppoſition of Gods ſpecial call, and ſo a man is to deny his *natural ſelf*, whenſoever it ſtands in oppoſition unto, or in competition with Chriſt, his glory, Kingdom, or command. And this we are to do: 1. Habitually, in preparation of the ſoul, and that alwayes. 2. Actually, whenſoever any thing dear unto us is inconſiſtent with the conſcience of our Duty to God: And thus *Paul* regarded neither liberty nor life in compariſon of the Goſpel of of grace, and of the name of the Lord Jeſus, *Acts* 20. 24. — 21. 13. This *Michaiah* regarded not his ſafety or reputation in *Ahabs* court, 1 *King.* 22. 14. Thus *Levi* regarded not his father, or mother, or brethren, or children in the zeal of Gods honour, *Deut.* 33. 9. Thus *Ezekiel* regarded not his dear wife, the delight of his eyes, when God took her away with a ſtroak, and forbade him to mourn for her, *Ezek.* 24. 16, 17, 18. Thus *Matthew* regarded not his receipt of cuſtome, *Luk.* 5. 27. Nor *James* and *John* their nets, their ſhips, their Father, when they were called to follow Chriſt, *Matth.* 4. 21, 22. Acts 20. 24. — 21. 13. 1 Kings 22. 14. Deut. 33. 9. Ezek 24. 16, 17, 18 Luke 5. 27. Matth. 3. 21, 22.

3. Some things are to be denyed comparatively, and in ſome reſpect; and ſo a man is to deny his *renewed ſelf*, his very *duties, vertues, graces*. I deny not but in the nature and notion of *Duties* we are bound to ſeek, to pray, to practiſe, to improve, to treaſure up, and exceedingly to value them; but in relation unto righteouſneſſe, in order to juſtification in the ſight of God, and in compariſon of Chriſt, we muſt eſteem all theſe things but as *loſſe and dung*, Phil. 3. 8, 9, 10. Phil. 3. 8, 9,

SECT. 3.

Of the Denyal of Sinful-Self; and firſt of Cautions.

Firſt, we muſt deny *Sinful-ſelf*, and this we are to deny ſimply and abſolutely, whether it be the whole body of corruption and *concupiſcence*; or thoſe *perſonal corruptions* which we in our particulars are more notably carryed unto. Concerning both theſe I ſhall give ſome { Cautions / Directions.

The Cautions in general are theſe.——

1. That the denyal of *Sinful-ſelf* is ſtill imperfect in this life, even in the moſt excellent ſervants of Chriſt; the beſt of us feel in our ſelves *another Law* and power of ſin *rebelling againſt the law of our mind; and leading us into captivity to the law of ſin that is in our members*, Rom. 7. 23, 24. Howſoever *ſelf-denyal* is as a deadly wound given unto ſin, whereby it is diſabled to bear rule or commanding power in the heart of a regenerate man, yet *ſelf-denyal* is not perfect; it doth not ſo ſlay ſin, as that we have no ſin at all in us, or that we ceaſe to ſin; there is ſtill the ſap of ſin in the heart of the moſt regenerate and holy man; hence *ſelf-denyal* is not for a day only, but it muſt be a continual work; as we have denyed ſin to day, ſo we muſt deny it to morrow; for ſin is of a quickning nature, it will revive, if it be not deadly and continually wounded. Rom. 7. 23, 24.

2. As this *Self-denyal* is imperfect, ſo it is unequal, every man having *a portion of grace according to the meaſure of the gift of Chriſt*, Epheſ. 4. 7. The ſame meaſure of the Spirit is not to be expected in all; all have not the ſame meaſure of ſorrow for their ſins that others have, yet it may be true, and unfeigned, and ſo accepted of God; the fruits of repentance *are in ſome* 30. *in ſome* 60. *in ſome an hundred-fold*, Matth. 13. 23. Though every true Beleever have the Spirit, *Rom.* 8. 9. And be a ſpiritual perſon, Epheſ. 4. 7. Math. 13. 23. Rom. 8. 9.

1 Cor. 2 9, 5. 1 Cor. 3. 1. 1 *Cor.* 2 14, 15. Yet ſome truly ſpiritual are ſo weak, that in compariſon of others they are not ſpiritual, 1 *Cor.* 3. 1. And therefore ought not any for this to be diſcouraged if they find themſelves inferiour unto others.

3. As this *Self-denyal* is unequal, ſo it is in ſome reſpects unlike in the faithful; as there are diverſe meaſures of it, ſo there are diverſe manners of it: Hence ſome that have not ſo ſtrongly denyed the outward actions of ſin, may have ſtriven more in the *ſelf-denyal* of their inward luſts and affections: and ſome that have not denyed themſelves for a time, in reſpect of more heinous ſins, may yet exceed others in *ſelf-denyal*, which never fell into ſuch groſſe and heinous tranſgreſſions. It is hard for any to determine whether it was greater Grace in *Joſeph* reſiſting the temptation, and not committing adultery with his Miſtreſſe, or in *David* after his fall to humble himſelf ſo far, as being a glorious King, to ſhame himſelf by publick confeſſion of his adultery; for as God magnifies his mercy by ſin in forgiving it, more then if no ſin had been, *Rom.* 5. 20. So the godly may ſometimes manifeſt their grace by open and effectual repentance, more than if that ſpecial ſin had not been committed by them, *Luk.* 7. 44, 45, 46, 47.

Rom. 5. 20. Luk. 7. 44 &c.

4. Howſoever this *Self-denyal* is in the beſt Saints imperfect, unequal, unlike; yet we muſt endeavour abſolutely and ſimply to deny *ſinful-ſelf*: we muſt ever be hacking and hewing at this tree till it falls; we muſt grieve at it, ſtrive againſt it, and thus continue grieving and ſtriving all the days of our life. Say not now, *I have grace enough*, but as that great Apoſtle, ſtill preſſe forward to have more vertue from Chriſt; If we have prevailed againſt the outward act, reſt not, but get the riſing of luſt mortified, and that rowling of it in our fancy: get our hearts deaded towards it alſo; and reſt not there, but get to hate it, and the thought of it: The body of death muſt not only be *crucified* with Chriſt, but *buried* alſo, and ſo rot, and molder away more and more after its *firſt deaths-wound*, Rom. 6. 4, 6.

Rom. 6. 4. 6.

SECT. 4.

Of the manner of Denying our natural Concupiſcence.

THe directions have reſpect either to our *natural concupiſcence*, or to our *Perſonal corruptions*.

1. We are abſolutely to deny the whole body of *corruption and concupiſcence*; we are to mortifie and ſubdue, to crucifie and to revenge the blood of Chriſt againſt this ſin. This is the meaning of the Apoſtle, *Mortifie your members which are upon the earth, fornication, uncleanneſſe, inordinate affection, evil concupiſcence.*——Now for the denying or mortifying of this *concupiſcence*, obſerve theſe directions.——

Coloſ. 3. 5.

Roman. 7. 24. 1. Be ſenſible of it, cry out with *Paul, O wretched man that I am, who ſhall deliver me from the body of this death?*

Matthew 5. 6. 2. Endeavour we to get a willing heart to have this ſin mortified. *Bleſſed are they which hunger and thirſt after righteouſneſs, for they ſhall be filled.*

3. Be we peremptory in denying the requeſts of *concupiſcence*, barre up the doors, give it no audience; nothing is better then a peremptory will if it be well ſet, nothing worſe if it be ill. When *Abiſhai* would have perſwaded *David* to ſlay *Shimei*, *David* gives him a peremptory denyal ſaying, *What have I to do with you, ye ſons of* Zerviah? So Chriſt gave *Peter* a peremptory denyal when he would have diſſwaded him from his paſſion, ſaying, *Get thee behind me Satan.* The old man is of our old acquaintance that hath been born and bred with us, and therefore is ready to deceive us; look to it, and whenſoever it ſuggeſts, give it a peremptory denyal.

2 Sam. 16. 10. & 19. 22. Mat. 16. 23.

4. Take we pains to mortifie this ſin. *I run not in vain as one that beats the aire:* that is, I take pains, but not in vain, I take no more pains than I muſt needs, if I took any leſſe, I could not come to that I aime at: The leſſe paines we take in ſubduing this corruption, the more will it increaſe; but what pains? I anſwer, we muſt uſe the means God hath appointed, as *the Word, and Praying, and Faſting, and Watching, and Weeping, and Mourning*; to theſe I may add *Covenants and Vows*: Provided that 1. They be of things lawful. 2. That we eſteem them not as Duties of abſolute neceſſity, and 3. That we bind not our ſelves perpetually, leſt our vowes become burthens to us; if we will vow, let us but vow for a time, that when the time is expired, we may either renew, or let them ceaſe as neceſſity requires.

1 Cor. 9. 26.

5 Let

5. Let us intermix theſe means, Duties, or ſervices one with another. Chriſt hath variety of bleſſed imployments for us, and we ſhould fly from flower to flower; as ſometimes hear, otherwhile pray, frequently meditate, and be not ſeldom in godly company. When our luſtings ſolicite us to this or that object; ask our ſouls the queſtion that the Prophet did *Ahaziahs* Meſſengers, *Is there not a God in Iſrael, that thou ſhouldeſt go to Baal-zebub the god of Ekron?* Is there never a promiſe in the Scripture? never a Saint of my acquaintance? never a mercy to be thankful for? no beauty and glory in Heaven to be panting after? 2 Kings 1. 2.

6. Labour we to get the aſſiſtance of the Spirit of Chriſt. This you may think ſtrange, *The wind bloweth where it liſteth, (i.e.)* the Spirit worketh where it liſteth; yet this hinders not, but that the Spirit may lift to blow in the uſe of the means. Surely there are means to get the Spirit, and to hinder the Spirit; the Spirit may be wonne or loſt in the doing, or not doing oftheſe things. John 3. 8.

1. If we would have the Spirit, then we muſt know the Spirit; we muſt ſo know him, as to give him the glory of the work of every grace: The want of the knowledge of Chriſts Spirit is the very reaſon why men receive not the Spirit. *I will ſend unto you the comforter, whom the world cannot receive, becauſe they know him not.* The world knows not the preciouſneſſe of the Spirit, and therefore they lightly eſteem of him: The firſt means to have the Spirit, it is to know the Spirit, that we may give him the glory of every grace. John 14. 17.

2. If we would have the Spirit, take heed that we *quench not the Spirit*; I mean not, by quenching the Spirit, *a quite putting of it out:* But 1. a growing careleſſe and remiſſe in the Duties of Religion: 2. A not cheriſhing every good motion of the Spirit in our hearts either to pray, or to hear, &c. 1 Theſ. 5. 19.

3. If we would have the Spirit, take heed that we *grieve not the Spirit*; let us not drive him by our ſins out of the temples of our Souls, diſturb him not in his gracious and comfortable operations there, but ſo demean our ſelves that he may ſtay in our ſpirits, and manifeſt, without any eclipſes or interruptions, his ſweet and powerful preſence within us. Surely the ſpirit is a clean ſpirit, and he loves a clean habitation: It is ſin makes the ſpirit loath the ſoul of a man; Evil ſpeeches, and evil actions grieve the ſpirit of Chriſt. Epheſ. 4. 30.

4. If we would have the Spirit, take heed that we *reſiſt not the Spirit*. Now we may be ſaid to reſiſt the ſpirit, 1. By not doing the good required, when we hang off from that good to which we are ſtrongly moved by the inward pulſations and perſwaſions of the Spirit of God. 2. By ſinning againſt light; in this reſpect the ſins againſt the ſecond Table reſiſt more then ſins againſt ſome of the firſt, becauſe theſe are ſinnes againſt a multiplied light, againſt the light of the Word, and light of the Spirit, and light of Nature. 3. By falling into foul ſins, ſuch as are *the manifeſt deeds of the fleſh, as adultery, fornication, uncleanneſs, laſciviouſneſſe:* indeed theſe ſins are not fit to be named amongſt Chriſtians. *But fornication, and all uncleanneſſe, or covetouſneſſe, let it not be once named among you, as becometh Saints.* This laſt is called *Idolatry*, Coloſſ. 3. 5. Now the name Idol in Scripture doth ſometimes ſignifie an image, or ſculpture, or repreſentation; ſometimes an heathen god under the notion of a falſe God; and ſometimes an heathen god under the notion of filthy, unclean, and abominable, 1 *Pet.* 4. 3. 1 *Cor.* 10. 7, 8. *Iſa.* 57. 5. 1 *Cor.* 6. 9. The reaſon whereof was, becauſe in their Idol-feaſts, and Idol-worſhips they uſed thoſe heathen villainies of filthineſſe and uncleanneſſe, *Revel.* 2. 14. or at leaſt their Idol-feaſts were wont to be previous, and preparatory to fornications, *Acts* 15. 20. *Revel.* 2. 14. O theſe are foul ſins, which were a ſhame for Chriſtians to name, or ſpeak out, much more to commit. But why is *covetouſneſſe* unfit to be named? And why is it called idolatry? Some Criticks obſerve very well, that the word in the Original is πλεονεξια, which is not *covetouſneſſe* properly, but *inordinate deſire*, not only of wealth, but alſo of luſts, thoſe *nefanda*, that were common to the Gentiles. O take heed of thus reſiſting the Spirit: this is a deſperate, and a dangerous ſin. Acts 7. 51.

5. If we would have the Spirit, let us pray for the Spirit: This was the means that Chriſt uſed *I will pray the Father* (ſaith he concerning his Apoſtles) *and he will ſend the comforter to you.* And this was the means Chriſt put us upon, *for if your earthly parents can give good things unto their children, how much more will your heavenly Father give the Holy Ghoſt unto them that ask him?* Prayer is prevailing with God, it is wreſtleſs and pleaſing to God, it will have no denyal. John. 14. 16. Luke 11. 13.

6. If we would have the Spirit, then let us *walk in the Spirit*; do the actions of the new man: We know ſome Phyſick is for reſtoring, ſome to preſerve the ſtrength of the body, and ſuch is this walking in the actions of the new man; it preſerves the ſtrength of the ſoul, it preſerves ſpiritual life in a man, it enables him to fight againſt corruptions and luſts, *Walk in the Spirit, and ye ſhall not fulfil the luſts of the fleſh.*

Gal. 5. 16.

Gal. 5. 16. But the Saints may object; all this we have done in our meaſure, but ſtill we find a body of death, many luſts yet remaining and riſing up in us, and *rebelling againſt the law of our mind*, yea ſometimes *captivating and leading us away to the minding* and ſeeking of our ſelves, and ſerving our own baſe affections.

I anſwer, it may be ſo, nay I told you it would be ſo in the firſt caution; and yet if we pray againſt them, if by an holy, gracious, and conſtant conteſtation we fight and war againſt them, if by a godly grief and ſorrow of heart, we mourn and are troubled for them, then here is our comfort, though we are not fully freed from them, yet we have truly denyed them. *There the luſts of a man are denyed, where they do not reign, and bear dominion, where they have not the full and peaceable poſſeſſion.* *Paul* was one that had in a very high meaſure denyed himſelf, and though he complained of ſin, and of *a Law in his members rebelling againſt the Law of his mind, and bringing him into captivity to the Law of ſin*, yet this being his trouble, the Lord thereupon comforts him with the ſufficiency of his grace, *My grace is ſufficient for thee.*

2 Cor. 12. 9.

SECT. 5.

Of the manner of Denying our perſonal corruptions.

2. WE are abſolutely to deny thoſe *perſonall corruptions* which we in our particulars are more notably carryed unto. Now for the denying and mortifying of this ſin (whatſoever it may be) obſerve theſe directions. —

1. Labour we to ſee the diſeaſe; No man will ſeek for cure, except he ſee the diſeaſe; the ſight of the diſeaſe is half the cure of it. O then endeavour we to find out, what is our ſpecial ſinne, our *Dalilah* ſinne, let us be perſwaded and convinced of it. See the markes whereby to diſcover it in *Chap. 4. Sect. 4.*

2. Obſerve the baſeneſſe of this condition, which appears partly in the nature of it, and partly in the evil it brings. 1. For it's nature, it is the baſeſt ſlavery in the world. *Iſraels* bondage in *Egypt* was but a ſhadow to this; Men that will not deny their corruptions, they are ſervants to ſin, and ſervants to Satan, *they walk after the prince of the power of the aire*; nay they are ſervants to their own corrupt minds, *they are led by their luſts as a fool to the ſtocks.* 2. For the evil that comes by it, it deprives us of Gods favour, and brings upon us infinite ſorrows, as blindeſſe of minde, hardneſſe of heart, deadneſſe of ſpirit, horrour of conſcience, and without repentance, all the terrors of hell.

Epheſ. 2. 2.

3. Abſtain we from all beginnings and occaſions of this ſin: quench it at firſt; if we cannot put out a ſpark, how ſhould we put out a flame? If we get not the maſtery over the firſt motion to ſinne, how ſhall we overcome it when it is brought to maturity in action? As a ſtream riſeth by little and little, one ſhower encreaſing it ſomewhat, and another making it bigger ſtill; ſo ſin riſeth by degrees, *James* 1. 14, 15. And therefore take heed to the beginning of our affections, look we to the beginning of this inordinate luſt; if we perceive but a glimpſe of it, let us quench and reſiſt it; if we hear it knocking at the door of our hearts, do not preſently let it in, but ask his errand, plead the cauſe with it, conſider the hindrances and inconveniences that come by it.

4. Proportion the remedy to the diſeaſe: As the luſt is greater, ſo uſe we greater abſtinence; make ſtronger vowes againſt it; if the tyde beat ſtrongly, keep the bank good; repaire it by ſweet renewalls of our graces in us; make we new Covenants againſt it: what though we are weak, and frail, and ſubject to break our promiſes in this kinde? Yet remember that they are Gods Ordinances, and he will put to his helping hand to enable us.

5. Turn we our delights to God, and Chriſt, and heavenly things? There is no true *Self-denyal*, that is only privative; a man cannot leave his earthly-mindedneſſe, but preſently he muſt be heavenly-minded; as a man cannot empty a veſſel of water, but preſently aire will come in its place: ſo a man cannot deny *ſinful-ſelf*, but grace will immediately

immediately enter, and take poſſeſſion of his heart. And Oh, when it is thus, when the intentions of our mind (as our morning thoughts, &c.) which we ſpent upon vanities, are now drawn into prayer and holy meditations; then luſts wither, then doth corruption ſhale off more and more.

6. Maintaine in our ſouls the authority of Gods truth; Either *Self*, or *Chriſt* will rule in the ſoul; and therefore ſet up truth, and let that be the ſpring of all our actions; he that will free himſelf from being an hired ſervant to this or that Maſter, he muſt hire himſelf. When *David* went to *Achiſh*, he was free from *Saul*; if we would not have *Saul* and *ſinful-ſelf* to rule in us, we muſt give up our ſelves to the command of God and his Word.

7. Labour to thwart that *particular corruption* to which we are inclined. *ex. gr.* Are we given to wrath? Endeavour we to be humbler and meeker then other men. Are we given to the world? look after that better and more enduring ſubſtance in heaven; Conſider that *the reproaches of Chriſt are greater riches then the treaſures of Egypt.* Heb. 11. 26. Contraries in nature do expell one another; cold is expelled with heat, darkneſſe with light; thus it is in grace.

8. Pray that Chriſt would *baptize us with the holy Ghoſt, and with fire*, that like fire he Matt. 3. 12. would heat the faculties of our ſouls, and inflame our love unto God; for as our love to God is ſtronger, ſo our love to holy things will be more earneſt, and conſequently our hatred to *ſinful-ſelf* will be more ſtrong and perfect. O pray for the Spirit, and wait for the Spirit, and labour to be *baptized with the holy Ghoſt* more, and more fully. If we be left to our ſelves, it is impoſſible for us to *deny ſelf*, to *mortifie ſelf*; and therefore we are to pray to God to give us his holy Spirit. It is he that is *the refiners fire, and fullers ſoape:* Mal. 3. 13. Now as in refining and purifying, uſe what means you will, except you uſe fire, you can never refine ſilver; ſo if a man be left to his own ſpirit, he will run into a thouſand noyſome luſts; but when Gods Spirit is cloathed in a mans heart, then he is kept from ſin.

9. Labour after further diſcoveries of Chriſt. Beleeve more, and depend more upon Chriſt; yea let us trade immediately with Chriſt, for Chriſt is the only agent in the work of *Self-denyal*. Miſtake not, I do not ſay, that we are meer paſſives in *Self-denyal*; indeed at that firſt habitual beginning of it at converſion, and at that final perfecting and finiſhing of it, and carrying away all ſinne at death, I beleeve we are meer paſſives; but now in our progreſſe we are workers together with Chriſt: and therefore it is ſaid, that *we purge our ſelves*, and that *we purifie our ſelves*, and that *we, by the Spirit mortifie the deeds of the fleſh*, becauſe Chriſt ſtill in going on to purge us, purifie us, and to mortifie our luſts, he doth it by ſtirring up our graces, and uſeth therein acts of our faith, and love, and many motives, and conſiderations to do it. Let us therefore uſe all means required, but above all let us bring our hearts more and more acquainted with Chriſt. It is Chriſt is that great Ordinance appointed by God to get our luſts mortified; how many ſouls have gone puddring on (as I may ſo ſpeak) in the uſe of other means? and though in them Chriſt hath communicated ſome vertue to them, yet becauſe they did not trade with him, they had little in compariſon: The more diſtinctly a man underſtands Chriſt, and how to make uſe of him, the more eaſily he will deny himſelf, and get his luſts purged; Such a one as trades immediately with Chriſt, will do more in a day, then an other in a year. Now this is as God opens our Faith to ſee him, and know him, and to be acquainted with him; Hence it was Philip. 3. 10. *Pauls* deſire, *that I may know him and the power of his reſurrection:* That I may know him as a Prophet inſtructing me, as a Prieſt ſanctifying me, as a King reigning ſpiritually in me; that I may know the power of his reſurrection in the vivification of my ſoul, in the abolition of my ſin, and eſpecially *of mine own iniquity.* It was Chriſt, *Paul* Pſal. 131. 23. made uſe of in this work. *By Chriſt the world is crucified unto me, and I unto the world.* Gal. 6. 14. Thus much for *the Denyal of ſinful-ſelf.*

SECT. 6.

Of the Denyal of our external Relations; and firſt of Cautions.

SEcondly, We muſt deny *natural ſelf*; and this we muſt deny onely conditionally, and upon ſuppoſition of Gods call, whether it be in regard of our *being*, or *well-being*

being. I shall begin with the latter, and that contains either *externall relations, speciall gifts or common ends.*

1. We are conditionally to deny our external relations; To this purpose (saith Christ) Luke 14. 26. *If any man cometh to me, and hateth not father, and mother, and children, and brethren, and wife, and sisters —— he cannot be my Disciple.* Not that Religion teacheth, or commandeth, or endureth a Saint to break the tyes of Religion, or nature; you see it puts in a plea against such unnaturalnesse, Ephes 6. 2. Prov. 30. 17. *Honour thy father and mother, is the first Commandment, with Promise. And the Ravens of the valleys shall pick out their eyes that mock and despise their father and mother.* Gods Commandments do not enterfere, the Gospel in this case gives no supersedeas to the law: and therefore in the denyall of relations I shall lay down { Cautions. / Directions.

The Cautions are these. ——

1. That relations are the blessings of God; they are Gods gifts, and bestowed on Psal. 128. 1, 3, 4. the Saints in a way of Promise. *Blessed is every one that feareth the Lord, that walketh in his wayes*; How may that appear? *thy wife shall be as a fruitful vine by the sides of thine house, thy children like Olive-plants round about thy table: Behold thus shall the man be blessed that feareth the Lord.* Now thus we must not deny, but love, and cherish, and deerly esteem of our relations: they are the gifts of Gods bounty, of his gracious Covenant, proceeding from the free, undeserved love of God; they are the tokens of Gods special good will and favour in Jesus Christ: They are the loving tokens which Christ sends to our soules, that so he might draw our loves to him againe; and hence it is lawful and commendable to rejoyce in them in their way, and especially to lift up our soules in thanksgiving to God for them; for *every creature of God is good* (much more the 1 Tim 4. 4. children of our loynes, and wives of our bosomes) *if received with thanksgiving.*

2. Notwithstanding they are the blessing of God, yet we must deny them for God, as in these cases ——

1. If they retard us in the way to Christ, if they entice us to make haltings in our runnings through fire and through water to the Lord Jesus. Thus as it was said of Deut. 33. 9. *Levi*, so should it be said of every Saint, *He said unto his father and mother, I have not seen him, neither did he acknowledge his brethern, nor know his own children.* This is meant either of the Priests continual duty, who, if his father, mother, brother, or child dyed, he might not mourn for them, but carry himself as if he did not respect, know, or care for them: or, it is meant of that fact of the sons of *Levi*, who being commanded of Ex 32. 27, 28. *Moses, they killed every man his brother, friend, neighbour, and son*, that had sinned in making and worshipping the golden calf; and to this latter the *Chaldee* referrs it, translating thus, *Who had no compassion on his father, or on his mother, when they were guilty of judgment, and accepted not the persons of his brother, or of his son.* If our deerest relations should beckon us out of the way, or retard us in the way to Jesus Christ, *we must not respect father or mother, we must not acknowledge our bretheren, nor know our own children.* And Christ gives the reason, *he that loveth father or mother more then me, is* Matth. 10. 37. *not worthy of me? and he that loveth sonne or daughter more then me, is not worthy of me.* A man should love father and mother, and a man will love sonne and daughter, for love descends rather then ascends; but if any man love father, or mother, or sonne, or daughter more then Christ, he is not worthy of Christ, he is not fit to be a Disciple of Christ, or to be saved by Christ.

2. If they draw contrary wayes to Christ, if their wayes be cross, Christ drawing one way, and relations drawing another way. Now in this case, as Christ said, *if a* Luke 14. 26 *man hate not father, and mother, and wife, and children, and brethren, and sisters; yea and his own life also, he cannot be my Disciple.* If a man hate not, (*i.e.*) if a man renounce not all carnal affection, if a man be not disposed (where these loves are incompatible) to *hate father, and mother*, and all for the love of Christ, he cannot belong to Christ. These two cases may be summed up thus; if our *relations* do either retard our way to Christ, or draw us from Christ, in this sense they ought to be forgotten, yea, to be hated. Christ in this case, called *Peter* Satan; *we must not love father, or mother, or daughter, or wife, or child more then Christ.* So Mat. 10. 37. expounds that place of *Luk.* 14. 26. This is plaine, for we must love Christ *with all our heart, and with all our soul*; and though by the second Commandment, *we must love our neighbour as our self*, yet we must not love our neighbour as our Christ.

SECT.

SECT. 7.

Of the manner of Denying our external Relations.

THe directions of *Self-denyal* in respect of our *Relations*, are these.——

1. Let us have them, as if we had them not: This is the expression of the Apostle: *The time is short* (saith he) and what then? *it remains, that both they that have wives, be as though they had none, and they that weep as they that wept not, and they that rejoyce as if they rejoyced not.* 1. *The time is short*: The Apostle here alludes to Seafairing men that have almost done their voyage, and begin to strike saile, and to fold them up together, and are even putting into harbour; So it is with us; *our time is short*, as soon as we begin our voyage, we are ready to strike saile presently. 2. *It remains that both they that have wives, be as though they had none*, &c. *q. d.* You that are ready to cast anchor, trouble not your selves about these things, but rather be ye steadfast, gird up the loynes of your mindes, let your care be greatest for Heaven; and as for these outward *Relations*, be as if you had none, or think as soon as you are a shore, you shall have none; do not glut your selves, but moderate your hearts in all such comforts as these. 1 Cor. 7. 29, 39.

2. Let us resigne up all to God. This we have done, and this we must do still. 1. This we have done in that day when we made up our bargain for Christ. Every soul that comes to Christ, he parts with all to buy that Pearl, and in selling all he sells not onely his corruptions and lusts, but his father, mother, wife, children, all relations conditionally. 2. This we must do still; we must give up all to God; we and they, and all must be at the command of Christ, at the pleasure of God and Christ; indeed nothing is properly called our own but God and Christ; all other things are Gods gifts, lent of God, and therefore of due (as occasion is) we must give up all to God again.

3. In all things, yea above all things be we fill'd with the Spirit. This will take off our thoughts from other things that are inferiour: If our soules be once filled with the things of a better life, then wife, children, parents, friends will never draw away our hearts. O that our souls would but mount up and take a view of those rare things that are provided for us in another life! What! to have God our Father, Angels our keepers, to be the friends, brethren, companions of Angels! Weigh these things daily, and then we shall *deny our Relations* here: These on earth may be comforts, but what is earth to heaven? what are these joyes to joyes eternal?

4. Let us muse on the many Relations betwixt Christ and us; he is our Creatour, we the work of his hands; he is our Shepherd, we the flock of his pasture; he is our Father, the great Father of the Family, who provides all things necessary for them that be under his government, and we are his children; he is our Bridegroom, we his Spouse: Now if Christ be in stead of all Relations, how should we but leave all for Christ? As a woman leaves her fathers house, and her own people, to co-habite with her husband, so should we *leave our countrey with* Abraham; *leave your friends with* Levi; *leave our possessions with the Disciples:* yea, be *ready to leave our life with* Paul for the testimony, honour, and service of Christ. The soul that is related to Christ, hath enough in Christ to please and delight it self. Though all friends, according to the flesh, become strangers or prove enemies, yet Christ is in stead of all friends. Gen. 12. 1. Deut. 33. 9. Matth. 4. 22.

5. Let us imitate them (as occasion is) who for Christs sake have not onely in will, but actually parted with their deerest Relations. Thus *Moses refused that relation, to be called the sonne of Pharaohs daughter, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season.* Thus the Apostles of Christ refused not some but all their Relations; *Behold we have forsaken all, and followed thee.* To whom Christ answered, *every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred-fold* (which Christ gives them in bestowing himself on them) *and shall inherit everlasting life.* It was *Jeroms* saying, *If the Lord Christ should call me to him, though my father should lye in the way, and my mother should hang about my neck, I would go over my father, and shake off my mother, and run to my Christ.* But this was onely said; if you would know a greater matter then this done and practised, I shall give you one notable instance, enough to inflame all our hearts towards Christ and his truth in the very publishing of it. Heb 11. 24, 25, 26. Matth. 19. 27. 29.

I have

I have read a notable hiſtory of one *Galeacius Caracciolus* the noble Marqueſs of *Vico*: This *Vico* was one of the Paradiſes of *Naples*, and *Naples* was the Paradiſe of *Italy*, and *Italy* is the Paradiſe of *Europe*, and *Europe* the Paradiſe of all the Earth; Yet this Marqueſs being brought to hear a Sermon of *Peter Martyrs*, God pleaſed ſo to work upon his ſpirit that he began to enter into ſerious thoughts, whether his way of Popery, wherein he was trained, was right or not. At laſt having further light let into his ſoul, not only of ſeeing truths, but likewiſe of delivering himſelf from that Idolatry which he apprehended himſelf defiled withall, his reſolutions were ſtrong to leave the court, and his honours, together with his father, wife, and children, and whatſoever was dear to him. Many grievous combats he had betwixt the fleſh and the ſpirit when he reſolved of his departure, but the greateſt troubles were his relations; For.——

1. As often as he looked on his father, which he almoſt did every hour, ſo often he was ſtricken at the heart with unſpeakable grief; his thoughts run thus, *What? and muſt I needs forſake my dear and loving father? and cannot I elſe have God my Father? O unhappy father of my body, which muſt ſtand in competition with the Father of my ſoul!*

2. No leſſe inwardly was he grieved in reſpect of his noble wife; for, having no hope that ſhe would renounce Popery, and go with him, he reſolved alſo for Chriſts ſake to leave her, and to follow Chriſt, whereupon his thoughts run thus: *And ſhall I ſo, yea ſo ſuddenly, and ſo unkindly leave and forſake my wife, my dear and loving wife, the only joy of my heart in this world, and ſhall I leave her not for a time, but for ever? Poor Lady! how many doleful dayes without comfort, how many waking nights without ſleep ſhall ſhe paſſe over? what will ſhe do, but weep, and waile, and pine away with grief?* Theſe two cogitations of his father and wife greatly tormented him, and the more becauſe he laboured to keep cloſe this fire which burned and boyled in his heart; he durſt not make known his departure, leſt it ſhould have been hindred, which he would not for a world.

3. There was yet a third, and ſpecial care that pinched him, and that was for his children; which were ſix in all. It was the more grief in that they were ſo young, as that they could not yet conceive what it was to want a father: the eldeſt was ſcarce fifteen, and the youngeſt ſcarce four years old: Towards them, ſaith the ſtory, his thoughts runne thus. *And ſhall I within theſe few days utterly forſake theſe ſweet babes? ſhall I leave them to the wide and wicked world, as though they had never been my children, nor I their father?—— And you poor Orphans, what ſhall become of you, when I am gone? your hap is hard, even to be fatherleſſe, your father yet living.—— And what can your wofull mother do, when ſhe looketh on you, but weep and wring her hands, her grief ſtill encreaſing as ſhe lookes upon you? Yet thus muſt I leave you all confounded together in heaps of grief, weeping and wailing one with another, and I, in the mean time weeping and wailing for you all.*

This noble ſpirit thus reſolved, at laſt he left his family, and went to *Geneva*; who no ſooner gone, but his friends and family were ſo aſtoniſhed, that nothing was heard or ſeen amongſt them but lamentations. The ſtory is large: I ſhall wind up all in this one paſſage. By his fathers commands, and his wifes entreaties, he was perſwaded to ſee them once in his life, and to take his journey from *Geneva* to *Vico*; thither come, and having ſtayed a while, and now ready again to return to his dear *Geneva*, his father, at his farewell, *gave him many an heavy and bitter curſe*; his wife embraced him, and took him about the neck, beſeeching him in a moſt loving and pitiful manner, that *he would have care of himſelf, of his dear wife and children, and not ſo willingly caſt them all away*; His young children, all upon their knees with armes ſtretched out, and hands holden up, and faces ſwollen with tears, cryed unto him *to have pity on them, his own bowels, and not to make them fatherleſſe before the time*: His friends with heavy countenances and watry eyes looked rufully on him, and though for grief they could not ſpeak a word, yet every look, and every countenance, and every geſture was a loud cry, and a ſtrong entreaty that *he would ſtay, and not leave ſo ancient and noble an houſe in ſuch a woful, and deſolate caſe*. But above all, there was one moſt lamentable ſight: among all his children, he had one daughter of twelve years old, who crying out amain, and wallowing in tears, fell down, and catching faſt hold about his thighs and knees, held him ſo hard as he could by no means ſhake her off, and the affection of a father wrought ſo with him, as he could not offer with violence to hurt her; he laboured to

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be loose, but she held faster; he went away, but she trailed after, crying to him, *not to be so cruell to her his own child, who came into the world by him:* This so wonderfully wrought with his nature, that he thought (as he often reported) that *all his bowels rowled about within him, and that his heart would have burst presently, and there instantly have dyed.*—— But notwithstanding all this, being armed with a supernaturall and heavenly fortitude, he broke through all those temptations, and for Christs sake *denyed all*, and so returned to *Geneva* (where Master *Calvin* then lived) a glorious *self-denyal*, or a glorious *denyer* of his *natural self*. And thus much of *denying* our *relations*.

SECT. 8.

Of the Denyal of our special Gifts; and first of Cautions.

2. WE are conditionally to deny our special gifts and endowments; As learning, wisdome, power, or any other abilities of mind and body. In prosecution of this I shall give some { Cautions. / Directions.

The Cautions are these,——

1. That learning, wisdome, abilities, are in themselves excellent things. *Æneas Sylvius* in his Epistle to *Sigismund* Duke of *Austria*, said, that *if the face, even of humane learning could but be seen, it is fairer, and more beautiful then the morning, or the evening starre:* how much more may be said in respect of divine, spiritual, theological learning, whose subject is God, and Christ, and the things of God? in this respect therefore we must not deny them.

2. Notwithstanding the excellency of learning, wisdome, or other abilities, yet must we *deny* them, as in these cases,——

1. In respect of any high thoughts of ours, of any overweening conceit of our own excellencies. *Be not wise in our own conceit*, saith the Apostle; to which agrees that of *Solomon, lean not to thine own understanding,—— be not wise in thine own eyes.* It is a sad thing to see in these times how all our debates, differences, controversies, even in spiritual matters, do almost savour nothing else but of the affectation of naturall wisdome, subtilty, eloquence; how doth pride move men to outstrip one another, either by shewing their parts, as Wit, Language, Reading, Philosophy, History, and other learning; or by lashing and smiting one another with the tongue, to seek a conquest rather by the infamy of others, then by the *armour of righteousnesse on the right hand and on the left?* By these unchristian and unconscionable wayes the more able men are, the more destructive they make themselves to the comforts of their brethren, and the neerer their debates relate unto Religion, the further off they set themselves, and others, from the Kingdom of Jesus Christ. The respect which is had to gain credite with men, to lose no ground in the debate, and to be thought leaders in the cause, together with the fear lest they should be foyled in any thing, doth even strip them of all Christian simplicity. *With the lowly is wisdome,* (saith *Solomon*) *whereas from pride cometh shame.* That wisdome cannot be true, which brings us nearer to our own wit, and further off from the simplicity and humility which is in Christ Jesus. I suppose this is one cause why so much contempt is now cast upon the name of learning, though it may be wrongfully by men, yet deservedly as from God; and I beleeve God will not cease to *stain the pride of all their glory, and their greatnesse*, by a full discovery of their shame, till they that are learned do shew themselves willing to be reformed herein.

Rom. 12. 16. Prov. 3. 5, 7. Prov. 11. 2.

2. In respect of any use of them according to the world. Of this God speaketh when he saith, *I will destroy the wisdome of the wise, and will bring to nothing the understanding of the prudent.* And thus the Apostle triumphed over the Wisards of the world, saying, *Where is the Wise? where is the Scribe? where is the Disputer of this world? Hath not God made foolish the wisdome of this world?* Worldly wisdome usually scorns and disdains the great mysteries of godlinesse, foolishnesse of Preaching, simplicity of the Saints; but this *wisdome descendeth not from above,* (saith the Apostle,) *this wisdome is but earthly, sensuall, devilish*; 1. *Earthly*, it minds only *earthly things*; though a man be to passe perhaps the next day, the next hour, the next moment to that dreadful tribunal of God, yet it so glues his hopes, desires, projects, resolutions to earthly, transitory self,

1 Cor. 1. 19. 1 Cor. 1. 20. James. 3. 15.

and things of this life, as if both ſoul and body at their diſſolution ſhould be wholly and everlaſtingly reſolved into earth or nothing. 2. It is *Senſuall*; it preferres the pleaſures of ſenſe, and pleaſing the appetite, before the peace of conſcience and ſenſe of Gods favour; it provides a thouſand times better for a body of earth, which muſt ſhortly turn to duſt, and feed the wormes, then for a precious immortal ſoul, that can never dye; it highly prefers a few bitter-ſweet pleaſures, for an inch of time in this vale of tears, before unmixt and inmeaſurable joyes through all eternity in the glorious manſions of heaven. 3. It is *deviliſh*; for it imitates the Devil in plotting and contriving miſchief and ruine againſt the glory of God, the miniſtery of his Word, the paſſage of his Goſpel, the plantation of his Grace in the hearts of men: or it is *deviliſh*, becauſe the Devil uſually ſets thoſe on work that have a little more wit to do him ſervice; He knows they are more able, and active to quarrel, raile, ſlander, diſgrace the truth of God, or Miniſtery of Chriſt. O poor ſouls! how do you barke and ſnatch at thoſe hurtleſſe hands, which would heal and bind up your bleeding ſouls? O poor Ideots, what wiſdome is it for you to endeavour their extirpation, who are as *Starres in the right hand of Chriſt*? They that would do Chriſts Miniſters any deadly harme, they muſt pluck them thence; I could wiſh thoſe *worldly, earthly, ſenſuall, deviliſh-wiſe*, that imploy their wits, their power, their malice, their friends, their underhand-dealings, to ſlander, diſgrace, hinder, ſtop the paſſage of a conſcionable Miniſtery; but to remember thoſe few texts, *He that toucheth you, toucheth the apple of my eye: and he that deſpiſeth you, deſpiſeth me*; *and he that deſpiſeth me, deſpiſeth him that ſent me.* Surely there is ſomething in it that God ſo ſtrictly chargeth, *Touch not mine Anointed, and do my Prophets no harme.*

SECT. 9.

Of the manner of Denying our ſpecial Gifts.

THe directions of *Self-denyal* in reſpect of our *ſpecial gifts*, are theſe. ——

1. *Think we ſoberly of our ſelves according as God hath dealt to every man the meaſure of faith.* We were not *ſober* in the Apoſtles phraſe, if either we took that upon us, which we have not, or bragged of that which we have.

2. Mind the true ends of learning, wiſdome, abilities, and aime at them. What are thoſe ends? I anſwer, 1. To do God more excellent, and more glorious ſervice. 2. To furniſh the ſoul for an higher degree, and a greater meaſure of ſanctification. 3. *To do more nobly in Ephrata, and to be more famous in Bethlehem.* What a ſhame and ſinne is it for men by their abilities to hunt after certain ſecondary prizes, as pleaſure of curioſity, ability of diſcourſe, victory of wit, gain of profeſſion, inablement for imployment and buſineſſe, and ſo (by the abuſe and miſapplying of it) to put their great engine of *gifts* into the Devils hands, for the inlarging and advancement of his Kingdom? O conſider thoſe more noble ends, and ſeek after them.

3. Endeavour to walk before God in humility and lowlineſſe of mind. What? are thy gifts more eminent then others? it is the Lord that makes thee differ; and as God hath been favourable to thee, ſo ſhould his favours be as obligations to obedience, humility, meekneſſe in thee.

4. Remember it is not the greatneſſe of the *gift*, but the well-uſing of the *gift* that is the glory of the receiver; it is not the having of any thing whether much or little, but the having of Chriſt with it, that makes it full and ſatisfactory, ſweet and comfortable, uſeful and beneficial unto man.

5. Know and be aſſured, that whatſoever we have, if it puffe us up, and make us ſwell, it is not food, but poyſon; or mercy, but a curſe; no evidence of divine favour, but of ſevere anger to our ſoules.

6. Obſerve and weigh well, that the iſſue and event of all depends not upon the abilities of man, but upon the all-diſpoſing hand of God. *The race is not to the ſwift, nor the battell to the ſtrong, neither yet bread to the wiſe, nor riches to men of underſtanding.* All our abilities are under Gods providence, who puts an efficacy into mans abilities even as he pleaſeth.

7. Eſteem we all abilities, *gifts*, knowledge, as *dung and droſſe in compariſon of the excellency of the knowledge of Chriſt Jeſus our Lord*. Thus Paul *determined to know nothing but*

but Christ and him crucified. All knowledge, Art, learning is nothing to Christ; there is no fulneſſe, no divine excellency in that mans knowledge that knows not Jeſus Christ. 1 Cor. 2. 2. *Si Christum neſcis, &c. If we know not Christ, it is nothing if we know never ſo much: Si Christum diſcis, &c. If we know Christ, it is enough though we know nothing more*; enough indeed, for in knowing him we have all knowledge; *In Christ are hid all the treaſures of wiſdome and knowledge.* Among wiſe men he is the choiſeſt that knows moſt of Christ; Coloſ. 2. 3. it is Christ that puts a fulneſſe into our knowledge, as the ſhining of the Sun in the aire puts a fulneſſe of light into the eye; hence *Paul* made *Christ* crucified the Center and circumference of his knowledge, *the bredth, and length, and depth, and height of his knowledge*, this was the full latitude of his knowledge, to know Jeſus Christ; and this Ephes. 3. 18. is *excellent knowledge*, excellent for the Author, matter, ſubject, fruits, and effects of it; Phil. 3. 8. this is *ſaving knowledge, this is life eternal to know thee, and whom thou haſt ſent, Jeſus Christ.* O never ſpeak of learning, wiſdome, gifts, abilities, in compariſon of Christ. John 17. 3. *Bernard* could ſay, *If thou writeſt, it doth not reliſh with me, unleſs I reade Jeſus there; if thou diſputeſt or conferreſt, it doth not reliſh with me, unleſſe Jeſus ſound there:* All learning *Si ſcribas, non ſapit mihi, ſi legero ibi Jeſum, &c.* Bern. is but ignorance in compariſon of the knowledge of Christ Jeſus our Lord. Come then, and down with all carnal knowledge in this reſpect; Come then, and ſubmit to that true, ſpiritual, applicatory, experimental knowledge of Jeſus Christ. *Henceforth* (ſaith the Apoſtle) *we know no man after the fleſh, yea though we have known Christ after the fleſh, yet henceforth know we him no more.* We know him not after an earthly carnal manner; 2 Cor. 5. 16. but after a divine and ſpiritual manner agreeable to the ſtate of glory whereto Christ is exalted.

8. Conſider that *gifts* and abilities are the ſtay, and ſtaffe, and ſtrength only of *Hypocrites*; they only lean on theſe, they only ſecure themſelves in theſe: Are they not *Hypocrites* that dare to plead thus with God himſelf? *Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name, and in thy name caſt out devils, and done many great wonders?* they truſted upon, *have we not propheſied? have we not prayed? have he not done wonders?* q. d. God hath opened the ſecrets of Heaven to us, and do you think he will ſhut the gates of heaven upon us? We have preached, we have been Inſtruments of ſaving others, and ſhall not we be ſaved our ſelves? We have caſt out devils, and ſhall we be caſt to the devil? We have not walked in an ordinary tract of profeſſion, but we have traded in wonders and done miracles, we have amazed the world with reports of the great things we have done; Is all this nothing? Thus they plead with Christ, as if he were bound to ſave them by the law of theſe ſervices; Yet Christ tells them, *Depart from me, I know you not.* One of the ancients repreſents them in ſuch an amazement. *What means this ſtrange, unexpected anſwer from Christ, Depart, &c. Muſt we depart, who have lived ſo near thee? muſt we be damned, whom thou haſt thus honoured?*

Τίς ἡμᾶς ἐξέβαλε τὸν τῆς δόξης τόπον, &c. Chryſoſtom.

9. Conclude hence, though a man have never ſuch parts and *gifts*, yet if we have not *grace* withall, he may go to hell and periſh to all eternity; for by his *gifts* he is not united to Jeſus Christ, nor made the child of God, nor elated into the Covenant of grace. You ſee how it is with children playing together in the day, when night comes, one child goes to his father, and the other to his father; it may be all the day they are ſo like, that you cannot ſay, whoſe child is this, or that: but when night comes, the father then comes to his child, and ſaith, *Come my child, come in at doors:* and if the other offers to go in there, *no child, you muſt go home to your father:* So while we are living, *grace and gifts* are mingled together; ſome men have *gifts*, and ſome men have *graces*, and they look very like; Ah but when night comes, and when death comes, then ſaith God to thoſe that have grace, *Come my children, enter in*; but if thoſe that have *gifts only* come, he ſends them away. And if a man do go to hell and periſh, the more *gifts* he hath, the deeper will he ſink into hell; as it is with a man that is in the water, ſinking in the water, the more he is laden with gold, the more he ſinks; and as he is ſinking, if he have any time to cry out, he ſaith, *Oh take away theſe baggs of gold, theſe baggs of gold will ſink me, they will undoe me:* So I ſay, theſe golden parts, and *golden gifts*, will undo men; when men come to hell, and ſhall periſh indeed, the more golden *gifts* and parts they have had, the deeper they ſhall ſink in hell. And thus much of *Denying our ſpecial Gifts.*

SECT. 10.

Of the Denyal of our worldly Profits: and first of Cautions.

3. WE are conditionally to *deny* our *common ends*, which naturally men pursue and seek after, as *profit*, *pleasure*, *and honour*. I shall being with the first, viz. *Profit*, In prosecution of which I shall give the { Cautions. / Directions.

The Cautions are these——

1. It must be granted that *wordly profits*, such as houses, lands, possessions, are a blessing of God, and usefull in their kind and places; namely, because they serve for the refreshing, comforting, supporting of our frail weak bodies, while we live in this world. And hence it is that God of his infinite bounty and free grace hath undertaken
34. 9, 10. and promised to make competent provision for his children. *O fear the Lord ye his Saints, for there is no want to them that fear him; the young Lyons do lack and suffer*
37. 3, 11. *hunger, but they that seek the Lord shall not want any good thing.* —— *Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed* — *The meek shall inherit the earth, and shall delight themselves in the abundance of peace.* —— *Seek ye first*
nth. 6. 33. *the Kingdom of God, and all these things shall be added unto you.* All these argue that earthly enjoyments are in themselves mercies, and the blessings of God to godly men.

2. Notwithstanding this, yet we must deny them as in these Cases.—

1. As temptations and snares; *when they are either baites unto sin.* Thus *Simon Magus*
8. 20. offering money for *the gifts of the Spirit*, the Apostle doth abhorre so abominable a negotiation. Though an *Idol* be made *of silver and gold*, yet being an Idol, it must *be thrown away with detestation like a menstruous cloth.* Even the brazen serpent when it
30. 22. became a snare by the abuse of men, it is no longer preserved as a monument of mercy, but broken in peeces as *Nehushtan, a peece of brasse.* Or *when they are themselves the*
ngs 16. 4. *fruits and wages of sin.* Thus *Zacheus* denyes himself in all his unjust gain which he had gotten by sycophancy and defraudation; and when Christ offered *to come into his house*, he would not suffer Mammon to shut the door against him; Restitution as it is a most necessary, so it is one of the hardest parts of *Self-denyall*; when a covetous heart must be forced to vomit up all his sweet morsels again; unjust gain is like a barbed arrow, it kills if it stay within the body, and pulls the flesh away if it be drawn out.

2. As oblations and sacrifices, when Christ calls us to dedicate them unto him, then we must deny them. Thus when *Abraham* was called from his country into a land of sojourning which he knew not; and when *Daniel* was called from a Kings court to a den of Lyons; when *Moses* was called from the honours of *Egypt* to the afflictions of Gods people; when the Disciples were called from their nets and ships to follow *Christ, immediately they consulted not with flesh and blood*, but willingly left their own comforts to obey Gods commands. All we are, or have, we have it on this condition to use it, to leave it, to lay it out, to lay it down, unto the honour of our Master, from whose bounty we received it.

SECT. 11.

Of the manner of Denying our worldly Profits.

THe directions of *Self-denyal* in respect of our worldly profits are these.------

1. Look we on *worldly profits* as vanity, nothing; *Wilt thou set thine eyes upon that*
Prov. 23. 5. *which is not* (saith *Solomon*) *for riches certainly make themselves wings, they fly away as an Eagle.* Observe first, that *riches are not*, they are nothing; Those things that make men great in the eye of the world, are nothing in the eyes of God. 2. Observe, the holy Ghost would not have us so much as set our eyes upon riches, they are not objects worth the looking on. 3. Observe with what indignation he speaks against those that will set their eyes upon them, *Wilt thou set thine eyes upon that which is not? q. d.* What a vaine, unreasonable, sottish, senseless thing is this? 4. Observe, that he sayes, their

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parting from us is by way of flight, that is a ſudden, ſwift, and irrecoverable motion. 5. Obſerve, that this flight is *by the wings of an Eagle*, which of all birds hath the moſt ſudden, the moſt ſwift, and the moſt irrecoverable motion. 6. Obſerve, that none needs to put wings upon them to fly away, for *they make themſelves wings*, there is matter enough in themſelves to work out their own corruption, and to put themſelves into a flight. *Oh that the glory of the world were darkned in our eyes as once it ſhall be, that it might not be ſo dear unto us as it is!*

2. Conſider them as inſtabilities, uncertainties; All worldly things whatſoever are mutable, changeable, tranſitory; and hence the Apoſtle ſtiles riches *uncertain riches*. All worldly things are like the Sea ebbing and flowing; or like the Moon always encreaſing or decreaſing; or like a wheele alwayes turning up and down. Such a ſtory we have of *Seſoſtris* King of *Eygpt*, who would have his chariot drawn with four Kings, and one of them had his eyes continually on the wheele; whereupon *Seſoſtris* asked him *what he meant by it?* He anſwered, it put him in minde of the mutability of all earthly things, *for I ſee* (ſaid he) *that part of the wheele which is now up on high, is preſently down beneath, and that part which is now below, is preſently up on high:* Whereupon *Seſoſtris* being moved, conſidering what mutability might be in his own eſtate; he would never have his chariot drawn after that manner any more.

3. Conſider them as ſnares, and thornes. To this purpoſe cryed *Solomon, all is vanity, and vexation of Spirit*. Worldlings! do you not feel this true? Mark but how your worldly cares do ruſh upon you in the morning as ſoon as you awake; mark but how they accompany you in the day; mark but how they follow you to your beds at night, mark but how they hinder your ſleeps, and afflict you in your dreams; O what fears? What ſuſpicions? What undermining of one another? What diſappointments? What vexations? What a clutter of buſineſſes croſſing one the other? What ſnares and temptations lie in your way at every hand? *You walk all the day long upon ſnares*; upon dangerous ſnares that bring much ſin and guilt, and will bring much ſorrow and miſery. Eccleſ. 2. 11. Job. 18. 8.

4. Conſider them as fading in regard of uſe, which yet may prove eternal in regard of puniſhment. O what a dreadfull noiſe is that in hell! *We have loſt eternity, for ſetting our hearts upon things that were but momentany.* A ſtrong motive to work in us a *Self-denyall* of theſe *profits*; *What? ſhall I loſe eternity for things momentany? ſhall I whirle away that time that I have to improve for eternity, to ſeek after you, and to take content and pleaſure in you?* This is no ordinary motive or argument. Indeed the knowledge of this in ſome generall notion may be ordinary, but to know it powerfully indeed, and effectually indeed, it is a parable, a riddle to the world, *Pſal.* 49. 4. Some obſerve that when God works any ſaving work upon the ſoul, he begins in this way, to ſettle upon the ſoul this truth, that *all things here are fading: and what is a year or two to enjoy all the contentments in this world, if then I muſt be gone, and bid farewell to all? Have not I an immortal ſoul? and when ſhall be the time that I ſhall provide for eternity?* To help on ſuch a ſoul (now I am upon this ſubject) conſider whoſoever thou art, theſe two or three queſtions: 1. *What is thy heart upon?* I urge this queſtion as in the name of Chriſt, and anſwer thou that readeſt, *what is thy heart upon?* If thou lookeſt upon things eternal as high notional things, and fitter for ſome thoughts hereafter; then 2. *What will be thy thoughts at the hour of death?* it may be theſe: *Now are all my hopes at an end, now I muſt bid farewell to all my comforts, I ſhall never have mirth and jollity any more, the Sun is ſet, the ſeaſon is at an end for all my comforts; Now I ſee before me an infinite vaſt Ocean of eternity, and of neceſſity I muſt lanch into it, O Lord, what Proviſion have I for it?* O there's a thought that will rent the heart in peeces! O what a dreadful ſhriek will that ſoul give that ſees before it that infinite Ocean of eternity, and ſees no proviſion that it hath made for it? What will it think, but *here's an Ocean of hot ſcalding lead, and I muſt lanch into it, and I muſt ſwim naked in it for ever and ever?* I know not how this word may work, but if it be trampled under foot, it may be within this year, or two, or three, it will be ſaid of thee; Such a one was at ſuch a Sermon, or ſuch a one read ſuch a book, and learned, that *worldly profits were but momentany*, but now he is gone; or it may be thou wilt ſay on thy death-bed, *ſuch a book, and ſuch a thing I read, that all worldly profits were but momentany, and that I had not onely a little River to ſwim over, but an infinite Ocean to lanch into, and yet I would not be warned, and now my ſeaſon is gone, and I am lanching into eternity, the Lord knowes what ſhall become of me.* And if thou periſh indeed, then 3. What will be thy thoughts in hell (I ſpeak only to Pſal. 49. 4.

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ſuch as go on reſolvedly in their ſin, or will take no reſolutions of better courſes,) it was the ſad expreſſion of one *Lyſimachus*, who loſt his Kingdom for one draught of water; *O for what a ſhort pleaſure have I loſt a Kingdom?* O conſider what a ſoul-ſinking thought will this be to think hereafter, *O God for how ſhort a pleaſure have I loſt a Kingdom? the Kingdom of Heaven?* And again, *for what a ſhort pleaſure have I made my ſelf a bond-ſlave to hell and devils for ever?* It is reported of Pope *Sixtus* the 5th. that to enjoy the glory and pleaſure of the Popedome for ſeven years, he ſold his ſoul to the Devil; what infinite folly poſſeſſeth the hearts of the children of men, who were made for eternity, to venture eternall miſcarrying for a few years, yea a few hearts-contentments to the fleſh.

5. Compare Chriſt, and the things of Chriſt, with riches, or *worldly profits* in the particulars forementioned, and thence draw out concluſions: as 1. *Worldly profits* are *vanities*, but Chriſt and the things of Chriſt are *realities*, they are true, real, ſubſtantial, ſolid things. 2. *Worldly profits* are *inſtabilities, uncertainties*, but Chriſt and the things of Chriſt are *ſtable things*; *they are things that periſh not*; *an enduring ſubſtance*; *eternall things*: So the Apoſtle, *the things which are ſeen are temporall, viz.* riches, honours, houſes, *but things which are not ſeen*, as Chriſt, grace, holineſſe, Gods favour, Heaven, *are eternal*. 3. *Worldly profits* are *thornes, vexation of ſpirit*, but Chriſt and the things of Chriſt are full of *joy and comfort*; not like the joyes of earth, that blaze for a time, that are like *the crackling of thornes under a pot*, but yeeld no durable, ſolid heat; no, no, they are inward, ſound, ſubſtantial, laſting joyes; and when we come to heaven, they ſhall be unmixt joyes, pure comforts without any mixture of diſcomfort, or grief of any kind. 4. *Worldly profits* are but *momentany*, and of a fading, periſhing nature; but Chriſt and the things of Chriſt are all durable, and laſting, yea everlaſting. *Chriſt is the ſame yeſterday, and to day, and for ever.* And heaven (wherein Chriſt is) *is an inheritance incorruptible, undefiled, that fadeth not away.* Spirituall joy is *an everlaſting joy*, and ſalvation is an *everlaſting ſalvation*. Oh muſe on theſe differences betwixt *Chriſt and profits*! What wiſe man would make it his buſineſſe to fill his coffers with pibbles, when he may have pearles, gold, or ſilver? *What is a man profited, if he ſhall gain the whole world, and loſe his own ſoul?*

6. Go on in the wayes of godlineſs, though all our *profits* be hazarded; keep on our way, and paſſe not for them, truſt God with them; If we do ſtill enjoy them, ſo it is; if not, yet maintain a conſtant ſtrong reſolution of keeping on in the ways of Gods fear. Thus did *Daniel*, notwithſtanding the Princes and Nobles watched him in the matter of the Lord his God, yet he abated not one whit, he went on in his courſe for all the hazard he was in; the conſtant ways of godlineſſe in communion with his God was more ſweet and precious to him then all his Court-preferments. *Nehemiah*, notwithſtanding the oppoſition he had, notwithſtanding the conſpirings, complaints, and many letters ſent to informe againſt him, yet he went on in the work of the Lord. Thus *David* profeſſeth, *Though Princes ſpake againſt him, yet he did (and he would) meditate on Gods Law.*

7. Appear for God, and his Cauſe, his Truth, and People, though the iſſue may ſeem dangerous, and when none elſe will. Thus *Heſter* did with that brave reſolution of hers, *If I periſh, I periſh.* Thus *Nehemiah* did, who though he was ſomething afraid at firſt to ſpeak to that heatheniſh King in the behalf of his Religion and his People, yet having lift up his heart to God, he ſpake freely unto him. Oh let not a publike good cauſe be daſhed and blaſted, and none have an heart to appear for it, for fear of the loſſe of worldly profits: Chriſtians ſhould have that mobility of mind which the Prophets had, and the Apoſtles had, and which they that ſerve riches cannot have. What? do publike cauſes for God and his people, call you out to venture your eſtates? Surely it is beneath true nobleneſſe of ſpirit to provide onely for your eaſe and ſafety. We ſhould ſtudy duty, more then ſafety.

8. Conſider, that our hearts are not perfect with the Lord till we come to a diſpoſition to let go every thing for the Lord. Look under the whole heaven, if there be any thing we would not forſake, or any thing we would not ſuffer for the Lord, our hearts are not perfect with God. *Whoſoever he be that forſakes not all* (in vote or act) *for Chriſt, he cannot be a Diſciple of Chriſt*; if thou art born to a thouſand pound lands a year, yet if God, and a good conſcience to witneſſe the truth, call for it, thou muſt forſake all. As Chriſt ſaid to the young man, *if thou wilt be perfect, go, ſell all that thou haſt, and give it to the poor, and thou ſhalt have treaſure in heaven*; Were Chriſt now on earth he might

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ſay as much to any man, and we were bound upon pain of damnation to obey him. O get our hearts into this habituall frame; theſe thoughts (if well meditated on) would much abaſe us, and keep us from contemning any man for his mean condition in the world, for we know not how ſoon a good conſcience may bring us into the like condition. Certainly to have theſe looſe and dying affections to the enjoyments of the world, are greater mercies then the enjoyments themſelves.

9. Let all go indeed, rather then be brought to the committing of any ſinne: it is better to endure all the frowns and anger of the greateſt of the Earth, then to have an angry conſcience within our breſt; it is better to want all the profits and pleaſure that Earth can afford, then to loſe the delights that a good conſcience will bring in: O let the bird in the breaſt alwayes be kept ſinging, whatſoever we ſuffer for it; it is better we loſe all we have, then to make ſhipwrack of a good conſcience: In this caſe we muſt be willing to loſe all, or elſe we are loſt in the enjoyment of all. I confeſſe it is no little matter for them who have much of the world to *deny themſelves* in thoſe things that give content to the fleſh, conſidering the corruption that is in the hearts of the children of men; it is an hard thing, and ſeldome hath ſucceſſe to give rules for the ordering of life to men who are in great proſperity in this world; *For a man to be ſet on high, and yet to have the heart kept down, it is hard and unuſual*, ſayes *Bernard*; but the more unuſuall, the more glorious; the more hard, the more honourable; the more rare, the more comfortable it is to yield unto it. Bern. Ep. 42.

SECT. 12.

Of the Denyal of our Worldly Pleaſures; and firſt of Cautions.

THe next common end which naturally men purſue and ſeek after, and which we muſt *deny*, it is *pleaſure*: In proſecution of this (as in the former) I ſhall give ſome { Cautions. / Directions. }

The Cautions are theſe.——

1. That *pleaſure*, delights, recreations are in ſome ſenſe lawful and laudable, namely, as in a ſober, moderate, ſeaſonable uſe of them they ſerve for the refreſhing, comforting, and ſupporting of our frail weak bodies, whileſt we live here in this world. In which reſpect the Preacher could ſay, *There is nothing better for a man then that he ſhould eat, and drink, and delight his ſenſes.* And again, *I perceive there is nothing better then that a man ſhould rejoyce in his own works, for that is This portion.* And again, *to every thing there is a ſeaſon, and a time to every purpoſe under the Sun. A time to weep, and a time to laugh, a time to mourne, and a time to dance.* Thus, and in this ſence, and in their ſeaſon we need not to *deny them.* Eccleſ. 2. 24. Eccleſ 3. 22. Eccleſ. 3. 1, 4.

2. Notwithſtanding the lawfulneſſe, and laudable uſe of pleaſure, yet we muſt *deny* them as in theſe caſes.

1. When they are baits to draw us unto ſinne; thus it is ſaid of the wicked, *They take the Timbrel and Harp, and rejoyce at the ſound of the Organ, they ſpend their days in mirth.*——And then it follows, *therefore they ſay unto God, depart from us, for we deſire not the knowledge of thy ways; what is the Almighty that we ſhould ſerve him? and what profit ſhould we have if we pray unto him?* Men given to pleaſure are very ready to caſt off their God. Job. 21. 12, 13, 14, 15.

2. When they are ſinne, or the concomitants of ſinne, or the fruits, and wages of ſinne. Thus *Solomon* found them, and therefore denyed them, *I ſaid in my heart, go to now, I will prove thee with mirth, therefore enjoy pleaſure; and behold this alſo is vanity; I ſaid of laughter, it is mad, and of mirth, what doth it?* The ſumme of that book is this, when *Solomon* forſook God, then he ran to pleaſures and vanities, and ſought every thing that ſhould pleaſe his carnall eye, and tickle his vaine fancy; but he no ſooner returns to himſelf (as the Prodigall did) but he ſayes of *pleaſure*, this is vanity, and of mirth, this is madneſſe, and of laughter, *what is this thou doſt?* Eccle. 2. 1, 2.

SECT.

SECT. 13. *Of the manner of Denying our worldly Pleasures.*

THe directions of *Self-denyal* in respect of our worldly pleasures are these. ——

Amos 6 5, 6. 1. Look on *pleasures* as vanity, and nothing. Thus *Amos* charging the Courtiers of riotousnesse, he tells them, *They lye upon beds of Ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; they chant to the sound of the vial, and invent to themselves instruments of musick like* David; *they drink wine in bowles, and anoynt themselves with the chief oyntments, they are not grieved for the affliction of* Joseph. This their life might seem to some a most brave and desirable thing, but mark what the Holy Ghost sayes of it, *ye which rejoyce in a thing of* Vers. 13. *naught. q. d.* all these *pleasures* put together, were in a true judgment *but a thing of naught, res nihil*; they had nothing, no reality in them.

2. Look on *pleasures* not only as vain, but as vanishing; they are soon gone from us, or we are soon gone from them. 1. They are soon gone from us, *the fashion of this* 1 Cor. 7. 20. *world passeth away. Solomon* compares all the prosperity of the wicked to *a candle*; and Prov. 24. 20. *how soon is the candle of the wicked blown out?* All pleasures are but like a mountain of snow that melts away presently. 2. We are soon gone from them, it is but a while, and then we and all our *pleasures* must together vanish; if death draw the curtaine, and look in upon us, then we must bid a farewell to them all, never laugh more, never have merry meeting more; never be in Jollity any more, now all is gone, as *Adrian* said, when he was to dye, *Oh my soul whether goest thou? thou shalt never jest it, sport it any more.* Oh! when we are called to eternity, then all our delights will leave us, and bid us adieu for ever, and how doleful will this sound be then to all the sonnes and daughters of pleasure! *your season is done, you have had your time, it is gone, it is past, and cannot be recalled.*

3. Consider, this is not the season that should be for pleasure. *Sonne, remember in thy life-time thou hadst thy pleasure*, it should not have been then: The Apostle *James* Luke. 16. 25. James. 5. 5. layes it as a great charge upon those in his time, that *they lived in pleasure on earth, and were wanton.* This is a time for vertuous actions, to do the great businesse for which we were borne; Oh did we think that our eternity depended upon this little uncertain time of our lives, we would not say that sensual pleasures were now in season. Surely this time should be spent in seeking to make our peace with God; this is a time of suing out our pardon, of mourning, and sorrow, and trouble of spirit, and no time for jollity, and fleshly delights. If a condemned man had two or three dayes granted him that he might sue out his pardon, were that a time for pleasure and sports? Thus it is with us, the sentence of death is upon us, onely a little uncertain time is granted us to sue out a pardon, let us know then what is our work we have to do, and let us apply our selves to it.

4. Meditate on that last and strict account that must be given for them all. *Rejoyce O young man in the dayes of thy youth, walk in the wayes of thy heart, and in the sight of thine eyes. q. d.* Eccles. 11. 19. live after the lusts, and do what thou wilt; it is an ironicall concession: but *remember withall, that for all these things God will bring thee to judgement. For all these things.* There is not one merry meeting, not one hour spent in pleasure, not one pleasurable act, or thought, but an account must be given for it. There are three heads upon which the enquiry at the day of judgment will be concerning our *pleasures.* 1. What kind of *pleasures* they were, whether wicked in their owne natures or not? 2. What time was spent in them? 3. How far the heart was let out upon them?

5. Weigh the fearful end of these delightfull things; those morsels which are sweet in going down, they must come up againe as bitter as gall: Hence *Solomon* advised; Pro. 23. 31, 32. *look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth it self aright; at the last it biteth like a serpent, and stingeth like an adder.* The young man that follows the enticings of the whore, *he goes as an oxe to the slaughter, and as a fool to* Prov. 7. 22, 23. *the stocks, till a dart strikes through his liver.* Sensual pleasure leads to, and fits for destruction; *hell hath enlarged her self, and opened her mouth without measure.* —— Isa. 5. 14. *he that rejoyceth shall descend into it. They take the Timbrel and Harp, and rejoyce at the sound of the Organ, they spend their dayes in wealth, and in a moment go down to hell.* And it Job. 21. 12, 13. Revel. 18. 7. was said of *Babylon, how much she hath glorified her self and lived deliciously, so much torment give her.* O how grievous will eternal pain be to them, who are now altogether for delight and pleasure? now they cannot endure any sad thoughts, *O they make them*

Melancholy,

Melancholly, but how will they endure the dismall thoughts of an accusing, tormenting conscience everlastingly? Now their flesh is dainty, delicate, and tender; it must lye soft, and fare deliciously, but how will it endure those everlasting burnings?

6. Ponder the carriage of the Saints before us. You know the mean provision that *John* the Baptist, the forerunner of Christ had, *his fare was locusts, and wild honey*, and yet there was not a greater born of woman before. *Daniel* was afraid of taking liberty to his flesh in eating the Kings meat, and the time he had his most heavenly vision, *He eat no pleasant bread, neither came flesh, nor wine into his mouth, neither did he anoynt himself at all.* *Paul* was carefull *to beat down his body, to club it down, even till it was black and blew*, so the word ὑπωπιάζω signifies. *Timothy*, although he was sickly, yet would not take liberty *to drink a little wine*, but onely *water*, till *Paul* wrote to him, and in that liberty there was but a *little* granted, and that *for his stomack sake, and his often infirmities*. *Basil* in an Epistle to *Julian* mentions the mean fare he, and others with him lived withall, *he ate no flesh, they had no need of Cocks, all their provision was but the leaves of plants, and a little bread:* And *Hierome* reports of *Hilarion*, that *he never ate any thing before the Sun went down, and that which at any time he ate was very mean*: And *Hierome* himself lived so abstemiously, that he had nothing daily but *a few dryed figs with cold water*.

Matth. 3, 4.
Dan. 10. 3
1 Cor. 9. 27
1 Tim. 5. 23

7. Do we in some measure for Christ, as Christ out of measure hath done for us. What? was he content to part with the *pleasures* of heaven, the bosome of his Father to redeem poor man? and shall not we part with the *pleasure* of a little meat or drink for him? What? was he content to part with his blood for us? and shall not we be content to part with our lusts for him! Is not all his glory revealed in his word and work sufficient to shew him worthy of our loves, and to make us willing to part with such empty, poor, slight things, as a deal of sensuall *pleasures*? Surely the daughters of *pleasure* must undresse; if ever they will be beautifull in Christs eyes, they must lay aside their paintings and dressings, their curlings and perfumings of the haire; *Their ornament must not be the outward adorning of platting the haire, and of wearing gold, and putting on of apparel, but the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God, of great price.*

1 Pet. 3. 3, 4

8. Keep on in the wayes of godlinesse; by this means we shall not lose, but change our *pleasures* for the better: If things may be rightly scanned there is more *pleasure* in the very act of *Self-denyal*, then in all the *pleasures* of mens lives. and if such *pleasure* be in the denyal of false *pleasure*, what is there in enjoying of true? Surely God hath *pleasure* enough for us, if we had an heart to trust him with our *pleasure*, we shall hereby only lose our sin, but not our *pleasure*. *Bernard* hath a notable expression to this purpose, *If you be willing* (sayes he) *to sacrifice your* Isaac, *which signifies laughter, your* Isaac, *your pleasure shall not dye; it is the Ramme* (i.e.) *your stoutnesse of spirit, your self-willednesse that shall dye, but* Isaac *shall live, you shall have your pleasure still.* Do not harbour ill thoughts of God; do not think God is an enemy to your *pleasure*; If you would trust him with your *pleasure*, you should have *pleasure* enough, it may be in this world, or howsoever in the world to come. *Augustine* hath some expressions to like purpose, *how sweet was it to me of a sudden* (said he) *to be without those sweet vanities? Thou Lord who art the true sweetnesse didst cast them from me, and in stead of them didst enter in thy self who art more delightful then all pleasure, and more clear then all light.* Keep on therefore in Gods ways; *If we would not be sad, let us live well*, said *Bernard*.

Bernard. debonis differendis.
Aug. Confess. l. 9. c. 1.
Bern. de—— intern. dom. c. 45.

9. Understand what are the wayes of godlinesse, and what is in the wayes of godlinesse to cause delights. Nothing more deadens the heart to false delights then rightly to know what it is in Gods wayes that causeth true delights: Now it is the love of God that appears upon our souls in every duty which causes delight, it is the presence of God, and the glory of God that appears in every gracious action which makes it delightful; let us therefore thus look upon the wayes of godlinesse. Many go on in duty haled by conscience, but they little understand of the pleasantnesse of Gods ways, and for want of the sence of these spiritual *pleasures*, no wonder if they faile in the *denyall* of outward, sensual, carnall *pleasure*.

10. Meditate on those *pleasures* above, and say (you that have the experience of the pleasantnesse of Gods wayes) if the neather springs be so sweet, what will the upper be? If the lower *Jerusalem* be paved with gold, surely that upper *Jerusalem* is paved with pearls. It is an excellent speech of *Bernard*, *Good art thou O Lord to the soul*

that ſeeks thee, what art thou to the ſoul that finds thee? If grace be pleaſant, how pleaſant is glory? Therefore the Saints dye ſo pleaſantly, becauſe there is a meeting of grace and glory; grace is delightfull, glory more delightfull; but when both theſe meet together, what delight will there then be? It is a ſpeech of one ſpeaking of carnal delights, *None can go from delight to delight*; but it is not ſo ſpiritually; the more delight we have here, the more we ſhall have hereafter: And therefore let this be all our prayer, *Lord give us evermore this pleaſure, ſatisfie our ſouls with this pleaſure*; if the drops be ſweet, the rivers of *pleaſure* and joy that are at Chriſts right hand, how ſweet are they?

11. Above all, *Oh taſte and ſee how ſweet the Lord is*, even in the want of all outward *pleaſures*; this will bear up the heart when all is gone. *Although the fig-tree ſhall not bloſſome, neither ſhall fruit be in the vines, the labour of the Olive ſhall faile, and the field ſhall yeild no meat, the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalles; yet I will rejoyce in the Lord, I will joy in the God of my ſalvation.* When all is dark abroad in the world, then let our ſoules rejoyce in God alone, yea then let us expatiate our joyes to the utmoſt. As it is a work of grace to moderate all carnall *pleaſures*, and to keep them down, ſo it is a ſpeciall work of grace to expatiate the ſoul to the utmoſt in all ſpiritual *pleaſures*, and rejoycings in the Lord. And to this purpoſe we ſhould exerciſe our faith in the word and office of the Holy Ghoſt: Look upon the Holy Ghoſt as deſigned by the Father and the Sonne to bring joy and delight to the ſoules of his People. O what a vaſt difference is betwixt the comforts of a carnal heart, and the comforts of the godly? The one comes from a little meat and drink, &c. but the other comes from the exerciſe of faith about the office of the Holy Ghoſt, who is deſigned by the Father and the Sonne to be the comforter of his Saints. What ſay we then? are all outward *pleaſures* gone? let them go: only by the help of the Spirit *rejoyce in the Lord, and again I ſay rejoyce in the Lord.* Oh taſte and ſee how good the Lord is, even in the want of all *outward pleaſures.*

Heb. 3 17,18.

SECT. 14.

Of the Denyal of our honour, praiſe, favour, good name among men: and firſt of Cautions.

THe next common end which naturally men purſue and ſeek after, and which we muſt *Deny*, is *honour, praiſe, favour, good name.* In proſecution of this (as in the former) I ſhall

give ſome { Cautions. / Directions.

The Cautions are theſe. ——

1. That *honour, praiſe, favour, good name* are the gifts and bleſſings of God. *Moſes* was honourable; and before *Moſes* was gathered unto his people, the Lord bade him to put ſome of his *honour* upon *Joſhua, that all the congregation of the children of Iſrael might be obedient unto him.* And God bleſſed the children of *Iſrael* themſelves with *honour, he made them high above all nations in praiſe, and in name, and in honour.* And becauſe *Solomon* begged wiſdome of God, the Lord told him that he would *give him riches and honour* to boot. Yea, that theſe are Gods gifts, *David* in his prayer ſpeaketh expreſſely, *both riches and honour come of thee, and thou reigneſt over all.* And for *a good name* which is true *honour* indeed, the Lord hath made a promiſe to his, that *he will give them in his houſe a place, and a name better then of ſons and of daughters, an everlaſting name that ſhall not be cut off.* —— Yea, *he will make them a name and a praiſe among all the People of the Earth.* Surely theſe are the bleſſings of God, yea comparatively far above other bleſſings. *A good name is better then precious ointment.* Yea, *a good name is rather to be choſen then great riches, and loving favour rather then ſilver and gold.*

Numb 27. 20
Deut. 26. 19.
1 King. 3 13.
1 Cor. 29. 12.
Iſa. 56. 5
Zeph. 3 20.
Eccleſ. 7. 1
Prov. 22. 1

2. Notwithſtanding they are the bleſſings of God, yet we muſt deny them for God, as in theſe caſes.

1. When they are as ſnares or baites unto ſinne. And in all thoſe, *ſc. honour, praiſe, favour, good name,* there are dangerous ſnares, how prone do they make a man to thoſe ſinnes of vain-glory, ſelf-exaltation, ſelf-admiration, ſelf-eſtimation? Surely it is a great

great mercy of God if any man be preserved from these sins that enjoyes those blessings: And hence it is that few honourable men prove *self-denyers*, because they are most prone to those sinnes which are most formally opposite unto *self-denyal*; what is more opposite to *self-denyal*, then vain-glory, self-love, self-seeking, self-advancing, desire of mens praise? In this respect *Bildad* truely speaks of such men, that *they are cast into a net by their own feet, and they walk upon snares.* Take heed of these *snares*; in this respect we had need to *deny* them. *Job* 48.8

2. When we are called by God to dedicate them to God. The Lord never gave us these things, *honour, praise, good name*, upon any other termes, but that we should be willing to part with them for the *honour* of his name; God never made us owners, but stewards of them for his service, and if ever we were brought to Christ, into Covenant with God in him, we then resigned up all to him, we profest to part with all for him, we entred into bond that we would give up whatsoever we were or had to the Lord when it should be called for. And good reason, for whatsoever honour or excellency we have, it is he that gives it; it is he that made the difference betwixt us and others; the rain-bowe is but a common vapour, it is the Sunne that guilds it, that enamels it with so many colours; the best of us are but a vapour; and if any of us be more glorious, more honourable then others, it is the Lord that hath shined upon us, and hath put more beauty, more lustre upon us, then upon other vapours. The *honour, favour, good name* we have, God hath put it upon us, and seeing it is of him, the glory of it is infinitely due to him; if he calls for it, good reason we should deny it.

SECT. 15.

Of the manner of denying our honour, favour, praise, good name among men.

THe directions of *Self-denyal* in respect of our *honour, favour, praise, good name among men*, are these.——

1. Look on *honour, praise, favour, applause*, as vanity, nothing. *Vanity of vanities saith the Preacher, vanity of vanities, all is vanity.* Observe his expression, 1. *Vanity*, not onely vaine, but *vanity* it self. 2. Excessive vanity, for it is *vanity of vanities*. 3. An heap of vanities, for it is in the plurall number, *vanity of vanities*. 4. *All is vanity*, not only *profit, and pleasure*, but honour too; *Solomon* had experience of them all, and *all is vanity*. 5. He addes his name to that he saith, *vanity of vanities saith the Preacher*. The word signifies the soule that hath gathered wisdome. There is no reality in *honour, praise, favour, applause of men*, which are so much admired and magnified by the most; honour is but a shadow, a fancy, a wind, a breath, an external additament, for there is no internal excellency in it: a *meer fable* as *Augustus Cæsar* could say on his deaths-bed, *have not I seemed to have acted my part sufficiently in this fable of the world? now then farewell.* *Eccles.* 1. 8 — Sueton in *August.*

2. Beware of those attendants, or companions of *honours*, as *vain-glory, self-love, self-exaltation, self-admiration*. *Let us not be desirous of vain-glory.* Let us not exalt our selves above others. Let us not strive or study to be magnified by others. Let us not please and bless our selves in the vaine applause of others. It is not humane applause, but Gods approbation which ministers matter of true *honour* to a Christian. We should rejoyce to see God honoured, but fear to hear our selves applauded, lest either we be Idolized, our hearts elevated, or Gods honour obscured. Certainly shame will be at last that mans portion that exalts himself. O how should Christ put the Crown of glory on his head, who takes the Crown of praise from the head of Christ? *Them that honour me* (saith God) *will I honour, and they that despise me, shall be lightly esteemed.* *Gal.* 5.26 — *1 Sam* 2. 30.

3. Be convinced, that of all vices *vain-glory, self-admiration, self-exaltation, hunting after mens praise*, are the most invincible. The roots thereof are so deep and strong, and so laregly spread in the heart of man, that there is no disease in the soul so hardly cured, no weed in the garden of mans heart so uneasily plucked up: It is the hardest task that ever man undertook truly to deny himself, and fully to prostrate, and put himself under God and Christs yoake. *He that can rule his own spirit* (saith *Solomon*) *is better then he that taketh a City.* The overcoming of a Kingdome nothing in com- *Prov.* 16.32

pariſon of a mans overcoming his own corruption. O this *ſelf-exaltation* will ſtand
2 Sam. 23. 12. it out like a mighty champion in the heart when all other luſts ſeem to fly (as *Shamma* was ſaid to *ſtand it out, and to defend the field when the people fled*) other luſts may go out like fire that wants fewel, yet this luſt will ſtill put forth, and ſoare a loft, and ſtrive to climbe up into the throne of God ſo long as any thing of the old man remaines in man. Of all the evils that are within us, we have moſt cauſe to be convinced, yea to watch and pray againſt this evil of *vain-glory, ſelf-exaltation, ſelf-admiration.*

4. Learne inwardly, by heart, this Goſpel truth, that mans *honouring of Chriſt*, and and being *honoured by Chriſt* is the trueſt *honour* of man. *If any man ſerve me, him will*
John 12. 26. *my Father honour.* As the *honouring* of the father, husband, ſoveragin, is the *honour* of a ſonne, a wife, a ſubject: ſo the *honouring of Chriſt*, and eſpecially being *honoured by Chriſt*, it is the glory of them who are the children, ſpouſe, and ſubjects of Jeſus Chriſt. Vaine and carnal men think no honour comparable to the honour which men
John 12. 43. give, as it was ſaid of the chief Rulers in Chriſts time, *They love the praiſe of men more then the praiſe of God*; and therefore they ſtrive more to have the teſtimony of man applauding them, then the witneſſe of Gods Spirit ſealing them up unto the day of redemption. O but this *honour* ſhould darken the other in our eyes; what great matter is it though the glory of the other be loſt, ſo that God do but highly honour us with this? Whoſoever knows himſelf to be the ſonne of God, he never wonders more at that which is humane. Surely he debaſes himſelf from the height of true generouſneſſe, who admires at any thing beſides God and Chriſt himſelf; all other *honour* is but of nature, but this *honour* is of grace; It is a ſparkle of the divine nature, a ray of the very glory of God himſelf ſhining into the ſoules of his Saints.

5. Let us herein conform our ſelves to Chriſt. He came from the boſome of his
John 17. 5. Father, and from that infinite glory he had with him before the world was; for ſo he prayes, *that the Father would glorifie him with that glory he had with him before the world was.* He left the riches and pleaſures of Heaven, and that *honour* which he might have had from all the Angels, and all to ſave poor wretched ſinful creatures; He that was equall with God, ſo emptied himſelf that he became man; nay he was made a ſcorn of men, he was called the Carpenters ſonne, as one that was contemptible, he made himſelf of no reputation, he came in the form of a ſervant, yea of an evil ſervant that was to be beaten; he was made a curſe, as if he had been the vileſt of men living; and yet this was the *honour* of Chriſt himſelf, becauſe it was all for God and good of ſouls. O then who is he that knowes any thing of Jeſus Chriſt, that can think it much to lay down all his *honour*, or any outward dignity under heaven for him? What can be more unworthy? what more deteſtable then that a man ſhould magnifie himſelf after he hath ſeen God humbled? it is intollerable impudency, that where Majeſty hath emptied it ſelf, a worme ſhould be puffed up and ſwell.

6. Let us ſubmit to the meaneſt ſervice of our God, though it darken our *honours*
Hierom Epiſt. ad Pamach. never ſo much in the eyes of the world. Thus *Hierome* writ to *Pamachius* a godly young Noble man, that *he would have him to be eyes to the blind, feet to the lame, hands to the weak, yea if need were to carry water, and cut wood, and make fires*; *for what are all theſe* (ſaith he) *to bond, buffettings, ſpittings, whippings, death.* To this purpoſe *Conſtantine, Valentinian, Theodoſius*, three Emperours called themſelves *the veſſals of Jeſus Chriſt*, as *Sacrates* reports of them; and *Theodoſius* eſpecially did manifeſt it in the work of his humiliation, when in the face of a full Congregation, he caſt himſelf down upon the pavement, weeping, and lamenting for his ſinne; which many haughty ſpirits, though inferiour to him would a ſcorned to have done.

Rev. 12. 16. 7. Let us willingly joyn with thoſe of lower degree in any way of *honouring* God. *Mind not high things* (ſaith the Apoſtle) *but condeſcend to men of low eſtate.* Thus *Hierome* adviſed *Pamachius to equal himſelf with the poor, to go into the Cells of the needy.* Who knowes but that the pooreſt creature may be far more honourable in the eyes of God and of his Saints then we? Where greater graces ſit below us, let us acknowledge
James 2. 1, 5. their inward dignity. *My brethren, have not the faith of our Lord Jeſus Chriſt the Lord of glory, with reſpect of perſons.* —— *Hearken my beloved brethren, hath not God choſen the poor of this world, rich in faith, heirs of the Kingdome, which he hath promiſed to them that love him?* It may be ſome of them were in Chriſt before us, and others of them are in Chriſt as well as the beſt of us, and if we muſt differ in glory as we do differ in grace, who can tell but they may be in heaven as the ſtars of a bigger magnitude, and of a greater glory?

8. Let

8. Let us bear or ſuffer the moſt diſgraceful thing that can be put upon us for the cauſe of Chriſt; yea, though all the world ſhould frown upon us, and caſt us off, and ſcorne us, and account us as a diſgrace unto them. As *Theodoret* reports of *Hormiſda* a nobleman in the King of *Perſia* his Court, becauſe he would not deny Chriſt, he was put into ragged clothes, deprived of his honours, and ſet to keep the Camels; after a long time the King ſeeing him in that baſe condition, and remembring his former eſtate, he pittied him, and cauſed him to be brought into the palace, and to be cloathed again like a nobleman, and then he perſwades him to *deny* Chriſt; at which he preſently rent his ſilken clothes, and ſaid, *If for theſe you think to have me deny my faith, take them again*, and ſo with ſcorne he was caſt out. We muſt be content to be made a byword and reproach for Chriſt: But this an hard leſſon, and for which I had need to give other more particular directions in an other Section.

SECT. 16.

Rules how to bear reproaches for the name of Chriſt.

THe directions for Reproaches I ſhall reckon up { Negatively. / Poſitively.

1. Negatively thus.

1. We muſt not *hear reproaches Stoically*, inſenſibly, for in ſome ſort they are afflictions. *A good name is better then a precious oyntment. A good name is rather to be choſen then great riches, and loving favour rather then ſilver and gold.* *Eccleſ.7 1. Prov. 22 1*

2. We muſt not *bear them deſperately*, as many deſperate wretches do, who uſually ſay, *let men ſpeak the worſt, I care not, I muſt appeal unto God*: Though it be true, that innocency is a good bulwark, and a good conſcience is a brazen wall; yet we are not only to care to approve our ſelves unto God, but to men alſo; We are to provide things honeſt before all men, eſpecially among the people of God, and the Churches of Chriſt.

3. We muſt not carry our ſelves *paſſionately* under *reproaches*; there are many evils follow upon this diſtemper of heart, as 1. Thereby we greatly diſturbe our own ſpirits. *1 Cor, 4 13.* 2. We diſcover a great deal of evil within us. 3. We ſhew the baſeneſſe of our ſpirits to be ſo ſoon put out of frame. 4. We feed the humors of reproachers, and we make others think we are guilty of thoſe *reproaches* they lay upon us. It is true we ſhould be more ſenſible of the wrong done to our names, then of any wrong done to our eſtates, yet neither are the wrongs of the one or the other to be born paſſionately. *1 Pet 2.23.*

4. We muſt not carry our ſelves *revengefully* under *reproaches*. To this purpoſe ſaith the Apoſtle, *being defamed we entreat*. It is unbeſeeming Chriſtians to revile again, & to ſpeak evil for evil. It is ſaid of Chriſt, that *when he was reviled, he reviled not again*; and if we profeſſe our ſelves to be Chriſts, we muſt not revile again, when we are reviled: there is no contending this way where the overcommer is the loſer: when *Demoſthenes* was *reproached* by one, *I will not* (ſaith he) *ſtrive with thee in this kind of fight, in which he that is overcome is the better man.*

5. We muſt not be hindred in our way, or break off our courſe of Chriſtianity when we are *reproached*. What though filth be caſt in our way, ſhall we decline the way? What though the clouds do ariſe & darken the light of the Sunne, doth the Sunne ceaſe ſhining, becauſe it is darkned? no, it goes on in its courſe, and *ſhines till it breaks forth*; ſo you that are ſhining in a good converſation, go no, and in time you will break through the clouds. *Pſal. 37.6.*

2. Poſitively thus.——

1. We muſt *bear our reproaches wiſely*. Though we ſhould not be inſenſible, yet we ſhould not take too much notice of every reproach. Chriſt himſelf was ſilent in this caſe, *ſo that the Rulers wondred*. *David* could ſay, *they ſpake miſchievous things, but I as a deaf man heard not*. But how then ſhould we ſtop their mouthes? I anſwer. *Matth 26.62 Pſal 38. 12,13*

1. Let us walk innocently; innocency will clear all, and will overcome all in time.

2. Let us labour to be eminent in that which is quite contrary to that we are *reproached* for. Perhaps you are *reproached* for a diſſembler, labour for the greateſt eminency of plainneſs of heart and ſincerity; Perhaps you are *reproached* for covetouſneſſe, labour to be eminent in liberality, in heavenly-mindedneſſe, in doing good wiſely; Perhaps

you

you are *reproached* for pride, clear up your ſelves (not by yielding to their humour, but) by eminency of humility, that thoſe that can judge right, may ſee there is humility in you.

2. We muſt *bear reproaches* patiently. What are we? or what is our names that we ſhould think much to *bear reproach*; Conſider, have not others of Gods ſervant, far holier then we are, been under exceeding *reproach*? nay how is God and Chriſt *reproached*? how is the name of God ſlighted? how is the Majeſty, and Soveraignty, and authority of God contemned in this world? how are the dreadfull threatnings of God, and the revelation of Gods wrath ſcorned in the world? What *reproaches* indure Chriſt in his own perſon, in his preaching? how was he contemned when he preached againſt covetouſneſſe? the Phariſees *ſcorned at him*, the word ſignifies *they blew their noſes at him*. He was called a devil, a Samaritane, a wine-bibber, a friend of Publicans and Sinners; What worſe can be imagined then was caſt upon Chriſt? They ſpat on his face, that bleſſed face of his that the waves of the ſea were afraid of, and that the Sun withdrew his light from, as not being fit to behold it; They put thornes upon his head, and bowed to him in reproach. This argument ſhould me thinks move us to *bear reproaches patiently*. But how ſhould we do it? how ſhould we *bear reproaches patiently*?

Luke 16 14. ἐξεμυκτήριζον

1. Be we ſure to keep conſcience clear; O let not that upbraid us; be we carefull of what we do, and then we need not be much carefull of what men ſay; if conſcience do not *reproach* us, *reproach* will not much move us: one of conſcience's teſtimonies for us is more then ten thouſand ſlanders againſt us. As the ſtormes and winds without do not move the Earth, but vapours within cauſe the Earthquakes; So all the railings of all the *Shimei's* in the world cannot much trouble us, if our conſciences within do abound with good works; if I can but ſay with *Job*, *My heart ſhall not reproach me as long as I live*, I am ſafe enough from the evil of *reproach*.

Job 27 6.

2. If we are failing in any thing, let us begin with our ſelves before any others begin with us; let us accuſe our ſelves firſt. So ſome interpret that place, *I am wiſer then mine enemies. q.d.* though mine enemies are witty, and do plot, and their malice helps on their invention, yet I am wiſer, I can find out the wayes of mine owne heart, and mine own evils better then all mine enemies.

Psal. 119 98

3. Let us exerciſe our ſelves in great things, in the things of God, and Chriſt, and eternity. Labour to greaten our ſpirits in an holy manner, and be above reproach. Surely if our ſpirits were but truly greatned (I mean not with pride, but with exerciſing of our ſpirits in things that are above the world) *reproaches* would be nothing in our eyes. It is a notable expreſſion that *John* hath againſt the evil tongue of *Diotrephes*, *He prates againſt us with malicious words*; in the Original it is, *he trifles*. Although his words were malicious, and *Diotrephes* a great man, yet all was but trifles; ſo high was *Johns* ſpirit above them. The ſinking of the heart under *reproaches* argues too vile a puſillanimity, ſuch a poor low ſpirit, as is not conſiſtent with the true magnanimity of a true Chriſtian.

3 Joh. 10

4. Make we our moans to God, and lay our caſe before him, as *Hezekiah* (when *Rabſheka* came and reviled God, and the people of God) he went and ſpread the letter before God, and made his moan to God; ſo if we can but do likewiſe, we ſhall find unſpeakable refreſhments to our ſouls, and that will be a great argument of our innocency. *My friends ſcorne me* (ſaid Job) *but mine eye poureth out tears unto God.* And *the mouth of the wicked* (ſaith David) *and the mouth of the deceitful are opened againſt me, they have ſpoken againſt me with a lying tongue.* —— *But I gave my ſelf unto Prayer.*

Job 16.20. Psal. 109.24.

5. Get our hearts quietly and kindly to lament the condition of our reproachers. Their folly ſhould cauſe us to pitty them, to be patient towards them, and to paſſe by the wrongs they do to us. This was one of the arguments that *Abigail* brought to *David* to quiet his ſpirit that was ſo ſtirred againſt *Nabal*, becauſe of his *reproaches*; *O* ſaid ſhe, *Nabal is his name, and folly is with him. q. d.* It is his folly *David*, and therefore rather pity him *David*; it is too low a thing for ſuch a ſpirit as *David* to be ſtirred with folly. Indeed, in ſtead of being troubled with *reproaches*, our ſpirits ſhould be moſt troubled for their ſin; alas, they ſin by their *reproaches*, and God hates them for it. *Pride, and arrogancy, and the evil way, and the froward mouth do I hate.* If we have any love, we ſhould think thus; *this poor man, what hath he done? he hath brought himſelf under the hatred of God.* O this ſhould mightily affect the heart of the godly.

1 Sam. 25. 25.

Prov. 8. 13.

6. We muſt *bear reproaches fruitfully*. Chriſtians ſhould not think it enough

to

to free themselves from *reproach*, but they must improve it for good; and to that end——

1. Consider what ends God aimes at by it, and labour to work them upon our selves that we may attain to those ends.

2. Draw what good instructions we can from the *reproaches* of other, as thus; When I hear men *reproach* and revile, *Oh what a deal of evil is there secretly in the heart of man that is not discovered till it have occasion!* Again, *do I see another so vigilant over me to find out any thing in me to reproach me? how vigilant should I be over my self to find out what is in me to humble me?*

3. Set upon what duty God calls for at the present; *the lesse credit I have in this world, the more credit let me desire after in heaven; if there be a breach of my name here, let me seek to make up my name in Heaven.*

4. We must *bear reproaches joyfully and triumphingly. We glory in tribulations,* said *Paul*; And *if I must needs glory, I will glory in things concerning mine infirmities.* By *infirmities*, we are not (say some) to understand the *infirmities of sin*, but his weakness and evils that he endured for Christ. Therefore *I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake.* *Hierome* upon that, *Blessed are you when men shall speak evil of you, and revile you*; *O* (sayes he) *who would not be willing to suffer? Who would not wish to be persecuted for righteousnesse sake? Who would not desire to be reviled? Oh that all the rout of unbeleevers would persecute me for righteousnesse sake! I would this foolish world would all rise up against me to reproach me.* When Christ appeared to *Saul*, he cryed, *Saul, Saul, why persecutest thou me? Who art thou Lord*, answered *Saul? I am Jesus of Nazareth*, replyed Christ. But why *Jesus of Nazareth? does any good come out of Nazareth?* Surely there is something in this; he saith not, I am the sonne of God, the 2d. Person in the Trinity, the King of the Church; no, but *I am Jesus of Nazareth*: that was a reproach cast upon Christ, and Christ glories in that. *Reproaches* are the ensignes of Heavenly nobility, Christians therefore should not fear them, but *bear them joyfully.*

Rom. 5 3. 2 Cor. 11 30. 2 Cor. 12. 10. Matth. 5. 11. *Hierome. Epist. ad Orean.* Acts 22. 7, 8.

5. We must *returne good for evil*, and then we come to the top of Christianity. This is a signe of great progresse to Religion; *If I be weak* (saith one) *perhaps I may pardon one charging me falsely; but if I have profited, although not altogether perfect, I hold my peace at his reproaches, and answer nothing; but if I am perfect, I then blesse him that reviles me, according to that of* Paul, *Being reviled, we blesse.* If we can do thus, if we can heartily pray for our reproachers, and desire good to them, and so *heap coals of fire upon them*, this is a great signe of grace. *Blesse them* (saith Christ) *that curse you, pray for them that despightfully use you; that ye may be the children of your father, &c.* Why? were they not children before? yes, but this declares it, now God ownes them for his children indeed. And thus much of *denying our common ends, profit, pleasure, and honour.*

Ambrof offic. l. 1. c. 48.

Matth 5 44, 45

SECT. 17.

Of the Denyal of our Very being, our life for Jesus Christ; and first of Cautions.

I Have done with the *deny all of naturall self* in regard of *well-being*, I now consider the denyall of *naturall self* in regard of *very being*, and so it imports our *life*, together with the faculties and powers of nature, *our understanding, will, affections, senses, fleshly members*; all within us must be *captivated to the obedience of Christ*, and all without us must endure to suffer for the name of Christ.

For them we call faculties or powers of nature, as *the understanding, will, affection, senses*, I shall dispatch in a word.

1. *The understanding* must be captivated as it hinders from Christ. Suppose the word of Christ be contradicted or check't by way of reason or *understanding*, as in the businesse of the Trinity, Union of two natures, Resurrection of the body. In this case I must deny my reason, and beleeve Christ; I must bow down and worship, I must captivate my *understanding* to the obedience of Faith. We see by experience, those are sooneſt brought to Christ, who for the most part are foolish, simple, and of weak conceits; whereas those who have been most famous for worldly wisdome and *understanding*, they have been hardly brought to the subjection of Gods wisdome and truth. This is that which the Apostle doth teach, *Not many wise, not many mighty are called, &c.* 1 Cor. 1, 28

We

We preach Christ crucified, unto the Jews a stumbling block, and to the Grecians foolishnesse.

2. *The Will* must be renounced in reference to Christ. Servants must not follow their own will, but their masters directions: how much more ought we; who alwayes may justly suspect our selves, and can never suspect the *will* of Christ, it being the square of right? For therefore is a thing good, and just, and equal, because God wills it; hence * our *will*, if good, yet sometimes it must be denyed; but if evil, and contrary to the *Will* of God, it must be subdued. It is meet that *Hagar* should stoop to *Sarah*, our *will* to Christ's *will*.

3. Our *Affections and Senses* must be denyed, both as good, and as they are cherishers of evil; or opposers of good. This latter is that *crucifying of the flesh, with the lusts and affections*, which the Apostle mentions. But all these being within the compasse of *natural life*, I shall onely insist on that *Self* which we call *life*. And concerning which (as in the former) I shall

give the { Cautions. / Directions.

The Cautions are these.——

1. That our *Being*, or *Life* is in it self the gift of God, and the blessing of God. It was *God that breathed into man the breath of life. The Spirit of God hath made me* (saith Elihu,) *and the breath of the Almighty hath given me life.* He gives it, for he is the fountain of it. *With thee is the fountain of life, and in thy light shall we see light.* This was the summe of *Pauls* Sermon to the *Athenians*, *he giveth* to all, life, and breath, and all things; and to this purpose he cites *Aratus* one of their Greek Poets, *in him we live, and move, and have our being.* And as it is the gift, so it is the blessing of God: hence the promise of *life*, and of *long life* is made to *obedient children*; and this turned into a prayer by the beleeving Parents, it is usually called by the name of *blessing*.

2. Notwithstanding it is the blessing of God, yet we must deny it for God. As in these Cases.——

1. As a sacrifice. If God will rather be honoured by the death, then by the life, by the sufferings, then by the services of his Saints, in this case we should be willing to submit to God. Thus many of the Martyrs who had opportunity of flight, yet tarried to witnesse the truth, and gave their lives to the flames for it. It is not what I, or others may think, that God will be honoured this way or that way, but we should observe what is Gods will, and which way God will be honoured: All our intentions and aimes at the glory of God are nothing; God cares not for them, if they be out of his way. It was an excellent resolution of *David*, *If I shall find favour in the eyes of the Lord he will bring me back again; but if he thus say, I have no delight in thee, behold here I am, let him do to me as seemeth good to him.*

2. As temptation. Thus, rather then sinne, the primitive Christians, when apprehended, chose willingly to dye. We have a notable story of that *heroicall mother, and her seven sons*, who rather then they would break Gods Law in eating forbidden meats, they dyed one after another the mother in the mean while being content to see them all butchered befor her eyes, and last of all she dying also. Surely *life* is nothing in comparison of those glorious invisible rarities which sinne may hinder us from; and therefore if it be on this condition that we may avoid sinne, that we may be sure of the maine, that by losing *life* we may go to Christ, in whom we shall find with an infinite overplus, whatsoever we can lose for his sake; then we must *deny life it self*.

SECT. 18.

Of the manner of denying our natural life for Jesus Christ.

THe directions of *Self-denyal* in respect of our *naturall being, or life*, are these.——

1. Apprehend Gods love to our souls in his Son: he thought nothing too good for us, *God so loved the world that he gave his onely begotten Sonne*; and this he did for us, *when we were enemies*; Nay God hath not only given us his Son for a Saviour, but he hath given us himself for an husband; now as the husband loves all in the family, but gives himself to his wife; so God bestowes his *Sun to shine, and his rain to fall on the good and bad*, but he gives himself onely to his Saints. O let us apprehend this love, let us often by sad and solemne meditation renew the sense of this love to us in Christ, and we cannot but give up all we have, and all we are to God.

2. Get

2. Get we *a Soveraigne love to God again*. It was from this Soveraigne love that those admirable *Self-denyals* of the Marryrs sprung; we must not think they had bodies of brasse, or muscles of steel, or that they were not as sensible of torments as others were; Oh no, is was their love to God did swallow up all: As the heat of a feaver swallowes up the heat of an ulcer, or as the heat of a fire swallowes up the heat of a seave; So the heat of the Martyrs love to God swallowed up the heat of all fires, together with the heat of all loves to their wives, children, friends, and their own lives. We must love the Lord above all, not subordinately as a creature, but soveraignly as a Creatour.

3. Let us cleave to God with stedfastnesse and resolvednesse of spirit, come what will come. Thus *Barnabas* exhorts the Brethren, *that with full purpose of heart they would cleave to the Lord*: Thus *Daniel* was purposed *not to defile himself with the portion of the Kings meat, though it cost him his liberty or life*. *David* could say, that *the Princes spake against him; and the Princes persecuted him*, yet he was resolved, and his resolution was as strong as an Oath, *I have sworn, and will perform it, that I will keep thy righteous judgments*. This is the nature of Christian resolution, that it chooseth that which the Spirit reveals to be good, notwithstanding all oppositions that come betwixt. When credit, and profit, and vain feares put in, and suggest that the witnessing of such truths may cost us our *life*; Resolution answers all, *It matters not so I can retain Christ; tell me not of the difficulty of the way, onely let me know which is the way, I am resolved to follow the Lamb whithersoever he calls me; I know there is no threatning so terrible as Christs is, no promise so sweet as Christs is, no command so holy as Christs is, and therefore I am resolved to expose my self to drink that cup, how bitter soever, which my Father shall give to drink.*

Acts 11. 23
Dan. 1. 8
Psal. 119. 23, 161, 106.

4. Endeavour after a disposition or habit to lay down life for a good conscience. It is a true saying, that *none are saved but Martyrs*; I mean *Martyrs* either actually or habitually, having faith enough to encourage, and love enough to constrain them to be *Martyrs*; if the honour of their profession should require it. This takes away their objection, who say, it is harsh and unseasonable to trouble us now with any thorny discourse of *Martyrdome*. 1. We must know that the habit of *Martyrdome* is included in the most fundamental principles of Christianity, and therefore they deserve no answer but silence who think a discourse of it at any time harsh and unseasonable. 2. The Church never enjoyes such a calme, but a terrible storme may unexpectedly dash it away, and therefore there is no man, though born in the most peaceable time of the Gospel, but ere the glasse of his life be run out, he may be overtaken with a fiery tryal. 3. There is no professor of the Gospel though he live and dye during the publick tranquillity of it, but he may privately be brought to that plunge that either he must hazard his life, or else in some fearful horrible manner against his conscience dishonour Christ; as, suppose a *Ruffian* that had no Religion of his own should pull any one of us into a corner, and with a naked blade, either make us forswear our Religion, or lose our life. 4. As the Prophet *Ezekiel* forwarned the Jews, *We have had mischief upon mischief, rumour upon rumour*, and if mischief and rumours continue, and multiply upon us as fast as they have done of late, the dayes may be sooner upon us than we are aware, when there may be too much occasion to practise this point of *Self-denyal*, and not time to preach it; howsoever let us seek of God for the habit or disposition of it, for that is fundamental.

Ezek. 7. 26

5. Maintain a godly jealousie and fear of our own hearts; for want of this, all the Disciples fainted (especially *Peter*) and shamefully denyed Christ. Memorable is that story of *Pendleton* and *Sanders*; *Sanders* as fearful he should not endure the fire; *Pendleton* seemed resolute, *Be not fearful* (saith he to Sanders,) *for thou shalt see me & this fat flesh of mine fry in the fire before I will yield*. Yet he that was so strong in his own strength fell away, and the other so fearfull was enabled by God to burne for his truth. To fear Martyrdome, and to pray against it with submission to Gods will, is warranted by our Saviours own example, *He prayed earnestly that if it were possible the cup might passe away from him*; but still with submission to his Fathers pleasure. That place concerning our Saviour is very remarkable, *Who in the days of his flesh, when he had offered up prayers and supplications, with strong cryes and teares unto him that was able to save him from death, and was heard in that he feared.* Heard? how was he heard? not in removing the cup from him, but in strengthening him to drink it with victory. If we pray as Christ prayed, the cup shall be removed from us, or sweetned unto us.

Heb. 5. 7

6. Reſiſt wherein we can fleſhly impediments; for the fleſh will be ready by all means to hinder us from offering this ſacrifice to God. As 1. by diſtinctions. Is a man reſolved to hold his eſtate, liberty, life, come on what will? ſuch a one never wants a diſtinction to mock God withal; So the Teachers of circumciſion at *Galatia*, Gal. 6. 12. *As many as deſire to make a faire ſhew in the fleſh, theſe conſtraine you to be circumciſed, onely leſt they ſhould ſuffer perſecution for the croſſe of Chriſt.* They did not ſee, but to avoid perſecution they might preach circumciſion, being they did it *pro abundanti cautela*, not to overthrow the faith of Chriſt crucified, but for their ſecurity. Such diſtinctions many uſe at theſe times. 2. By perſwaſions. Thus carnal reaſon pleads the caſe, *give a little to the time, ſave thy ſelf and thine.* Or thus: *What, are you the only quick-ſighted men, wiſer than a Church, than a State? May there not, will there not a law come out in a moment, whereby you may be defranchized or exiled, or baniſhed, or burned?* But to anſwer theſe reaſonings, remember Chriſts anſwer to *Peter*, *Get thee behind me Satan,* Matth. 16. 23. *for thou ſavoureſt not the things of God, but of men.* A certain perſon perſwading an other to recant the truth, told him that he ſpake to him out of love. *O yes* (ſaid the Martyr) *I confeſſe it, but there is ſomething in you that is mine enemie, meaning the fleſh.* And it is ſaid of Maſter *Hooper*, that when a box was brought, and laid before him upon a ſtool with his pardon from the Queen in it, if he would recant; he being now at the ſtake, at the very ſight of it cryed out, *if you love my ſoule, away with it, away with it.* 3. By terrours. Thus when the Spirit of God had ſuggeſted unto *Spira* to ſuffer, or if he doubted of the iſſue to go away, though never ſo far, rather than deny the Lord of life, preſently the fleſh begun in this manner, *Be well adviſed fond man, conſider reaſons on both ſides, and then judge.* ——— *Doſt thou not foreſee what miſery this raſhneſſe will bring upon thee? Thou ſhalt loſe thy ſubſtance, thou ſhalt undergoe the moſt exquiſite torments that malice can deviſe, thou ſhalt be counted an heretick of all, and thou ſhalt dye ſhamefully. What thinkeſt thou of the ſtinking dungeon, the bloody axe, the burning fagot?* ——— *Wilt thou bring thy friends into danger? thou haſt begotten children, wilt thou now cut their throats?* It concernes us in this caſe to outwit the fleſh, if it tell us of priſons, let us tell it how much more terrible is the priſon of hell; if it preſent to us the condemnation of tribunals, do we preſent to it that great condemnation of the great tribunal; if it threaten us with diſpleaſure of friends, preſent to it the diſpleaſure of God, and of glorified Spirits.

7. Conſider, and peruſe the *Acts and Monuments of the Church* in the caſe of *Martyrdome*. Others ſufferings cannot but beget ſome reſolutions in us. And herein if we begin with the beginning of the world; As ſoon as we hear of any work of Religion, we hear of the perſecution of *Abel*. *Noahs* Arke on the waters was a type of the condition of the Church of Chriſt in afflictions; What hard things did *Abraham*, and the reſt of the Patriarchs endure in their generations? Hiſtories tell us that *Iſaiah* was ſawen aſunder with a woodden ſaw; *Jeremy* was put into a dungeon, ſticking in the myre (as ſome ſtories ſay) even up to the ears, and after was ſtoned to death; *Ezekiel* was ſlain in *Babylon*; *Micah* was thrown down from a ſteep place, and his neck broke; *Amos* was ſmitten with a club, and ſo brained. The ſtorie of the perſecutions of the *Machabees*, propheſied *Dan.* 11. 36. and recorded by the Apoſtle *Heb.* 11. 35. is exceeding lamentable; The text ſayes that *they were tortured, mocked, ſcourged, impriſoned, ſtoned, ſawen aſunder, ſlaine with the ſword, wandred up and down in ſheep-skins, and goat-skins, being deſtitute, afflicted, tormented, they wandred in deſarts, and mountains, and dens, and caves in the Earth.* And for the Chriſtian Church we know what Chriſt himſelf the great leader of his people ſuffered: When *Stephen*, the firſt Chriſtian Martyr, was ſtoned, *Dorotheus* witneſſeth that two thouſand of others which believed in Chriſt were put to death the ſame day. That many ſuffered in thoſe very times is plain to me from theſe very Texts, *And Saul made havoke of the Church.* ——— *And Herod vexed the Church.* ——— *Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? why then are they baptized for the dead?* This place is difficult, and many interpretations are given of it; but this I prefer as moſt agreeable to the ſcope of the Apoſtle; *Elſe what ſhall they do* (what ſhall become of them, in what miſerable condition were they?) *who are baptized* (with their own blood, not only ſuffering grievous torments, but even death it ſelf;) *for the dead* (for the cauſe and quarrels of the dead, for the faith of them that now are dead, and in ſpecial for maintaining this very Article of the reſurrection of the dead?) The force of this argument is very evident, and it well agreeth with the argument of the Apoſtle that enſueth,

Why

Why ſtand we in jeopardy every hour? I proteſt by our rejoycing which I have in Chriſt, I dye dayly. And if I have fought with beaſts of Epheſus after the manner of men, what advantageth it me, if the dead riſe not at all? As for the word *baptizing*, it is not only ſo taken moſt frequently by the Fathers and Schoolmen, who uſually diſtinguiſh baptiſme into *baptiſma flaminis, fluminis, & ſanguinis, Of the Spirit, Water, and Blood*; but alſo in ſundry places of Scripture, as *Matth.* 20. 22. *Mar.* 10. 38. 39. *Luke* 12. 50. *I have a baptiſme to be baptized with, and how am I ſtraitned till it be accompliſhed?* All the Apoſtles after many ſore and grievous afflictions ſuffered many violent deaths, *John* only excepted, who yet was baniſhed into *Patmos*, and by *Domitian* thrown into a tun of ſcalding lead though by a miracle delivered. *Brightman* ſpeaking of the ſtories of thoſe times, ſayes, that every page and leaf is at it were all red-coloured in blood: The Covenant of grace is a bloody Covenant, both in regard of the blood of Chriſt firſt ſealing it, and the blood of the bleſſed Martyrs adding likewiſe their ſeals in confirming of it.

Ver. 30, 31, 32.

Luke 12. 50.

It is a moſt heart-breaking meditation to conſider the ragings, madneſſe, and fury of the Heathen againſt the Chriſtians in thoſe times. *Hierome* in an Epiſtle to *Cromatius* ſayes, that there was no day in a whole year, unto which the number of five thouſand Martyrs cannot be aſcribed, except onely the firſt day of *January*. All the policie, wit, ſtrength, and invention of men and devils were exerciſed and ſtretched out to the utmoſt, for deviſing the moſt miſerable torments, and exquiſite tortures; as plates of Iron burning hot, laid upon their naked fleſh; pincers red-hot pulling off the fleſh from the bones; bodkins pricking and thruſting all over their bodies; caſting into lime-kilnes, and into caldrons of ſcalding lead; whipping, untill almoſt all the fleſh was torne off their bodies, and their bones and bowels appeared, and then laid flat upon ſharp ſhells and knives; their skins were flead off alive, and then their raw fleſh was rubbed with ſalt and vinegar, their bodies were beaten all over with clubs untill their bones and joynts were beaten aſunder; they were laid upon gridirons, roſted and baſted with ſalt and vinegar; one member was pulled from another; by faſtning them to the boughs of trees, they rent their bodies aſunder; they were toſſed upon the horns of bulls, with their bowels hanging out; they were caſt among dogs to be devoured; they were put under the Ice naked into rivers; they were tortured on the rack, on the wheel, and on the gibbet with flaming fire under them; they made it their ſports to ſee them devoured by wild beaſts; and in the night in ſtead of torches they burnt the bodies of the Saints to give them light for their paſtimes. ——— In after-times Antichriſt began to riſe, and to bring a fearful darkneſſe over the face of the Church; of which times the holy Ghoſt propheſied, *the Moon, and Sunne, and Starres were ſmitten*. Never will be forgotten thoſe lamentable extremities that Gods poore people then endured, large volumes are extant, the reading whereof might cauſe the hardeſt heart that lives to break. O let us warme our hearts at theſe fires! Let us peruſe and conſider thoſe *Acts and monuments of the Church* in the caſe of Martyrdome.

Revel. 8. 12.

8. Be acquainted with the promiſes of *Self-denyal*; have always a word at hand to relieve our ſelves withal in the worſt of ſufferings. Now theſe promiſes are of ſeveral ſorts. 1. **Of aſſiſtance.* 2. **Of acceptance.* 3. *Of reward.* And again the promiſes *of reward* are 1. Of this life, *He that forſakes all for Chriſt ſhall receive an hundred fold*, ſaith *Matthew*: *Manifold more in this preſent time*, ſaith *Luke*; the joy, the peace he ſhall have in his conſcience ſhall be many times, an hundred times better than the comfort of all theſe outward things. O but (may ſome ſay) what will become of my poſterity? Peace of conſcience, and joy in the Holy Ghoſt redounds only to my ſelf, but for my children I ſhall leave them fatherleſſe and helpleſſe? To this by way of anſwer, God often ſtiles himſelf *the Father of the fatherleſſe*, and if of any fatherleſſe, then ſurely of thoſe whoſe parents have loſt their lives for Jeſus Chriſt. *Leave the fatherleſſe children* (ſaith the Lord) *I will preſerve them alive, and let thy widowes truſt in me.* 2. Of eternal life, ſuch *ſhall inherite eternal life. Be of good comfort* (ſaith *Bradford* to his fellow-Martyr) *we ſhall have a merry ſupper with the Lord this night.* Chriſtians! What would we have? the ſoul indeed is of a large capacity, all things here below can never ſatisfie it; but eternal life, the inheritance above will fill the underſtanding with knowledge, and the will with joy, and that in ſo great a meaſure, that the expectation of the Saints ſhall be exceeded? *for he ſhall be admired of them that believe.*

**Pſal.* 9. 9, 10. *Pſal.* 37. 24. *Pſal.* 46. 1, *to the end.* **Exod.* 2. 24, 25. *Exod* 3. 7. 1 *Pet.* 2. 20. *Matth.* 19. 29. *Luke* 18. 30. *Jerem.* 49. 11. *Matth.* 19. 29. *Marke* 10. 30. *Luke* 18. 30. 2 *Theſſ.* 1. 10.

9. Mind the principle that must carry us through death, and make death it self honourable. We read *Heb.* 11. That *by faith some quenched the violence of fire.* —— *Others were tortured.* —— *They were stoned, they were sawen asunder, they were tempted, they were slaine with the sword*; *and all this by faith. Faith* is the grace that enables us to *deny our selves*, yea *life it self*; other graces may do much, but *faith* hath the principal work in this. *By faith ye stand*, said the Apostle to his *Corinthians*, it is *faith* that makes a man stand in his greatest tryals, and therefore when Christ saw how *Peter* should be tempted, he tells him that he had *prayed that his faith should not fail*; noting that while his *faith* held all would be sure; *Faith* in this case is like the corke that is upon the net, though the lead on the one side sinke it down, yet the corke on the other side keeps it up in the water: *David professed that he had fainted unlesse he had believed.* Believing keeps from fainting in the time of trouble.

Heb 11. 34, 35, 37.

1 Cor. 1. 24.

Luke 22. 33.

Psal 27. 13.

10. When sufferings come, then stir up, and put forth the grace of *faith* in the exercise of it: Look up to God for strength and assistance, commit our selves and cause wholly to him, plead the promise, plead our call that he hath called us to this, plead the cause that it is his. Mr. *Tindal* in a letter of his to Mr. *Fryth* who was then in prison, hath four expressions of the work of *faith* in the time of suffering; *If you give your self, cast your self, yield your self, commit your self wholly and onely to your loving father, then shall his power be in you, and make you strong, he shall set out his truth by you wonderfully, and worke for you above all your heart can imagine.* But because *faith* is the root, or principle of *Self-denyal* in this case of sufferings, I shall therefore propound two questions in the following Paragraphs.

SECT. 1 *What are the differences betwixt faith and pride of the heart in sufferings.*

I Answer——

1. If *Pride* be the principle, a man is ready to put forth himself though he be not called: it is true that in some extraordinary cases, a man may have an inward calling by some extraordinary motion of Gods Spirit, as some of the Martyrs had; but in an ordinary way a gracious heart fears it-self, and dares not venture till God calls, it depends more on Gods call, than any strength it hath to carry it through.

2. If *Pride* be the principle, a man cares not for Gods name any further than he is interested in it; should God use others to honour his name, and he no way come in, he regards it not.

3. If *Pride* be the principle, a man doth not so much strengthen himself with the consolations of God; or the sweet of the promises, as he doth with his own self-proud thoughts; the heart is not so much taken up with the glorious reward of God in heaven, as with some present self-good here: whereas *faith* is altogether for spiritual and supernatural good, it carries the soul beyond all present things.

4. If *Pride* be the principle, there is no good got by sufferings, the soul doth not thrive under them, it doth not grow in grace by them, it growes not more holy, more heavenly, more savoury in all the wayes of it, the lustre and beauty of godlinesse does not encrease upon such a one, he is not more spiritual, he doth not cleave closer to God, he is not more frequent with God in secret, he doth not enjoy more inward communion with God than formerly; but if *faith* be our principle in suffering, there is never such thriving in grace as then; Then *the Spirit of glory, and of God useth to rest upon Gods servants*; a godly mans service prepares him for sufferings, and his sufferings prepare him for service: the Church never shined brighter in holinesse than when it was under the greatest persecution.

5. If *Pride* be the principle, there is not that calmnesse, meeknesse, quietnesse, sweetnesse of spirit in the carriage of the soul in sufferings, as where *faith* is; *Pride* causes the heart to swell, to be boysterous and disquiet, to be fierce and vexing, because it is crossed; but *faith* brings in the Spirit of Jesus Christ, and that was a quiet and meek Spirit in sufferings, *as the sheep before the shearer*; *When he was reviled, he reviled not again*: Where is reviling and giving ill language, there is *pride* stirring in that heart, *Cyprian* speaking of the Martyrs contemning death, saith, *Wee see not that humble loftinesse, or that lofty humility is any, but in the Martyres of Jesus Christ.*

Act. 8. 32. 1 Pet. 2. 23.

Cyprian de dup. Martyr.

6. If *Pride* be the principle, there is joyned with that mans sufferings a desire of revenge,

revenge, he would if he could returne *evil for evil*, and doth as far as he dares; but thoſe who have *faith* to be their principle, they commit their cauſe to God; *though man curſe, they bleſſe*; they can heartily *pray for their perſecutors*, as *Chriſt* and *Stephen* did for theirs: The *banner* over a gracious heart in all the troubles that befal it, *is love*; and therefore whatſoever the wrongs be that are offered to ſuch, there is ſtill a Spirit of love preſerved in them.

SECT. 2. *Wherein lyes the power of Faith to carry us through ſuffering, and death?*

I Anſwer ——

1. *Faith* diſcovers the reality of the beauty and excellency of ſpiritual things, which before were but looked upon as notions, conceits, and imaginary things; hence *faith* is deſcribed to be *the ſubſtance of things hoped for, and the evidence, or demonſtration of things not ſeen.* The things of Chriſt, of grace, of heaven, what poor empty notions were they to the ſoul? what uncertain things before faith came in? but *faith* makes them to be glorious things: *faith* diſcovers ſuch reall certain excellencies in them, and is ſo ſure, that it will venture ſoul and body, it will bear an hardſhip, yea it will venture the infinite loſſe of eternity upon them. *Heb.* 11. 1.

2. *Faith* makes the future good of ſpirituall and eternall things to be as preſent to the ſoule, and workes them upon the heart, as if they did now appear. This comes to paſſe becauſe faith ſees things as the word makes them known, it pitches upon the word in that way that it reveales the minde of God; Now the word ſpeaks often of mercies that are to come as preſent things. *Break forth into joy, ſing together ye waſte places of* Jeruſalem, *for the Lord hath comforted his people, he hath redeemed* Jeruſalem. Thus the Prophet ſpeakes of the deliverance of the Church from captivity as a thing already done, which was not fulfilled many years after. As ſoon as *Jehoſhaphat* had received the promiſe, he falls on praiſing the Lord, as if the mercy were already enjoyed, *Praiſe ye the Lord, for his mercy endureth for ever. Chriſt* ſaith of *Abraham* that *he ſaw, and rejoyced, and was glad*, Chriſts day was unto him as if it had been then. And it is ſaid of the godly who lived in former ages, that though the *promiſes were a-far-off*, to be fulfilled, yet *they embraced them.* The word in the Original ſignifies, *they ſaluted them.* Now ſalutations are not but betwixt friends when they meet together. *Faith takes hold upon eternal life*; it takes preſent poſſeſſion of the glorious things of the Kingdom of God; it makes the ſoul to be in heaven converſing with God, and Chriſt, his Saints, and Angels already: That which is promiſed, *faith* accounts it given, *And the land which I gave to* Abraham, *to thee will I give it.* It was only promiſed to *Abraham*, but *Abrahams* faith made it to him as given. *Iſa.* 52. 9, 12. 2 *Chron.* 20. 17, 20, 28. *John* 8. 56. *Heb.* 11. 13. 1 *Tim.* 6. 19. *Gal.* 35. 12.

3. *Faith* makes uſe of things paſt as if they were preſent. 1. It makes uſe of *Gods mercies* to our fore-fathers; thus the Church makes uſe of the mercy of God to *Jacob*, when he wreſtled with him and prevailed, as if it were a preſent mercy to themſelves. *He had power over the Angel and prevailed, he wept and made ſupplication unto him, he found him in Bethel, and there he ſpake with us*; not only with *Jacob*, but with us. *q. d.* whatſoever mercy God ſhewed to him, we make it ours. *God ſpake with us.* Thus *David* and his people did when he ſaid, *he turned the Sea into dry land, they went through the flood on foot, there did we rejoyce in him.* The comfort of the mercies of God for many years paſt to their fore-fathers, they make as theirs, *there did we rejoyce in him.* 2. *Faith* makes uſe of all *the promiſes* that God hath made to any of his people though never ſo long agoe, yet it fetches out the comfort of thoſe promiſes, as if they were made now to us. Compare *Joſh.* 1. 5. with *Heb.* 13. 5. *God ſaith to* Joſhua, *I will be with thee, I will not fail thee, nor forſake thee.* This *Paul* applies to the Believers in his time, as if it had been made to them. *Be content* (ſaith he) *with ſuch things as you have, for he hath ſaid, I will not leave thee, nor forſake thee.* Upon this one inſtance, whatſoever promiſe God ever made to any of his people, ſince the beginning of the world for any good, if our condition comes to be the ſame, *faith* will make it her own, as if God had but now made it to us in particular. 3. *Faith* makes uſe of *Gods former dealings* with our ſelves: when all ſenſe of Gods mercies failes, that God ſeems to be as an enemy, *faith* will fetch life from his former mercies, as if they were now preſent. *I have conſidered the dayes of old* (ſaith *David*) *the years of ancient time, I call to remembrance my ſong in the night. —— I ſaid, this is my infirmity, but I will remember the years of the right hand* *Hoſ.* 12. 4. *Pſal.* 66. 6. *Joſh.* 1. 5. *Heb.* 13. 5. *Pſal* 77. 5, 6, 10.

hand of the moſt High; He checks himſelf for doubting of Gods mercies becauſe of his former mercies, and he recovers himſelf by bringing to minde the former dealings of God with him. Now in this work of faith what abundance of ſtrength doth it bring in from *former mercies, former promiſes, former dealings?* O this muſt needs wonderfully ſtrengthen the heart to any ſuffering whatſoever.

4. *Faith* carryes the ſoul on high, above ſenſe, above reaſon, above the world, when faith is working, Oh how is the ſoul raiſed above the fears and favours of men? *Ibid.* 3. c 39 *I care not* (ſaid *Ignatius* a little before his ſuffering) *for any thing viſible or inviſible, ſo that I may get Chriſt*; *Let fire, the croſſe, the letting out of beaſts, breaking of my bones, tearing of my members, the grinding of my whole body, and the torments of the devils come upon me, ſo that I may get Chriſt.* *Faith* puts an holy magnanimity upon the ſoul, to ſlight and to overlook with an holy contempt, whatſoever the world proffers or threatens: *Faith* raiſes the ſoul to converſe with high and glorious things, with the deep and eternal counſels of God, with the glorious myſteries of the Goſpel, with communion with God and Jeſus Chriſt, with the great things of heaven and eternal life. Men, before *faith* comes into their ſoules, have poor low ſpirits, buſied about mean and contemptible things, and therefore every offer of the world prevailes with them, and every little danger of ſuffering ſcares them; but when *faith* comes, there is another manner of ſpirit in a man, *a princely ſpirit* (as *Luther* calls it) that dares to adventure loſſe of life for the name of Chriſt. When *Valens* the Emperour ſent his officers to *Baſil* to turne him from the faith, they firſt offered him great preferment; But *Baſil* rejected them with ſcorn; *Offer theſe things* (ſayes he) *to children*; then they threatned him moſt grievouſly; *nay threaten* (ſaid *Baſil*) *your purple-gallants, that* Heb. 11 43,34. *give themſelves to their pleaſures.* What great ſpirits did *faith* put into thoſe worthyes, who *through faith ſubdued Kingdomes, ſtopped the mouthes of Lyons,—— quenched the violence of the fire, of weak were made ſtrong, &c.* Certainly *faith* is as glorious a grace now as ever it was, and if it be put forth, it will enable the ſoul to do great things; the raiſing of the ſoul above reaſon and ſenſe, is as great a thing as any of theſe. *The faith* Rom. 4. 18. of *Abraham* was moſt glorious, for which he is ſtiled *the father of the faithful*, and yet the chief thing for which he was commended, is, *that he believed againſt hope.* When the ſoul is in ſome ſtrait, it looks up for ſome help, and ſenſe ſayes, *it cannot be*; reaſon ſayes, *it will not be*; wicked men ſay, *it ſhall not be*; yea, it may be God in the wayes of his providence ſeems to go ſo croſſe, as if *he would not have it to be*; yet if *Faith* have a word for it, it ſayes, *it ſhall be*: Yea when God ſeems to be angry, when there appears nothing to ſenſe and reaſon but wrath, yet even then *faith* hath hold on Gods heart, that his hand cannot ſtrike.

5. *Faith* gives the ſoul an intereſt in God, in Chriſt, in all thoſe glorious things in the Goſpel, and in the things of eternal life: *faith* is an appropriating, an applying, an uniting grace; It is a bleſſed thing to have the ſight of God, there is much power in it, *but to ſee God in his glory, as my God; to ſee all the Majeſty, greatneſſe and goodneſſe of God, as theſe things that my ſoul hath an intereſt in; to ſee how the eternal counſels of God wrought for me to make me happy; to ſee Chriſt in whom all fulneſs dwels, in whom the treaſures of all Gods riches are, and all theſe are mine; to ſee Chriſt coming from the Father for me, to be my Redeemer*; Oh what a bleſſed powerful thing is this! What is all the world now to ſuch a ſoul? where is all the bravery of it, or the malice and oppoſition of it? The loſſe of outward things, liberty or life are great evils to thoſe who have no intereſt in better, but to ſuch as have intereſt in higher things, there is no great matter though they loſe all theſe.

6. *Faith* ſets all Gods attributes on work for the good and relief of a believer; It is one thing to have intereſt in God and Chriſt, and another thing to have God and Chriſt working for us. I will not deny but God and Chriſt are working ſtill, yet when faith lyes ſtill and is not active, although we do not loſe our intereſts in God, yet we cannot expect ſuch ſenſible manifeſtations of Gods workings for us. We have a notable expreſſion of Gods ſtirring up his ſtrength and wiſdome for thoſe whoſe hearts are right with 2 Chron. 16. 9. him. *The eyes of the Lord runne to and fro throughout the Earth to ſhow himſelf ſtrong for thoſe whoſe heart is perfect towards him* Although we be in the dark, and know not how to order our ſteps, yet there is an infinite wiſdome working for us; although we have but a Revel. 3. 8. little ſtrength, yet if we have *faith* to ſet Gods ſtrength on work, *we ſhall* (as the Church of *Philadelphia*) *keep Gods word, and not deny his name.* Thus much for *the denyal of natural ſelf.*

SECT. 19.

SECT. 19. *Of the denyal of religious, gracious, or renewed ſelf; and firſt of Cautions.*

I Muſt now direct in the laſt place how we are to *deny religious, gracious, or renewed ſelf*; as a mans own *duties, holineſſe, righteouſneſſe, the graces of the Spirit.* In proſecution of which (as in the former) I ſhall give ſome { Cautions. / Directions.

The Cautions are theſe. ——

1. That *graces, duties* are the ſpecial gifts and bleſſings of God. It is *of the fulneſſe of Chriſt, that all we have received, even grace for grace.* And the Apoſtle tels us, that *God hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt.* Me thinks here I ſee the tranſcendeut excellency of the Saints, the betterneſſe of their condition above all the men of the world; if God hath given a man *grace*, he hath the beſt and chiefeſt of all that which God can give; God hath given us his Son, and God hath given us himſelf, and God hath given us his Spirit, and God hath given us the *graces* of his Spirit; theſe are the fineſt of the flower, and the honey out of the rock of mercy; they that have this gift need not to be diſcontented at their own, or envious at the condition of any other; they have the principal verb, the one neceſſary thing. *O bleſſed be the God, and Father of our Lord Jeſus Chriſt who hath thus bleſſed us:* How? *with all ſpiritual bleſſings in heavenly places.* *John* 1. 16. *Ephes.* 1. 3. *Epheſ.* 1. 3.

2. Notwithſtanding they are Gods ſpecial gifts, yet we muſt *deny them* comparatively, and in ſome reſpects, as in theſe Caſes. ——

1. In point of *juſtification*, in relation to righteouſneſſe, in compariſon of Chriſt, in the notion of a Covenant of life and ſalvation. It is a dangerous thing to hang the weight of a ſoul upon any thing which hath any mixture of weakneſſe, imperfection, or corruption in it, as the pureſt and beſt of all our *duties* have; it is a dangerous thing to teach, that *faith*, or any other evangelical *grace*, as it is a work done by us, doth juſtifie us: there is nothing to be called our righteouſneſſe, but *the Lord our righteouſneſſe. Faith* it ſelf doth not juſtifie habitually, as a thing fixed in us, but inſtrumentally, as that which receives and lets in the righteouſneſſe of Chriſt ſhining through it upon us; as the window enlightens by the Sun-beams which it lets in, or as the cup feeds by the wine which it conveyes. So then in point of *juſtification* we are to renounce all our *duties and graces.* *Ier.* 23. 6.

2. In point of *ſanctification*; For ſo we are to attribute the ſtrength, the power, and the glory of all our *graces and duties* unto Jeſus Chriſt, and nothing to our ſelves. And yet underſtand we aright, though every believer is thus to *deny himſelf* in ſpiritual things, even in the point of *ſanctification*, yet he is not to ſpeak evil of the *grace* of God within himſelf; he may not miſcal his *duties and graces*, ſaying, *theſe are nothing but the fruits of hypocriſie*, for then he ſhould ſpeak evil of the Spirit, whoſe works they are; neither is he to trample or tread on theſe *graces* of God. A man tramples and treades upon the dirt, but he will not trample upon gold or ſilver; why? becauſe that is a precious mettal, and the ſtamp or image of the Prince is upon it; Now our *duties and graces, our righteouſneſſe and holineſſe*, as to the matter of *juſtification*, they are nothing worth, and ſo we trample upon all; but as to the matter of *Sanctification*, they are precious mettall, and they have the Image of Chriſt upon them, and therefore for a man to tread on them, for a man to ſay, *all this is nothing but hypocriſie*, that is not *Self-denyal*; properly *Self-denyal in ſpiritual things*, as to the matter of *juſtification*, it is to renounce all; and as to the matter of *ſanctification*, it is to attribute the ſtrength, the power, and the glory of all unto Jeſus Chriſt, and nothing to ones *ſelf*. *This is true Self-denyal.*

SECT. 20. *Of the manner of denying our religious, gracious, or renewed ſelf.*

THe directions of *Self-denyal* in reſpect of our *religious, gracious, or renewed ſelf*, are theſe. ——

1. Be we ſenſible of, and humbled for our pride in ſpiritual things. There is nothing that a Chriſtian is more apt to be proud of than ſpiritual things. Before he takes up profeſſion, poſſibly he is proud of his cloathes, or friends, or honours, or poſſeſſions; but

but afterwards there is nothing that he is more apt to be proud of than of his parts, and gifts, and graces, and ſpiritual things; for look where a mans excellencie lies, there his pride growes, now the excellency of a Chriſtian lies in ſpiritual things, and therefore there his pride growes, and there he is moſt apt to be proud. O be we ſenſible of this, and mourne for this! It was Mr. *Fox* his ſpeech. *As I get good by my ſinnes, ſo I get hurt by my graces.* It is a dangerous thing to be proud of mans *duties and ſpiritual gifts*, we had better to be proud of clothes, or friends, or honours; for this pride of *ſpiritual things* is directly oppoſite to a mans juſtification. The firſt ſtep to humility is to ſee ones pride; the firſt ſtep of *ſelf-denyal* is to be convinced of ones inclination or deſire after *ſelf-exalting, ſelf-admiring, ſelf-advancing. Oh what a proud heart have I? what a ſelf-advancing heart have I?* There is no believer but he hath ſomething of of *ſelf*; be he never ſo humble, yet he hath ſomething ſtill that taſtes of the Caske; there was never any that was ſo transformed, melted, or changed into the mould of the Goſpel, but there was ſtill ſome ſavour of *ſelf* remaining in him: We had need therefore to be jealous of our ſelves, and to watch over our ſelves; and if at any time *ſelf* break out, if at any time the ſoul begins to be advanced in regard of *duty, or ſpiritual things*, let us fall down before God, and humble our ſelves for the pride of our hearts.

2. Look up, and conſider the glory, purity, and holineſſe of God. This conſideration will humble a ſoul, and cauſe it to *deny it ſelf in ſpiritual things.* See this in *Job*; no ſooner had he a great proſpect of the glory of God, but he *denyes himſelf* concerning his own righteouſneſſe, which before he ſtood much upon to his friends. *I know it is ſo of a truth; but how ſhould man be juſt with God? if he will contend with him, he cannot anſwer him one of a thouſand.* Gods fulneſſe will convince us abundantly of our emptineſſe, his purity will ſhew us our ſpots, his all-ſufficiency our nothingneſſe. When *Job* was brought a little neerer to God, he was more humbled before God. *I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee. (i. e.)* I have a clearer and more glorious manifeſtation of thee to my ſoul than ever: I now perceive thy power, thy holineſſe, thy wiſdome, thy faithfulneſſe, thy goodneſſe, as if I ſaw them with my eye, *Wherefore I abhorre my ſelf in duſt and aſhes.* He could not go lower in his thoughts of himſelf then this expreſſion laid him; *abhorrence* is a perturbation of the mind ariſing from vehement diſlike, or extreameſt diſeſteem; *abhorrence* ſtrictly taken is hatred wound up to the height; and *to abhorre, repenting in duſt and aſhes*, is the deepeſt act of abhorrence; Thus low *Job* goes, not only to a diſſlike, but to the fartheſt degree of it; *abhorrence of himſelf* when he ſaw the Lord. See this in *Iſaiah*, when God came neer him, and he ſaw much of God, then he cryed out, *Woe is me, for I am undone becauſe I am a man of unclean lips.* How knowes he that? Why *mine eyes have ſeen the King the Lord of Hoſts.* What? did not *Iſaiah* know he was a man of polluted lips till then? yes, but he was never ſo ſenſible of it as then; He ſaw his pollution more then ever by the light of the glory of God that ſhone round about him; he never ſaw himſelf ſo clearly as when the Majeſty of God dazell'd his eyes. When the Sun ſhines bright in a roome, we may ſee the leaſt moate in the aire; ſo, when the glory of God irradiates the ſoul, we ſee all the moats and atomes of ſin, the leaſt ſpot, and unevenneſſe of our hearts and lives.

3. Have Chriſt in eye. The more we ſee an humble Chriſt, *a ſelf-denying Chriſt*, the more ſhall we learne humility and *Self-denyal*. Now Chriſt was the moſt eminent, tranſcendent example of *Self-denyal* that ever was. *He thought it no robbery to be equal with God, and he humbled himſelf and took upon him the form of a ſervant.* O what *Self-denyal* is here! was there ever ſuch a *Self-denyal* as this! Chriſtians! conſider your Chriſt, and the more will you learne to deny your ſelves even in ſpiritual things.

4. Acknowledge we our ſelves debters to Chriſt for all our gifts, and for all our graces. Poſſibly a man may wear brave apparel, but he owes for them at ſuch a ſhop; whiles he is abroad he ſwaggers, and is proud of his cloathes, but when he comes into the ſhop, and looks upon the book, and conſiders what he hath to pay, he ſtrikes ſail then: Thus the Goſpel is the great ſhop, and from Chriſt in the Goſpel we have all our gifts and graces, and though I may be proud in ſpirit at another time, yet if I come into the Goſpel, and ſee what an infinite debter I am to Chriſt, and to free grace for all that ever I have, then I think, *What? ſhall I be proud? What? ſhall I not deny my ſelf in ſpiritual things?*

5. Study

5. Study the Goſpel, and the way of the Goſpel. Where ſhall we ſee an humble Chriſt but in the Goſpel? Where ſhall we ſee the rich and free grace of God in Chriſt, but in the Goſpel? Where ſhall we get faith in Chriſt, but in the preaching of the Goſpel, and in the ſtudying of the Goſpel? Surely this grace of *Self-denyal in ſpiritual things* growes onely in the garden of the Goſpel; I deny not but there is a common, field-Humility, or *Self-denyal*, as I may ſo ſpeak; ſuch a *Self-denyal* I mean, as growes among the Heathen, and among moral men; but betwixt that and this we may obſerve theſe differences.

1. Take a moral, civil man, and though he may ſeeme to be humble and to *deny himſelf*, yet he is proud of his humility. A Philoſopher coming into *Plato's* houſe, and ſeeing it very neat, *I trample upon* Plato's *pride*, ſaid he. *But* (ſaid *Plato*) *not without your own pride*. Now a believer doth not onely deny himſelf, but he is ſenſible of his own pride in that very thing wherein he is humble.

2. Take a moral, civil man, and though he may ſeem to *deny himſelf*, yet it is but in this or that particular thing; but a Believer *denyes himſelf* in every thing. *I count all things but dung and droſſe* (ſayes the Apoſtle) *for Jeſus Chriſt*. Phil. 3. 8.

3. Take a moral, civil man, and though he may ſeem to *deny himſelf*, yet it is but the artifice of his reaſon and reſolution; *if I goe on in ſuch and ſuch a way* (ſayes he) *I am undone*. Hence he denyes this pleaſure, and that company. But now a Believer *denyes himſelf in ſpiritual things* by the beholding of Jeſus Chriſt.

4. Take a moral, civil man, and though he may ſeem to *deny himſelf*, yet there is no myſterie in it; but there is ever a great myſterie of grace in a Believers *ſelf-denyal*. As thus, he ever cryes, *What ſhall I doe to be ſaved?* and yet he profeſſeth that he doth not expect to be ſaved *by his doing*, here's a myſterie. Again, he counts himſelf *leſſe than the leaſt of all Gods mercies*, and yet he thinks God hath done more for him than if he had given him all the world; here's a myſterie. Again, he looks upon himſelf as *the greateſt ſinner*, and thinks of every one better than himſelf, and yet when he looks upon a drunkard, or a ſwearer or the like, he profeſſeth that he would not change his condition with ſuch a man for all the world; what a myſterie is this!

5. Take a moral, civil man, and though he may ſeem to *deny himſelf* in temporal things, which devils themſelves may do, yet he cannot, as the Believer, deny himſelf in ſpiritual things. One makes mention of a certain godly man that was ſore tempted by Satan in his time, the godly was much in duty, to whom Satan ſaid, *Why takeſt thou this pains? thou doſt watch, and faſt, and pray and abſtaineſt from the ſinnes of the times; but O man; what doſt thou more than I do? Art thou no drunkard, no adulterer*, ſayes Satan? *no more am I. Doſt thou watch, and faſt*, ſayes Satan? *I never ſleep, I never ate, nor drank; what doſt thou more than I? I will tell thee*, ſaid the godly man, *I pray, I ſerve the Lord, I walk humbly, I deny my ſelf*; *Nay then*, ſayes Satan, *thou goeſt beyond me, for I am proud, and I exalt my ſelf, and therefore herein thou goeſt beyond me*. And thus we may difference betwixt true *Self-denyal* and falſe.

6. Reſt not on any thing below Jeſus Chriſt. Neither grace, nor duties, nor holineſſe are to be truſted upon. We muſt hold them faſt in point of practice and obedience, but it is our ſinne and danger to hold them faſt in relyance and confidence. I deſire to be rightly underſtood in this truth. Some, becauſe they need not to rely on duties, they let go their duties, they let prayer, and repentance, and ſorrow for ſinne go; they ſay *it is no matter for duties, they need not to trouble themſelves, Chriſt hath done all*. This is to *turn the grace of God into wantonneſſe*: We muſt let go both our graces and duties in point of juſtification, but hold them we muſt as our lives in the tenour and converſation of our lives; Prayer, hearing, faſting, repenting muſt not dye whileſt we live; do them we muſt, but glory in them we muſt not: we muſt not reſt in any thing whatſoever below Jeſus Chriſt. I ſhall inſtance in theſe particulars.

1. We muſt not reſt upon our own preparations *for duties*. It is a commendable thing to prepare our hearts; we muſt pray that we may pray; we muſt have ſecret communion with our God, before we come to ſeek communion with him in a Sermon; but we muſt not reſt upon our own preparation when we have prepared; if we advance that into the throne of Jeſus Chriſt, and reſt upon that when we ſhould only reſt upon him, it is the way to make all our preparations miſcarry.

2. We muſt not reſt upon our enlargements *in duties*. It may be we have a ſpring-tide of aſſiſtance comes in; a Miniſter preaches with great preſence of the Spirit of God, and a Saint prayes (as we find it) *in the Holy Ghoſt*; (*i.*) he finds the holy Spirit, *Jude* 20.

of God ſending him from petition to petition melting him with brokenneſſe when he is confeſſing ſin, filling him with rejoycing when he is remembring mercy, raiſing him with an high wing (as it were) of importunity, when he is begging of favour (as it was an admirable temper in holy *Bradford*, that he was not content till he found God coming into his ſpirit with ſeveral diſpenſations according to the ſeveral parts of his prayer) and now as ſoon as the duty is done, it may be he goes away, and ſtroakes himſelf. * *Oh what an admirable prayer was here! ſurely I ſhall do well this day, I ſhall be able to wreſtle with all temptations*, this is the very way to miſcarry, thouſands have found it; ſo that when he comes to pray again, it may be he prayes moſt dully and flatly, the Spirit is grieved and gone, and he can ſay little or nothing.

* What? are there any ſuch riſings within, Oh what an admirable prayer, &c. *Take heed now of pride, ambition, ſelf-*. One obſerves, that many times the more excellent a Sermon is, the more carnal the heart of a Preacher may be; and *nger invention a private Chriſtian hath in his prayers, the weaker his grace may be: and thoſe expreſſions which ſeem ent to others may come from a root very bitter to God; even as in a Meadow full of graſſe and pleaſant flowers, if you digge bottome of them, there is noth ng but noyſome earth; ſo if you go to the fountaine from whence all theſe expreſſions, and ents expoſtulations that are uſed in prayer do flow, you may ſee its a poyſoned fountaine. As on the other ſide, an heart con-, and full of grace before God, may not be ſo admirable in expreſſions; as they ſay, the ground full of mines of gold, is very en for graſſe.*

3. We muſt not reſt upon the comforts we have *in duty*, or *after duty*. It may be when we have been at duty, and have had ſome ſoul-raviſhments, * O, now we think our neſt is built very high, and our rock is firme, and we ſhall go on vigorouſly; *Chryſoſtome* hath a ſaying to this purpoſe, *Me thinks* (ſaith he) *a Saint when he comes from a Sacrament, ſhould be able to flye in the face of a devil, and though he walk in midſt of ſnares, yet he ſhould be able to encounter with them all.* Comforts are very ſweet things, and indeed ſtrengthening things; *The joy of the Lord is our ſtrength*, ſaith *Nehemiah*; nothing more animates ſouls than joy; onely here is the danger, if we reſt on theſe joyes and comforts, the Spirit of God is a moſt choice and tender thing, it dwels in none but a clean pure Temple moſt cleanly ſwept, if any pride ſpring up in our hearts we loſe ours comfort.

4. We muſt not reſt upon graces. This was *Peters* fault, he was full of conceit, and ſelf-confidence, he had grace, and he reſted on it, *Lord, though all forſake thee, yet will not I*; yet ſoon after *Peter* did forſake and deny his Maſter, and we do not find *Peter* ſo confident afterwards: when Chriſt ſaid to him, Simon Peter, *loveſt thou me more then theſe?* No comparative words now; no more than *Lord, thou knoweſt I love thee*. *Peter* was whipped with ſelf-confidence, and the woful fruits of it, and now in a good degree it was purged out of him. Surely it was a leſſon well worth the learning though it coſt the whipping. We muſt not reſt on graces, nor on any thing elſe on this ſide Jeſus Chriſt.

7. Be often putting forth new actings of faith in Jeſus Chriſt. The more we believe, the more do we deny *Religious ſelfe*. Hence it is that *Self-denial in ſpiritual things* is not to be found in the Law, but in the Goſpel; the Law though it hath its uſe (and we dare not but make uſe of it) yet properly it will not make a man to *deny himſelf*, but rather to ſeek himſelf *in ſpiritual things*; *Obey and live* ſaith the Law, *but if thou faileſt in any one point thou art loſt for ever*; in this caſe (if there were no other way) who would deny his own righteouſneſs? nay, who would not ſeek to ſave himſelf by his own righteouſneſſe? But now ſayes the Goſpel, *by workes thou canſt not live, but if thou wilt throw down all thy own righteouſneſs at the feet of Chriſt, and believe on him, and reſt only on him, thou ſhalt be ſaved.* O this will make a man to deny his own righteouſneſſe, and to deny *himſelf in ſpiritual things*. Go we therefore to Chriſt, let us maintain believing apprehenſions of the Lord Jeſus Chriſt. He alone is the humble ſelf-denying perſon that ſeeks juſtification, not by works, but by faith only.

8. Let it be the joy of our ſouls to exalt and ſet up Chriſt within our ſouls. Though in order to juſtification we muſt deny our graces, eye Chriſt without us; yet in order to ſanctification we muſt have a care to ſee and feel Chriſts Kingdome within us, to ſet up Chriſt in our hearts, and to diſcern him ruling and commanding there as a King in his Throne. And there is true *Self-denyal* in this, for wherever Chriſt reignes, there ſin goes down. As the people would have all the men put to death which would not have *Saul* to reigne over them; ſo doth a true believing ſoul mortifie whatſoever oppoſeth Chriſts Kingdom, he removeth whatſoever may hinder Chriſts ſpiritual Dominion, he makes all vail and ſtoop for Chriſts exaltation within him. Others

let

let Christ reigne over all within us, in our understandings as a Prophet inlightening us; in our wills as a King commanding us; in our affections as a Priest mortifying us; in our loves as a husband marrying us; let the whole man be subject unto whole Christ. This is the character of a true *self-denyer*; Christ rules within him, he every way subjects himself to Christ, in his understanding to know Christ, in his will to choose and embrace Christ, in his thoughts to meditate upon Christ, in his fear to serve and honour Christ, in his faith to trust and depend upon Christ, in his love to affect Christ, in his joy to delight in Christ, in his desire to long after Christ, in his endeavours to exalt Christ, in all his *duties, graces, gifts, abilities*, to make them serviceable unto Christ: Why this is to *attribute the glory of all our duties and graces to Jesus Christ, and nothing to our selves.* Now is Christ *all in all*; now we truely *deny our selves, our sinful-selves, our natural-selves, our religious-selves* Thus much of *Self-denyal*.

CHAP. VI. SECT. 1.

Of the Nature of

Experiences.

EXperience (say some) *is a knowledge and discovery of something by sense not evident in it self, but manifested by some event or effect.* This description containes both Natural and spiritual *Experiences*; but my purpose is to speak only of the latter, and in that respect I look strictly at *Experiences*, as *Real proofes of* **Scripture-truths.* When I marke how true every part of Gods Word is, how all the Doctrines, Threatnings and Promises contained therein; are daily verified in others, and in my own self, and so improve or make use of them to my own Spiritual advantage, this I call *Experience.*

**Experience is a sensible evidence of Gods truth Calling.*

SECT. 2. *Of the gathering of Experiences.*

THat our *Experiences* may further us in the way to Heaven, we must learne, 1. To gather them: 2. To improve them.

1. For the gathering of them, the only way is, ——

1. To mark things which fall out; To observe the beginnings and events of matters, to eye them every way, on every side, that they may stand us in stead for the future: This observation and pondering of events, with the causes that went before, is the ripener of wit; *Who among you will give eare to this? who will hearken for the time to come? whosoe is wise, and will observe those things, even they shall understand the loving kindnesse of the Lord.* *Isa.* 42. 23. *Psal.* 107. 43.

2. To treasure up, and lay in these observations, to have ready in remembrance such works of God as we have known and observed. The Philosopher saith, that *Experience* is *multiplex memoria, A multiplied memory*, because of the memory of the same thing often done, ariseth *Experience: I remember the dayes of old*, saith *David*; I remember how thou didst rebuke *Abimelech*, and overthrow *Nimrod*, and *Pharaoh*, and *Ahitophel*: and thus would we treasure up *Experiments*, the former part of our life would come in to help the latter, and the longer we live, the richer in Faith we should be; even as in Victories every former overthrow of an Enemy, helps to obtain a succeeding Victory. This is the use of a sanctified memory, it will lose nothing that may help in time of need, or in the evil day; it records all the breathings, movings, stirrings, workings of a soul towards Christ, or of Christ towards a soul. *Psal.* 143. 5.

3. To caſt theſe things thus marked and laid in under ſeveral Spiritual heads, of *Promiſes, Threats, Deceits of the heart, Subtilties of Satan, Alſurements of the world,* &c. I might enlarge the Heads into any thing that is *good* or *evil*: 1. Into any thing that is *good,* whether it be *God,* or the *things given us by God*; his Spirit, his Counſels, his Ordinances, his Work of Sanctification, and all the fruits of the Spirit. 2. Into any thing that is *evil,* whether it be *Sin* or the *fruits of Sin,* as Corruption, Inability to good, Vanity of all the Creatures, the Judgements of God.

Some have given us a Catalogue of the ſeveral ſorts of *Experiences,* thus; They are either, ——

1. *Experiences* of Gods anger and juſtice, and theſe are of notable uſe for inſtruction and caution; it was Gods command oft-times renewed in the Law, that when his wrath was executed upon ſinners, *all Iſrael ſhould ſee, and fear, and do no more ſo wickedly.* Deut 13 11.17 v. 19, 20.

2. *Experiences* of Gods goodneſſe, and love, and they are either, ——

1. *Experiences,* of God in a way of common providence, evidencing what God is to his people in a way of bodily mercy, when they are in ſtraits, to deliver them, in afflictions, to help and ſuccour them, &c.

2. *Experiences* of Gods ſpecial mercy in a way of ſaving grace, or firſt grace, evidencing how true God is in his promiſes to poor, loſt, periſhing creatures; how ready he is to pardon ſcarletſins, &c.

3. *Experiences* of Gods ſpecial mercies in a way of ſtrengthning grace; evidencing what God is to poor creatures labouring under, 1. Strong corruptions, helping them to overcome them. 2. Strong temptations, helping them to reſiſt them. 3. Hard and difficult duties, helping them to go through with them.

4. *Experiences* of Gods ſpecial mercy in a way of quickning grace: 1. Shining upon the ſoul in dark and low conditions, and chearing it with the light of his countenance. 2. Enlivening the ſoul to ſerve him with alacrity and cheerfulneſſe, &c. Thus we muſt ſort our *Experiences,* as the Apothecary ſorteth his drugs.

SECT. 3. *Of the improving of Experiences.*

2. FOr the improving of *Experiences,* ——

1. We muſt conſider what Scripture-truth is verified thereby.

in { Others. / Our ſelves.

1. In *others,* as, if we conſider how God bleſſeth and cheareth the religious, wherein that Text is verified, *Bleſſed are the righteous, for it ſhall be well with them, for they ſhall eat the fruit of their doings:* Or, if we obſerve how God puniſheth the carnal and hypocritical, wherein that text is verified, *Wo unto the wicked, it ſhall be ill with them, for the reward of their hands ſhall be given them.* Iſa. 3. 10. Iſa. 3. 11.

2. In *our ſelves,* as, if by a ſpiritual *Experience* We *taſte God to be good*; wherein that text is verified, *If ſo be ye have taſted that the Lord is gracious:* If we finde *the things given us of God* to be *good*; as that his Spirit is good, according to that Text, *Thy Spirit is good:* That his Ordinances are *good,* according to that Text, *It is good for me to draw near to God*; —— and, *This is my comfort in affliction, for thy word hath quickened me:* That Sanctification, and the fruit of the Spirit, are *good*; according to that Text, *It is good that a man ſhould both hope, and quietly wait for the ſalvation of the Lord:* —— *It is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy Name, O moſt High:* —— *It is good to be zealouſly affected always in a good thing:* —— *It is a good thing that the heart be eſtabliſhed with grace*; or if by *Experience* we diſcern the *evil* of ſinne it ſelf out of meaſure ſinful, according to that Text, *Sinne by the commandment is become exceeding ſinful:* If we finde out the corruption of our own Nature, according to that Text, *Behold, I was ſhapen in iniquity, and in ſin did my mother conceive me:* If we diſcover the abomination of our own righteouſneſſe, according to that Text, *We are all as an unclean thing, and all our righteouſneſſe are as filthy raggs:* If we feel our own inabilities to do any good, according to that Text, *To will is preſent with me; but how to performe that which is good, I finde not:* —— *Not that we are ſufficient of our ſelves, to think any thing as of our ſelves, but our ſufficiency is of God:* If we have tryal of the vanity of all creatures, as of Riches, Honour, Wiſdome, according to that Text,

1 Pet. 2. 3. Pſal. 143. 10. Pſal. 73. 28. Pſal. 119. 50. Lam. 3 26. Pſal. 93. 1. Gal. 4. 18. Heb. 13. 6. Rom. 7. 23. Pſal. 51. 5. Iſa. 64. 6. 2 Cor. 3. 5. Rom. 7. 18.

Vanity

Vanity of vanities, all is vanity: O! how will these blessed *Experiences*, backed by Scripture-truths, kindle our affections! I deny not Faith works more stedfastnesse, and firmnesse of adherence, but *Experiences* usually breed the greater strength of affections: *I love the Lord* (saith *David*) and why so? *because* (of this *Experience*) *he hath heard my voice, and my supplications.* Eccl. 1 2. Psal. 116 1.

2. We must endeavour to produce that fruit, that frame of heart, which the Lord requires, directs, and looks for in such and such cases. Thus the Sanctification of *Experiences* is evidenced by the *Dispositions* answering Gods minde, which are left upon the heart, and brought forth in the life afterwards; namely, when Divine discoveries are the more strongly believed; the heart by threats more kindly awed; adherence to the Promises more strongly confirmed; the deceitful heart more narrowly watched; Satans suggestion more watchfully resisted; the bewitchings of the world kept at a greater distance from the soul; in a word, when by this experimental application of Gods works to his word, God is more advanced, and Self more abased, the honour of the Lord is more studied, and the edification of his people endeavoured, holy love encreased, service quick'ned, faith strengthned, Christ improved; then is this businesse Christianly managed indeed. But of these more largely in the next Section.

SECT. 4. *Of the Sanctification of Experiences in their several Uses.*

THe Sanctification of *Experiences* is evidenced (as we said) by such *Dispositions* as these: —

1. When Divine discoveries are more strongly believed; this is one fruit of *Experience*, it wonderfully strengthens our faith: When the *Israelites* saw the *Egyptians* drowned, then *they believed the Lord, and his servant Moses.* When we finde all things in the event to be as we believed, this confirms our Faith, as *David knew that God favoured him, by his deliverances.* Exod 14.31. Psal. 41. 11.

2. When the heart by threats is more kindly awed: this is another fruit of *Experience, The righteous also shall see and fear*; first *see*, and then *fear*: When the Primitve Christians saw *Ananias fall down, and give up the ghost*, then *great fear came on them that heard those things*; this holy fear many a time possesseth the Saints: *My flesh trembled for fear of thee* (saith *David*) *and I am afraid of thy judgements.* ——— *When I heard, my belly trembled* (saith *Habakkuk*) *my lips quivered at the voice*; *rottennesse entred into my bones, and I trembled in my self, that I might rest in the day of trouble:* As the child quaketh when he seeth his Father correct a servant, so the faithful tremble when they observe the severity of Gods wrath against impenitent sinners. Psal. 52. 6. Acts. 5. 5. Psal. 119. 120. Hab. 3. 16.

3. When the deceitful heart is more narrowly watched: Hath it cozened us once and again? *Experience* hereof will breed in us a godly jealousie and suspition over our hearts; we are now conscious of our own weakneſse, and of the snare that is in every creature, to take and entangle us; and this will make waking Believers circumspect and careful, how they entertain evil motions, how they keep up holy thoughts, how they perform holy *duties*, how their affections move towards that which is above, lest they should miscarry upon the sands.

4. When Satans suggestions are more watchfully resisted, this is the voice of *Experience* in such a case, *Doth Satan furiously assail us? be not dismayed; Are his temptations most fierce? be we most diligent in the means of grace, the practice of holinesse, the labours of an honest calling; pray earnestly, exercise faith, stick faster to the word of promise, stop our ears against scruples and doubtings, Draw nigh to God, for Satan will then cease to vex thee with his temptations any more: Resist the Devil, and he will fly from you:* it is true, the Believer is too weak of himself to withstand the least assault, but if we relie on the Lord, we may through his power be made victorious in the greatest assaults whatsoever; and here is the comfort of *Experience*, That a soul having once returned with victory, through the power of his might, *He will abide in the secret place of the most high for ever.* Jam. 4 7.

5. When the bewitchinges of the world are kept at a great distance from the soul: This was *Solomons* case and cure, after all his travels and great delights, he no sooner returns *as to himself*, but he fills the world with this news; What news? *Vanity.* And what more? *Vanitie of vanities*; And what more? *All is vanitie: Experience* of its *vanitie* weans him from the love of this earth, it takes him off the creature, and lifts him Eccles. 1. 2.

him unto the Lord his Creator; ſo ſhould we (if ever we were charmed with ſuch *Syren* ſongs) be more careful, leſt we be drawn away with the pleaſing delights of things tranſitory, and keep them at a greater diſtance from us.

6. When the Lord Jeſus is more ſtudied and advanced: The man that feels Chriſts gracious power and virtue will be ſure to exalt Chriſt, and ſet him up on high; when *Iſrael* ſaw the mighty work of *David* in overthrowing *Goliah*, then *David* was much ſet by: The Believers *experience* of Chriſts mighty and gracious working, makes Chriſt very precious to him, then he cries as the ſouldiers of *David*, *Thou art worth ten thouſands of us*: Hence it is that Gods people value him above all their profits, friends, eaſe, credit and lives. *Matthew* left the Receipt of Cuſtom, *James* and *John* their Ships, and Nets, and Father, *and followed him*, yea, *many for his ſake loved not their lives unto death*; no wonder, for they had many ſweet *experiences* of Chriſt: Chriſt to their apprehenſion was *the faireſt of ten thouſand*; none but Chriſt, none but Chriſt.

7. When the peoples edification is endeavoured: Have we taſted of the goodneſſe of God? let us then provoke others to believe, and to ſerve the Lord together with us; this is one end of *Experience*, and that uſe we ſhould make of it towards others. When *Gideon* heard the telling of the dream, and the interpretation thereof, he worſhipped, and turned into the hoſt of Iſrael; and ſaid, *Ariſe, for the Lord hath delivered the hoſt of Midian into your hands.*

8. When a mans own ſelf is more abaſed: Do we live the life of grace and true holineſſe? this will teach us to deny our ſelves wholly: *If any man* (ſaith *Chriſt*) *will come after me, let him deny himſelf*; *q. d.* If any man will come after me in the knowledge of my Will, in the belief of my promiſes, in the love of my Truth, in the obedience of my Precepts, let him deny himſelf, let him lay aſide his own wiſdom, his own will, his own imagination, his own affections, his own ends, as baſe and unworthy marks to be aimed at: *Let him deny himſelf*; whatſoever is of himſelf, or belonging to himſelf, as a corrupt and carnal man; let him go out of himſelf, that he may come to me; let him empty himſelf of himſelf, that he may be capable of me, that I may rule and reign in him, and that he may wholly ſubject himſelf to me and my ſervice: This the Apoſtle ſtiles, *A living, not unto our ſelves, but unto him that dyed for us*; he alone underſtands, and hath *experience* of the end of Chriſts death, that makes Chriſts glory the end of his life, and lives not to himſelf, but to Chriſt.

9. When holy love is more encreaſed: *I love the Lord, becauſe he hath heard my voice and my ſupplication.*: We cannot taſte of the Lord, but we muſt have an hearty love to the Lord: Will you hear the voice of Experience? 'tis this, *O taſte, and ſee how good the Lord is*; and then, *O ſtay me with flaggons, and comfort me with Apples, for I am ſick of love*, ſuch a one truly affects Chriſt, and all that follow Chriſt; ſuch a one loves the perſon of Chriſt, without his priviledges, a naked Chriſt, as well as a Chriſt cloathed with all his robes, in all his glory and reſplendent beauty, Chriſt in a Priſon, as well as Chriſt in a Throne: Thus *John* (after all his *Experiences* of Chriſts love to him) could love Chriſt on the croſſe, when others forſook him, as well as in the Temple, when he was working miracles.

10. When hope is quickened, ſuch times may come, that death and darkneſſe may ſurround us; and we may grovel in the duſt; But here is our comfort, *That tribulation worketh patience, and patience experience, and experience hope*: Have we any *Experience* of Gods gracious dealings with us in former times? have we ſometimes been refreſhed by his hand? hath he ſometimes helped us? was he found of us when we ſought him? nay, often unſought for? hath he come to our ſouls, and renewed our ſtock, and filled our becalmed ſpirits with freſh gales of grace? how ſhould we then but hope; *As it was in this reſpect, it is and ever ſhall be?* if new temptations ariſe, and new luſts break in and ſpoil, it is the voyce of *Experience*. *I was delivered out of the mouth of the Lyon, and the Lord ſhall deliver me from every evil work, and will preſerve me unto his heavenly Kingdom, to whom be glory and dominion for ever and ever* ——and *We had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the dead, who delivered us from ſo great a death, and doth deliver us, in whom we truſt he will yet deliver us.*

11. When joys of the ſpirit are raiſed and ſtirred up: Who is he that hath not been delivered out of ſome miſerable exigents? and if we have, we may well ſay with *David*, *Thou haſt ſhewed me great troubles and adverſities, but thou wilt return and receive me, and wilt come againe and take me up from the depth of the earth, and comfort me:*

Former

Former comforts are as a bill obligatory under Gods hand, to assure us that he will not forsake us: *Whom God loves, he loves unto the end.*——*Because thou hast been my help, therefore in the shadow of thy wings will I rejoyce.* John. 13 1 Psal. 63. 7

12. When Faith is more and more strengthened, *Experiences* should be turned into *Confidences:* Thus *David* improved his *Experiences, The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistin:* In like manner should we take notice of Gods dealings, and after we have once tryed him and his truth, let us trust him for the future; *Tryed Truth, and tryed Faith unto it, sweetly agree, and answer one another.* Hence it is that *Experience* of Gods love, should refresh our Faith upon any fresh onset; *So let all thine enemies perish* (said *Deborah*, the heart of that blessed woman was enlarged, as it were Prophetically) *when one falls, they shall all fall*; there is the like reason, *So let all thine enemies perish, O Lord. Experience* in our selves or others, will inlarge our faith to look for greater matters still from our gracious powerful God: *Hath the Lord given us a victory over the Philistins?* then *Awake, awake* Deborah, *awake, and be enlarged, O my faith!* Every new *Experience* is a new knowledge of God, and should fit us for new encounters: I deny not but we ought to trust God upon other grounds; though we had never tryed him; but when he helps our faith by former *Experiences*, this should strengthen our confidence, and shore up our spirits, and put us on to go more chearfully to God, as to a tryed friend. It was the speech of one eminent in holinesse, upon occasion of the accomplishment of a great request made to God by him, *I have tryed God often, now I will trust him indeed.* If we were read in the story of our own lives, we might have a Divinity of our own, drawn out of the observation of Gods particular dealings towards us: we might say, *This and this truth I dare venture upon, I have found it true, I dare build all my happinesse upon it*; as *Paul, I know whom I have trusted, and I am perswaded he is able to keep that which I have committed unto him against that day*; *q. d.* I have tryed him, he never yet failed me, I am not now to seek how faithful he is to all those that are his. 1 Sam. 17. 36, 37. Judges. 5. 31. 2 Tim. 1. 12

13. When scruples and doubts are removed. O (cryes the soul) how may I know that my *Experiences* of Gods goodness are true *Experiences?* 1. If thy *Experiences* be but the counterpares to promises, it is a signe they are true *Experiences. As we have heard, so have we seen in the City of our God. Experiences* are false when they do not answer promises, *as face answers face in a glasse*; whosoever hath an *Experience* of Gods goodnesse, hath also an *Experience* of Gods truth: *Experiences* of this sort, are but the fulfillings of promises; it is an ill thing, very ill hearing, to hear wretches talke of *Experiences*, how much of God they have found in this or that way, since they left ordinances, and gaped for revelations, *&c.* When as possibly the persons are so notoriously vile and licentious, that they plainly evidence, never did any promise belong to them: and as promises were never made to such persons, so they were never made to such wayes; but now if thy *Experiences* answer thy promises; if thou hast found after long seeking and waiting, that *God is good to those that seek him*, this now is a sweet, and probably a true *Experience*, otherwise not. Psal. 48. 8

2. *Soul-experiences* manifested in inward dispensations, are rather to be trusted to, and builded upon for true *Experiences*, than outward *Experiences* manifested in external providences; the reason is plaine, because outward mercies may come, and ordinarily do come in a way of common providence, and there must be many notable circumstances to evince a special love in the dispensation of them. *Solomon* after a diligent observation of it, saw, that *as it happened to the foole, so it happened to him in this life*, and therefore determines that from outward events here, there could be no judgment made what the man was; therefore I say, inward dispensations, and *Soul-experiences* are more to be trusted to, than outward providences, for *Experiences* of Gods goodnesse; yet even in these there may be cheats; the Devil, and our owne base hearts which are *deceitful above all things*, may cry *peace, peace, when there is no peace*, and so put off the soul with a cheat and delusion, in stead of a true peace. True *Experiences* of Gods goodnesse are strong foundations, they are rare things, and of very rare use, but they are rarely found: yet thou mayst know further whether thy *Experiences* be true either by considering the way how thou gottest them, or by considering the fruit and effect of them. Eccles. 2. 14

For the first observe. 1. If by the application of some word to thy soul thou at any time procuredst to thy self peace, this was a true *Experience*, Psal. 119. 18.

Jerem.

Jerem. 15. 16. 2. If it hath been obtained after much prayer, this was a true *Experience*, 1 Sam. 1.

For the second, obſerve. 1. If thy former *Experiences* have increaſed lively hope in thee, it is a ſigne they have been true, *Rom.* 5. 4. 2. If thy *Experiences* have increaſed thy faith and confidence in God, they were true *Experiences*, Pſal. 27. 2, 3. 3. If after an *Experience* of the goodneſſe of God towards thee, thou feeleſt thy heart warmed with more love to God, and thy ſelf more quickened to an holy and cloſe converſation, this looks like a *Davids Experience*, Pſalm. 116. 1, 9, 12, 14, 18.

O but (cryes the ſoul) I have had, I ſuppoſe, many of theſe *Experiences*, but no comfort as yet. Thus *David* after the *remembrance of his ſongs in the night*, left his ſoul ſtill in doubt; and he goes on to ſay, *Will the Lord caſt off for ever? and will he be favourable no more?* In this caſe it is the duty of Chriſtians, to call to minde their former *Experiences* of *Faith* and *Joy* again and again; for though they comfort not at one time, yet they may at another. Have we found a Promiſe (which is a *breaſt of Conſolation*) milkleſſe? yet again ſuck, Comfort may come in the end: If after we have impanell'd a Jury and Graud Inqueſt to ſearch, and our firſt Verdict condemns, or they bring in an *Ignoramus*; yet do, as wiſe Judges often do, ſend them about it again, they may finde it the next time: *Jonah* look'd once, it ſeems, and found no comfort, for he ſaid, *I will look again towards thine holy Temple:* So ſome have look'd over their hearts by ſignes at one time, and have to their thinking found nothing but Hypocryſie, Unbelief, Hardneſs, Self-ſeeking, *&c.* but not long after, examining their hearts again by the ſame ſigns, they have eſpyed the Image of God drawn fairly upon the Tables of their hearts, and ſo found a world of comfort.

O but (cryes the ſoul!) *I have toſſed and tumbled over my heart; I have ſearched into the Regiſters and Records of Gods dealings, and me thinks, I can call nothing into remembrance betwixt God and me:* What, nothing? look again: Did God never ſpeak peace to our hearts? Did Chriſt never ſhed his love abroad into our ſouls? Have we at no time found in our heart pure ſtreins of love to Chriſt; Pure drops of godly ſorrow for offending Chriſt? Have we never an old tryed *Evidence*, which hath been acknowledged and confirmed again and again in open Court? What not one? Surely, if we can now call to mind but one, if in truth, it may ſupport us: *If* one promiſe do belong to us, all do: for every one conveyes whole Chriſt, in whom all the Promiſes are made, and who is the matter of them: As in the Sacrament, the Bread conveyes whole Chriſt, and the wine conveys whole Chriſt: ſo in the Word, every promiſe conveys whole Chriſt: if we can but ſay as the Church of *Epheſus*, *This thing I have, that I hate ſin*: we may pleadthis to God, yeathough it be in leſſer degree, if in truth and ſincerity (ſee in the duty of *Self-tryal*) if it be true gold, though never ſo little of it, it will paſſe current with him: *He will not quench the ſmoaking flax*, though it be but a ſmoake, not a flame; though it be but as a *week in the ſocket*, (as it is in the Original) likelier to dye and go out thanto continue, which we uſe to throw away, yet he will *not quench it*, but accept it. O let us comfort our ſelves with theſe words!

O but (cryes the ſoul again!) *I have ſearched all creviſes for light, but alas, I cannot ſee the leaſt beam of it: What help now remains?* If it be thus, poor ſoul, *Be not faithleſſe, but believing*. Chriſt helps ſome to live above glorious Manifeſtations; ſometimes in abſence of theſe Manifeſtations, juſt ones may live, and rejoyce in the inviſible Eſſence of God: Chriſtians may live waiting on God, when his face is wholly hid from them; or Chriſtians may live depending on God, when all other ſubordinate ſtays or helps are loſt: *In* ſuch a ſoul there may be this reſolution, Let God do what he will with me, *I'le* hang on him ſtill, *Though he kill me, yet will I truſt in him*, and there is comfort in this.

If ſo (ſaith the ſoul) *then what need of Experiences, ſo long as I have the Promiſes, and may live by Faith?* O but for all this, be not careleſſe of *Experiences:* for 1. *It* is the goodneſſe of God, that beſides the promiſes of good things to come, he is pleaſed to give us ſome preſent evidence and taſte of what we believe: This heightens his mercy, that beſides Faith, he ſhould train up his children by daily renewed *Experiences* of his fatherly care. 2. Though it be one thing to live *by Faith*, another thing to live *by ſight*, yet the more we ſee, and feel, and taſte of God, the more we ſhall be lead to relye on him, for that which as yet we neither ſee nor feel; This is the very meaning of God, that by that which we feel, we might be ſtrength'ned in that we look for,

SECT.

SECT. 5.

The consideration of Experiences in a practical course, or some practical Rules to be observed.

IT were good for Christians, intending the practical part, to observe these or the like Rules.

{ Some Cautionary.
{ Some Directory.

1. The Cautionary Rules may be these: ——

1. In gathering *Experiences*, *Beware of misprision of Gods Providences.* There are many mistakes now a days, and therefore it is our best & only course, for our security, to interpret all Gods works out of his Word: We must make the Scriptures [as we said before] a construing book to the book of Gods Providences: Judge neither better of prosperity, nor worse of adversity, than Gods Word warrants us. This was the Psalmists cure, his *Experience* put a *Probatum est* to this prescription, *When I thought to know this, it was too painful for me, until I went into the Sanctuary of God, then understood I their end:* God may prosper a wicked man, and he may construe this as an argument, and note it as an *Experience* of Gods gracious dealing with him, and dear love unto him: O take heed! *To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them.* Psal 17 16, 17. Isa 8. 20.

2. In improving *Experiences*, observe these cautionary rules. 1. *Beware how we argue from one* Experience *to another:* Judgements threatned, are not alwayes inflicted after one and the same manner; God meets with the wicked sometimes in this life, and sometimes he reserves their plagues for another. In like manner the gracious Providences of God are not always dispensed after one and the same manner; indeed *David* could say, *The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistim*; and *Paul* could say, *I was delivered out of the mouth of the Lyon, and the Lord shall deliver me from every evil work:* and so we may say, that *God many times hath delivered us, and doth deliver us, and therfore that he will deliver us still:* But this manner of arguing, as it is demonstrative, so it hath some limitations, which we must carefully take notice of; as —— 1 Sam. 17 36, 37. 2 Tim 4 17, 18

1. That besides a meer Providence, we take notice of some Promise of God on which we build: Thus *Paul* delivered from death at one time, argued that God would deliver him at another time; but in his arguing he eyes the Promise, he hangs on God, *which* (saith he) *raiseth the dead.* 2 Cor. 1 9, 10.

2. That we consider the manner of the Promise, because,

1. Some Promises are disjunctive; as when God in his mercy conveys any thing to us either in particular, or in the equivalent, by way of commutation and Compensation with Spiritual things. Thus a Christians *Experience works Hope*, but not always of the self-same outward issue, and manner of deliverance out of his trouble, which he hath before-time found; No, we must *hope* according to the *word*, or according to the quality of the *Promise: Pauls* hope (after *Experience* of many deliverances) was not expresly or peremptorily, that *the prick in his flesh should be removed*, but that *Gods grace should be sufficient*, and so he had the fruit of his former *Experience*, because he obtained an equivalent supply, but not otherwise. Rom 5. 4.

2. Some Promises are conditional in respect of us; as when God promiseth protection from contagious sickness, and from trouble, and war: *If my people, which are called by my Name shall humble themselves, and pray, and seek my face, and turn from their wicked wayes, then will I heare from heaven, and will forgive their sinne, and will heal their land.* In these or the like promises, God may give us the *Experience* of his Word at one time, but deny it another, because we fail in the condition of the Promise on our parts. Observe Christians! would we conclude a deliverance as formerly, be sure then to look to the frame and disposition of our Spirits: If we are in the way of the Promise, then we may conclude it for certain; if we meet God in the course of his Providence, or in the improvement of the meanes he hath appointed, then we may set it down, That God will do whatsoever he hath promised to give, in his own way, or otherwise not. 2 Chron. 7. 14.

3. Some Promises are indefinite; as that in *Jam.* 5. 14, 15. *Is any sick among you? let*

Jam. 5. 14, 15. *let him call for the Elders of the Church, and let them pray over him:* —— *and the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up:* In this caſe God may ſometimes, yet doth not alwayes performe promiſe according to the letter, though a man may be truly qualified with the conditions ſpecified in that Promiſe, *toties quoties*, again and againe. It only intends thus much; That God may, and ſometimes will ſave the ſick, and raiſe him up at the Churches prayers, but he will not ever do ſo. Now as God doth not alwayes perform, ſo neither are we abſolutely, or infallibly, or univerſally to conclude: The Promiſe is not univerſal, but indefinite, and accordingly our Concluſions ſhould not be univerſal, but indefinite: we ſhould indeed, becauſe of the Promiſe, adventure our ſelves upon God in ſuch a condition, not knowing but in his outward diſpenſations he may make it good to us, yet with ſubmiſſion to his pleaſure, if otherwiſe he diſpoſe of us: And as this is all we muſt do, ſo this is all we can ſay, or conclude in ſuch a caſe as this is.

2. *Beware how we receive comfort in an evil day from our own or others Experiences.* No queſtion comfort is the iſſue of bleſſed *Experiences* which ariſe from Gods love or goodneſs; but how far I may take comfort is a queſtion: and concerning the latitude of the comfort of *Experiences* we had need to enter a Caveat; For——

1. If thou art not a Saint, thou canſt not take comfort from a Saints *Experiences*, there is no ſtrength in this Argument; *God did thus once to his own children, and therefore he will do thus to me that am a childe of the Devil.* You cannot thus argue amongſt men, *ſuch a father gave his children a Portion, therefore he will gave mine a Portion*; there is no reaſon for it.

2. If thou beeſt a Saint, one that feares the Lord, yet thou canſt not ſtretch ſuch *Experiences*, as were, 1. Miraculous: Or 2. Such as the ſervants of God have had upon particular engagements: Or 3. Any other *Experience* in reſpect of circumſtances, to build up comfort to thy ſelfe from the hope of the like: as, ſuppoſe thou wert condemned by perſecutors to a Den of Lyons, or to a fiery furnace, here thou haſt *Daniels* and the three childrens *Experience* to comfort thee, but thou canſt not comfort thy ſelf thus: Or, ſuppoſe thou art *ſick unto the death*, and a Phyſitian or a Prophet tells thee, *ſet thy houſe in order for thou ſhalt dye and not live*; here thou haſt *Hezekiahs Experience* to comfort thee, to whom a particular promiſe was made; but thou canſt not comfort thy ſelf thus: Or, ſuppoſe at ſuch a time thou waſt in affliction, and thou criedſt unto the Lord, and within ſo many dayes he delivered thee, or in ſuch a manner he delivered thee; Here is an *Experience* of ſuch and ſuch circumſtances to comfort thee, but thou canſt not comfort thy ſelfe thus; The reaſon is plaine, becauſe God is no where tyed to circumſtances; God hath ſeveral wiſe ends why he delivers one Chriſtian this way, another that way; why ſome of his Saints have but an houre, others a year of temptation, ſome but a nights darkneſſe, others many nights *lye amongſt the pots.*

In what manner then may I draw comfort from theſe bleſſed *Experiences?*

I anſwer thus, and thus far.——

1. Thou mayſt from theſe *Experiences* gather this knowledge, that in ſuch or the like ſtraits God taketh care for his people, God will not give thee up to an affliction; and for this thou haſt general promiſes, *He careth for you.*

2 Pet. 5. 7.

2. Thou mayeſt from theſe *Experiences* learne this for thy comfort, that God will do good for his ſervants in an evil day; his care ſhall not be an idle care; he will not onely caſt a providential eye upon them, but he will do good unto them, *all things ſhall work together for the good of them that love God.*

Rom. 8. 28.

3. Thou mayeſt from theſe *Experiences* take this comfort to thy ſelf, that the ſame God that before hath ſhewed thee, or others mercy in delivering thee, or them out of a tryal of affliction, will alſo one way or other deliver thee, or them out of affliction, or from the evil of affliction, either by life or by death, and this is all we can ſay, or conclude in this caſe.

2. The Directory-rules may be theſe.——

1. Let us communicate our own *Experiences* to the good of others. *David* in his deliverances invites others to have recourſe unto him. *Bring my ſoul out of priſon, that I may praiſe thy Name, then ſhall the righteous compaſſe me about when thou ſhalt deal bountifully with me.* Conceal not within our boſomes thoſe things, the communicating whereof may tend to publicke profit; ſurely it were a courſe much tending to the quick'ning of the faith of all, if we would impart to one another our mutual *Experiences.*

2. Let

2. Let us trade others *Experiences* to our own particular profit. Thus *David* in deſertion hath recourſe to Gods gracious dealings with his fore-fathers, *Our fathers truſted in thee; they truſted, and thou didſt deliver them; they cryed unto thee, and were delivered; they truſted in thee, and were not confounded.* What favour God ſhewed to any one, he will vouchſafe to every one that ſeeketh him diligently, if it may be for his good. Thus we finde in Scripture that ſometimes a perſonal *Experience* was improved to an univerſal advantage, *James* 5. 11. *Hebr.* 13. 5, 6. Pſal. 22. 4

3. Let us above all minde the *Experiences* of Gods ſpecial mercy in a way of ſaving grace; and from thence we may for our comfort fetch concluſions for the conferring of all grace. If we can ſay, *the Lord hath called us out of darkneſs into marvelous light,* then we may conclude that *the Lord will ſanctifie us, and ſtrengthen, and quicken, and ſtabliſh us, and keep us to the end:* for this we have a warrant from the Apoſtle. *But God commends his love to us-ward, in that while we were yet ſinners Chriſt dyed for us, much more now being juſtified by his blood we ſhall be ſaved from wrath through him; for if when we were enemies we were reconciled to God by the death of his Sonne, much more being reconciled we ſhall be ſaved by his life, Rom.* 5. 8, 9.

4. Let us caſt our *Experiences* under ſeveral heads, and make the *word and works* face one another, and anſwer one to another; or to make the work compleat, it were not amiſſe to diſtribute the frame into three columns; and in the firſt to ſet down *Experiences,* in the ſecond the *Texts,* in the third *Diſpoſitions* anſwering Gods minde, in ſuch and ſuch a caſe, to be left on the heart afterwards.

5. Let us pray with fervency (whenever we ſet a time apart to view over our *Experiences*) that thoſe *Diſpoſitions* anſwering Gods mind in every particular *Experience* may be written in our hearts, and brought forth in our life afterwards. This will be the chief uſe and choice comfort of the ſoul in this duty. And this Method a poor creature and ſervant of Chriſt hath followed in his own particular practice; whereof I ſhall give you a taſte in the following Section.

SECT. 6.

The Experiences of a weak Chriſtian, caſt into the Method propounded.

SECT. 1. *Gods anger and juſtice againſt ſinners.*

Experiences.	Texts.	*Diſpoſitions required in this caſe, and to be prayed for.*
1643.		
Feb. 6. *Preſton* was taken by the Parliaments forces, ſeveral Papiſts ſlain in it, ſome naturally of a good diſpoſition; and therefore many mourned for their untimely death, but rejoyced in the accompliſhment of the Promiſe.	Rev. 16. 6, 7. *They have ſhed the blood of Saints, and thou haſt given them blood to drink. Even ſo Lord God Almighty, true and righteous are thy judgements.* Rev. 19. 2. *He hath judged the great whore, which did corrupt the earth with her fornication, &c.*	*Rev.* 18. 4. Come out of her my people that ye be not parakers of her ſins, and that ye receive not of her plagues. *Rev.* 18. 20. Rejoyce over her thou Heaven, and ye holy Apoſtles and Prophets, for God hath avenged you on her.

1648.	Texts.	*Diſpoſitions, &c.*
Octob. 29. This day a Souldier was ſlain in *Preſton*, in the open Faire, and not long after, another Souldier was ſlain in the very act of drunkenneſſe; it is reported that he was drunk the night before, and that he threat ned that very morning before night, either to kill or to be killed.	Gal. 5. 19, 20, 21. *Now the workes of the fleſh are manifeſt, which are theſe; Hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murthers, drunkenneſſe, revellings, and ſuch like.* Rom. 1. 29, 30. *God gave them over to a reprobate mind, to do things which are not convenient.---Being full of envy, murther, debate.*	*Gal.* 5. 16. Walk in the Spirit, and ye ſhall not fulfill the luſts of the fleſh. *Gal* 5. 24. They that are Chriſts have crucified the fleſh, with the affections and luſts. 1 *Cor.* 6. 20. Ye are bought with a price, therefore glorifie God in your body, and in your Spirit, which are Gods.

SECT. 2. *Gods love to the Saints.*

Experiences.	Texts.	*Diſpoſitions required in this caſe, and to be prayed for.*
1641. MAy 20. This day the Lord caſt one into a ſpiritual, heavenly, raviſhing love-trance; he taſted the goodneſſe of God, the very ſweetneſs of Chriſt, and was filled with the joyes of the Spirit above meaſure. O it was a good day, a bleſſed foretaſte of Heaven, a love-token of Chriſt to the Soul, *a kiſſe of his mouth whoſe love is better than wine.*	Cant. 2. 3. *I ſate down under his ſhadow with great delight, and his fruit was ſweet to my taſte.* 2 Cor. 7. 4. *I am fill'd with comfort, I am exceeding joyfull in all our tribulation.* Acts. 13. 52. *And they were fill'd with ioy, and with the holy Ghoſt.* Revel. 2. 17. *I will give him to eat of the hidden Manna, and I will give him a white ſtone, and in the ſtone a new name written, which none knoweth but he that receiveth.*	1 *Pet.* 1. 8. Whom having not ſeen, ye love; in whom, though now ye ſee him not, yet believing ye rejoyce with joy unſpeakable, and full of glory. *Rev.* 22. 17, 20. And the Spirit and the Bride ſay, come; and let him that heareth ſay, come; & let him that is athirſt, come: ---- He which teſtifieth theſe things ſaith, Surely I come quickly. Amen. Even ſo come Lord Jeſus.

1647.	Texts.	*Diſpoſitions, &c.*
July. 1. This day *R. M.* lying on his deaths-bed was filled with the comforts of the Spirit, and ſweet aſſurance of faith; at laſt drawing nearer his end, he proclaimed *Gods goodneſs, and ſweetneſs, and mercy*, which were his laſt words; and after in the midſt of our prayers, he gave up the ghoſt.	Pſal. 116. 15. *Precious in the ſight of the Lord is the death of his Saints.* Revel. 14. 13. *And I heard a voyce from heaven, ſaying unto me, write, Bleſſed are the dead which dye in the Lord from henceforth, yea ſaith the Spirit, that they may reſt from their labours, and their works do follow them.*	*Deut.* 32. 29. O that they were wiſe, that they underſtood this, that they would conſider their latter end. *Job.* 14. 14. All the days of my apointed time will I wait, till my change come. *Revel.* 22. 20. Surely I come quickly, Amen. Even ſo come Lord Jeſus.

SECT. 3.

Several Chaſtiſements or Afflictions on my ſelf and others.

Experiences.	Texts.	*Diſpoſitions, &c.*
1648.	Joh. 15. 20. *Remember the word that I have ſaid unto you, The ſervant is not greater than the Lord, if they have perſecuted me, they will alſo perſecute you.*	*Matth.* 5. 12. Rejoyce and be exceeding glad, for great is your reward in heaven: for ſo perſecuted they the Prophets which were before you.
Jan. 24. One had a grieved and troubled heart, by reaſon of ſome oppoſition of wicked people: At night he read a feeling paſſage of Mr. *Rogers* on *Judges* 13. thus; ——*I have often thought it Gods mercy, to keep the knowledge of ſuch diſcouragements from them that are to enter into the Miniſtry, leſt they ſhould be deterred wholly from it, till by Experience they be armed againſt it.*	1 Cor. 4. 13. *We are made as the filth of the world, and are as the offſcouring of all things unto this day.*	*Matth.* 5. 44. Pray for them which deſpitefully uſe you, & perſecute you.
	Pſal. 69. 20. *Reproach hath broken my heart, and I am full of heavineſſe, &c.*	*Rom.* 8. 35. Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution? &c.
		Rom. 12. 14. Bleſs them which perſecute you: bleſs, and curſe not.

SECT. 4.

Performances of gracious promiſes to my ſelf and others.

Experiences.	Texts.	*Diſpoſitions, &c.*
1642.	Zech. 12. 10. *And I will pour upon the houſe of* David, *and upon the inhabitants of* Jeruſalem *the Spirit of grace and of ſupplications.*	*Jer.* 29. 12, 13. Then ſhall ye call upon me, & ye ſhall go and pray unto me, and I will hearken unto you; and ye ſhall ſeek me, and finde me, when ye ſhall ſearch for me with all your heart.
Jan. 6. This day a private Faſt being obſerved, the Lord gave ſome that Exerciſed, the very Spirit and power of prayer, to the raviſhment of hearers: Surely is was the Spirit ſpake in them, Chriſt manifeſting his preſence in thoſe very inlargements; To him onely be the glory.	Rom. 8. 26. *Likewiſe the Spirit alſo helpeth our infirmities, -----it maketh interceſſion for us, with groanings which cannot be uttered.*	*Jer.* 31. 9. They ſhall come with weeping, and with ſupplications will I lead them.

SECT. 5.

The Temptations of the World enſnaring, of Sin prevailing, of Satan cheating.

Experiences.	Texts.	*Diſpoſitions, &c.*
1647.	Eccleſ. 1. 2, 14. *Vanity of vanities, ſaith the Preacher, vanity of vanities, all is vanity; --Behold, all is vanity and vexation of Spirit.*	*Luk.* 21. 34. Take heed to your ſelves, leſt at any time your hearts be overcharged with---the cares of this life.
March 27. Ones heart was overpowered, and exceedingly troubled with the cares of this life. O baſe world, how doſt thou vex them that intermeddle with thee?	Matth. 13. 22. *The care of this world, and the deceitfulneſs of riches choak the Word.*	1 *John* 5. 4. This is the victory that overcometh the world; even our faith.

Experiencs.

Experiences.	Texts.	*Diſpoſitions, &c.*
1648. *April* 4. and 17. A poor creature in the night was fearfully troubled in his dreams with devils and torments and Satans power over his ſoul; he apprehended ſtrongly that Satan was with him, and very buſie to enſnare him, which at his very firſt awaking ſtruck him with trembling and horror of heart.	2 Cor. 2. 11. *We are not ignorant of his devices.* Epheſ. 6. 11.--*Of the wiles of the devil:*--- Revel. 2.24. *Of the depths of Satan.* ----- 1 Theſ. 3. 5. *By ſome means the tempter hath tempted you.* 1 Pet. 5.8. *Your adverſary the devil as a roaring lyon, walketh about, ſeeking whom to devour.*	*Eph.* 6. 11. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. *Jam.* 4. 7. Reſiſt the devil, and he will flee from you. 1 *Pet.* 5. 9. Whom reſiſt ſtedfaſt in the faith. 2 *Pet.* 2. 9. The Lord knoweth how to deliver the godly out of temptations. *Eph.* 6. 16 Above all take the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.

SECT. 6. *Victories of the World, Luſts, Temptations, Corruptions, Satan.*

Experiences.	Text.	*Diſpoſitions, &c.*
1647. *March* 27. A poor ſoul being mightily inſnared with the world, and finding by experience its vanity & vexation, he reſolved againſt it; deſiring thenceforth piouſly to make his ſoul to rejoyce in Gods bleſſings and his own labours, and to give himſelf to the Lord wholly for the remainder of his days: This deſire he makes at the feet of Chriſt.	Eccleſ. 2. 14. & 3. 22. & 5. 19. *There is nothing better, then that a man ſhould rejoyce in his own works, for that is his portion: Every man alſo to whom God hath given riches, and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God. Surely he will not much remember the dayes of his life, becauſe God anſwereth the joy of his heart.*	*Philip.* 4. 11. I have learned in whatſoever ſtate I am, therewith to be content. 1 *Tim.* 6. 8. And having food and raiment, let us be therewith content. 1 *Tim.* 6. 17, 18, 19. Charge them that are rich in this world, that they be not hig-hminded, nor truſt in unertain riches, but in the living God,-----that they be rich in good works, ready to diſtribute,

Experiences.	Texts.	*Diſpoſitions, &c.*
1648. *March* 6. This night in his ſleep a troubled ſoul was by Satan tempted to ſin, but the Lord ſtood by him, put prayers into him though aſleep, whereby he overcame the temptation; then awaking, he deeply apprehended Satans approach and buſie temptations: it ſtruck him into fears, but praiſing *God* for his aſſiſtance he received boldneſſe, and then ſlept again.	2 Cor. 12. 7, 8, 9. *There was given to me a thorne in the fleſh: -----for this thing I beſought the Lord thrice that it might depart from me; and he ſaid unto me, my grace is ſufficient for thee, for my ſtrength is made perfect in weakneſſe.* Rom. 7.24,25. *O wretched man that I am, who ſhall deliver me from the body of this death. I thank God through Jeſus Chriſt our Lord.*	1 *Cor.* 15. 57. But thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt. 2 *Cor.* 12. 9. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me. *Jam.* 4. 5, 6. The ſpirit that dwelleth in us luſteth to envy: but he giveth more grace.

SECT. 7. *Observations of Gods Providences.*

Experiences.	Texts.	*Dispositions, &c,*
1648.	Job. 5. 27. *Lo, this we have searched, so it is, hear thou it, and know it for thy good.*	*Psal.* 34. 8, 9. O taste and see that the Lord is good; blessed is the man that trusteth in him: fear the Lord ye his Saints.
March 1. This day one musing on Gods Providences, he occasionally took up a Book, and read in it, that *The Recording of Providences is not the least portion of Gods Praise, of our Duty, of Posterities patrimony.*	Job 42. 5. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee.* Isai. 40. 28. *Knowest thou not? or hast thou not heard that the everlasting God, the Lord hath created the ends of the earth? &c.*	*Psal.* 48. 8, 9. As we have heard, so have we seen in the city of the Lord: ----- we have thought of thy loving kindnesse, O God.

SECT. 8. *The breathings of the Spirit in others and my own Soul.*

Experiences.	Texts.	*Dispositions, &c.*
1648.	Cant. 1. 5. *I am come into my garden, my sister my spouse, I have gathered my mirrhe with my spice; I have eaten my honycomb with my hony, I have drunken my wine with my milk.*	*Psal.* 89. 15. Blessed is the people that know the joyful sound, they shall walk O Lord in the light of thy countenance.
May 7. This day one felt many sweet impressions of Gods Spirit in his heart, sometimes melting, and sometimes chearing his soul in the publick Ordinances of the Word and Sacraments: This could not but be the breathings of Christ.	Psal. 19. 9, 10. *The judgments of the Lord are truth---- more to be desired then gold, yea then fine gold, sweeter also then honey and the hony comb.*	*Can.* 5. 1. Eat, O friends, drink, yea drink abundantly O beloved. *Jer.* 15. 16. Thy word was unto me the joy, and rejoycing of my heart.

SECT. 9. *The withdrawings of Christ from the Soul.*

Experiences.	Texts.	*Dispositions, &c.*
1648.	Job 13. 24, 26. *Wherefore hidest thou thy face, and holdest me for thy enemy? thou writest bitter things against me.*	*Psal.* 77. 5, 6, 7, 10. I have considered the dayes of old, the years of ancient times: I call to remembrance my song in the night, I commune with my own heart, and my spirit makes diligent search; will the Lord cast off for ever, and will he be favourable no more? and I said, This is my infirmity.
July 1. or thereabouts, one gave me a Relation of her sad desertion, thus: ---That one night as she sate by the fire, she thought she saw the ground open, and a gulfe of fire appearing; whereupon she cryed, *I am damned, I am damned:* If at any time she saw any fire, she supposed that she must go into it, and that the devils would fetch her into it. Once wringing her handes, she cried out, *O what was I borne into the world for?* one standing by, answer'd *to glorifie God*; to whom she reply'd,	Psal. 88. 14, 15, 16, 18. *Lord, why castest thou off my soul? why hidest thou thy face from me? I am afflicted and ready to dye. ----while I suffer thy terrors I am distracted, thy fierce wrath goeth over me, thy terrors have cut me off.——Lover and friend hast thou put farre from me, and mine acquaintance into darknesse.* Prov. 11. 14. *The spirit of*	*Isai.* 50. 10. Who is among you that feareth the Lord, that obeyeth the voyce of his servant that walketh in darknesse and hath no light? let him trust in

reply'd, *you say true, for God shall be glorified in my damnation:* If any offered to pray, or to reade, she usually cryed out, *it was too late to pray for her; and they should not read that pure Word of God by her, for it belonged not to her.* At last God appeared and she felt marvellous comforts.

of a man will sustain his infirmity, but a wounded spirit who can bear?

Isai. 54. 8. *In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.*

in the Name of the Lord and stay upon his God.

2 *Cor.* 12. 8, 9. For this thing I besought the Lord thrice that it might depart from me, and he said unto me, My grace is sufficient for thee.

SECT. 10. *Deceites of the heart beguiling.*

Experiences.	Texts.	*Dispositions, &c.*
1648.		
Octob. 24. One thus took notice of the slipperinesse of his heart in the very act of performance: *Sometimes it slily steals away after idle and wandring imaginations: sometimes it lets in base thoughts of praise, vain-glory, &c. sometimes it raiseth up many good and holy motions, meditations, desires and affections, which yet are nothing to the present performance; and therefore come not from the Spirit of Grace, but from Satan.* O cheating cozening heart.	Jer. 17. 9. *The heart is deceitful above all things, and desperately wicked, who can know it?* Rom. 7. 21, 22, 23. *I finde then a law, that when I would do good, evil is present with me: for I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my minde, and bringing me into captivity to the law of sin which is in my members.*	*Gen.* 15. 11. And when the fowles came down upon the carcases, *Abraham* drove them away. *Mat.* 26. 41. Watch and pray, that ye enter not into temptation; the Spirit indeed is willing, but the flesh is weak. *Rom.* 7. 24, 25. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord: So then, with my minde I my selfe serve the Law of God, but with my flesh the law of sin. 1 *Pet.* 4. 7. Be ye therefore sober, and watch unto prayer.

I had gathered many more Experiences, *but that all offence (though but taken,) may be removed, let these suffice. Onely for his own private use let the Christian reader adde these, which I look upon as the most considerable of all the rest.*

SECT. 11. *Saving grace, or first grace to poor perishing creatures.*

SECT. 12. *Quickning grace, either shining on the soul in a dark condition, or enlivening the soul to serve God cheerfully.*

SECT. 13. *Strengthning grace, either overcoming corruptions, or resisting temptations, or going through hard and difficult duties.*

BIBLIOTHECA BODLEIANA

CHAP.

CHAP. VII. SECT. 1.

Of the Nature of

Evidences.

THe Scriptures set out the wayes of discovering things spiritual, by *sight* and by taste, By *taste*, *Experience* is meant; and by sight, Faith, and *assurance of faith is intended*: *Peter* speaks of *tasting* that *the Lord is gracious*; and *Moses by faith saw him which is invisible*: *David* joynes both together, *O taste and see that the Lord is good*: *Blessed is the man that trusteth in him.* We have done with *tasting*, the next is *seeing*, which I call *Assurance*, or *Evidence*: Would we know what these *Evidences* are? I look at them as *inherent and habitual observations of the Spirits actings in the Soul*; or as *gracious acts within us, declaring our interests to pardon and life, and yet so as they manifest this only by the light of the Spirit*; of which the beloved Apostle speaks so often, *Hereby we know that we know him, if we keep his Commandments.* —— *We know that we have passed from death unto life, because we love the Brethren:* —— *By this we know that ye love the children of God, when ye love God and keep his Commandments.* —— *These things have I written unto you that believe on the name of the Sonne of God, that ye may know that ye have eternal life*; and the Apostle *Paul*, *Now we have received not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.*

1 Pet. 2. 3
Heb. 11. 27
Psal. 34. 8
1 John 2. 3
1 John 3. 14 and 5. 2. and 5. 13
1 Cor. 2. 12

SECT. 2. *Of the gathering of Evidences.*

NOw for *Evidences*, it is our duty { 1. To gather them. 2. To keep them. 3. To improve them.

1. For the gathering of them, observe we { 1. A right season. 2. The right way.

1. Seasons must be observed; for when thick mists surround us, and black clouds cover us, we cannot so well judge either of our selves, or of our own concernments. *David* in desertion *refuseth to be comforted*; he spilt all the cordials and physick that was brought him, he was not only void of comfort, but *refuseth* it: *What? bring me promises* (will a Soul then say) *you may as well carry them to one in Hell*; *What? are these the evidences of Gods love? I see no such thing, here's nothing but scruples, and doubts, and flaws*: O how apt is such a one *at such a* *time, to forsake his own mercy*, to take Satans part, to plead against his own title, his own interest, in the best things he can have interest in: Now therefore, if we will draw a Book of *Evidences*, it is good to observe times, and such precious opportunities of comforts and refreshings as God vouchsafeth unto us.

Psal. 77. 2.
Jonah 2. 8.
At such a time the proper duty of a godly man is to throw himself boldly upon the promise, as Job said, (though he kill me yet will I trust in him,) David in exigences called upon his soul to trust in God, and to wait on God; it was no time for Evidences.

2. The right way must be observed, and that consists ——

In eying { 1. The precious promises of Christ. 2. The inward graces unto which those promises are made. 3. The truth of those graces written in our hearts. 4. The testimony of the *Spirit, witnessing with our spirits that we are the children of God.*

1. We must eye the precious promises, and yet not so as that we must close with them, or rest on them alone, without seeking for, or closing with Christ in those promises; the Promise is but the Casket, and Christ the Jewel in it; the Promise is but the field, and Christ the Pearl hid in it, and to be chiefly look'd at; the Promises are the means by which we are assured, not the things on which we are to rest; It were folly for a man to think he hath an interest in an Heiress Lands, because by some means or other he hath got the writings of her Estate into his hands; all know that the interest of the Lands goes with her person, and with relation of marriage to her, otherwise without a title to her self, all the writings may justly be fetched out of his hands again; so it is with the *Promises*, they hang all upon Christ, and without him there is no interest to be had in them.

2. We must eye the inward graces to which the promises are made, not that we must be too much carried away with the signs of Christ in our hearts, and not after Christ himself; as pleasures that are lawful in themselves may be unlawfully used, when our thoughts and intentions are too long, or too frequent, or too vehement in them, so as to dead the heart either to the present delighting in God, or pursuing after him with the joynt-strength of our Souls, as our only chiefest good; so an immoderate recourse unto signs (barely considered as such) is as unwarrantable, when thereby we are diverted, and taken off from a more constant actual exercise of daily thoughts of Faith towards Christ immediately, as he is set forth to be our Righteousnesse and yet the mindes of many are so wholly taken up with their own hearts, that, as the Psalmist sayes of God, *Christ is scarce in all their thoughts*: Let these consider, what dishonour this will be to Christ, that his train and favorites (our Graces) should have a fuller court, and more frequent attendance for our hearts than himself, who is the King of glory: Now to rectifie this error, the way is not wholly to reject all uses of such *Evidences*, but to order them rightly, as thus,-----

1. Let not the use of graces go before, but follow after an address of Faith renewed, and acts of Faith first put forth upon Christ himself: Thus, whersoever we would go down into our own hearts, & take a view of our graces, let us be sure first to look wholly out of our selves unto Christ, as our Justification, and to close with him immediately, as if we had no present or by-past grace to evidence our being in him; and if then (whiles Faith is thus immediately clasping about Christ) we find either present or forepast graces coming in, as handmaids, to attend and witness to the truth of this adherence unto Christ, this will derogate nothing from Christs honor, or the Doctrine of *Free-grace*.

2. Let us in the closure of all, begin afresh to act Faith upon Christ immediately, with redoubled strength; as faith should give a leading to the use of Graces, so the sight of our Graces should be as a back-door to let Faith in again, to converse with Christ: Even as at the Sacrament, the elements of Bread and Wine, are but outward signs to bring Christ and the heart together, and then Faith lets the outward elements go, and closeth and treats immediately with Christ: So grace is an inward sign and whiles men make use of it, onely as of a bare sign to let them come into Christ, and their rejoycing is not in it originally, but in Christ; their confidence is not upon it, but upon Christ; There is no danger at all in making such use of signs, for thus we make our Graces subordinate and subservient to Faith, whilest it makes Christ its *Alpha* and *Omega*, *The beginning and the end of all*. I know it is strongly objected against Christians, That many forget, and seldome use an intire, immediate close with Christ, whilest in the mean time the stream of their most constant thoughts and deepest intentions are ever running upon their graces, and the gracious workings thereof in duties towards Christ: Others on the contrary run all on Christ, despising the Graces of the Spirit, because (say they) *Christ is all in all to them*; so that if we ask such, Have you any Grace, change of heart &c? tush, what do you tell them of Repentance, Holiness, &c? they have Christ, and that is sufficient; they have the substance, and what shall they now do with shadows of Ordinances, Duties, Graces? they have all in Christ, what should they look for *Evidences*, from any Graces inherent in themselves? O let those mourn over themselves, that have with much affection been seeking after Christs benefits, peace of conscience, holinesse of heart and life, but have not sought first and last to embrace, and have the person of the Lord Jesus Christ himself; and let such tremble, who in advancing Christ himself, and *Free-grace*, will needs abolish and despise those heavenly Graces which flow from him unto all the Elect; *The Law of God is written on the heart of Christ*, Heb. 10. 7. and if ever he

Heb. 10. 7. with Psal. 40. 8.

wraps

wraps us up in the Covenant of Grace, *He will write his Law in our hearts also*, Heb. 8. 10. The right way for both, is to order their *Evidences* aright, and by this course Graces will have their due, and the life of Faith will still be actually maintained and kept upon wing, in its full ure and exercise towards Christ alone for Justification. *Heb.* 8. 10.

Quest. *Why would not some men have* Grace *or Sanctification an* Evidence?

Answ. In some it ariseth from their lusts, which they have a minde to live quietly in, desirous to keep their peace, and yet unwilling to forsake their lusts; and hence they exclude this *Witness of water* or Sanctification, to testifie in the Court of Conscience; in others, I think, it doth not arise from want of grace, but because the Spirit of Grace and Sanctification runs very low in them; it can speak little and that little very darkly and obscurely for them, therefore they have no great minde that it should be brought in as any witnesse for them; others I think may have much Grace, yet for a time they cast it by, as an *Evidence* unto them, because they have *Experience* how difficult & troublesome it is to finde this *Evidence*, and when 'tis found, how troublesome to read it, and keep it fair, and thereby to have constant peace and quietness. And hence arise those speeches, *Why do you look to your Sanctification? it is a blotted Evidence, you may have it to day, and lose it to morrow, and then where is your peace?* These men, because they feel not that measure of Sanctification they would, do therefore vilifie and deny that they have, because they *feel a Law of sin in their members, leading them away captive*, therefore they will not take notice of the Law of their mindes, whereby that *inner man delights in the Law of God*, and mourns bitterly under *the body of death*, by which they might see with *Paul*, That *there is no condemnation to such*, Rom. 8. 1. *Rom.* 8. 1

But I shall propose one thing to Conscience; Suppose thou wert now lying on thy deathbed, comforting thy self in thy elected and justified estate: suppose the Spirit of God should now grapple with thy Conscience, and tell thee. *If thou art justified, then art thou sanctified*, see those texts in the margent. *Is it thus with thee?* what wilt thou answer? if thou sayest, *Thou art not sanctified*, the Word and Spirit will bear witness against thee, and say, *Thou art not then justified:* If thou sayest. *Thou knowest not, thou lookest not to Sanctification, or the fruits of the Spirit*; they will reply, *How then canst thou know or say thou art elected or justified?* for it is a truth as clear as the Sun, *None are justified, but they are sanctified, and if they are not sanctified, they are not justified:* O blesse God for any little measure of Sanctification, so it be in sincerity: do not scorn or secretly despise this Spirit of Grace, knowing that without it thou shalt perish, but if thou hast it, thou hast an *Evidence* of thy part in Christ; surely Grace is *the image of Christ stamped upon the Soul*, and they, who reflecting upon their Souls see the image of Christ there, may be sure that Christ is theirs, Christ hath given all himself to those, to whom he hath given this part of himself; upon the view of thy *Evidences* say, *all these great and heavenly things could not be in my soul were not Christ and his Spirit there: this rich and glorious furniture could not be in my soul, were not the King of glory there: the flowers of this garden would not smell so sweetly, did not the wind blow upon them.*

2 Thes. 2. 13.
Psal 103. 3.
I.a 4. 4
Psal 32. 2
Romans 8.
1 *Cor.* 6. 11.
Act. 26. 18
Tit. 3. 5, 7.

3. We must eye the truth of those Graces thus written in our hearts: There is a great deal of counterfeit Grace in the world; a true Christian can have nothing, as discernable to others, but an hypocrite may have and do for the outward semblance as much as he; it is good therefore to try the truth of our Graces, and herein the rise, manner and end of our Motions carry much manifestation in them. But of this more largely in the *Duties of Self-Examination*, and *Receiving of the Lords Supper*.--Only in this place, I think it most suitable to adde a little further, concerning this *truth of Graces*, As ——

1. There is, and may be *truth* of grace, though not perfection of grace; and hence it is that we may have infallible assurance, but for any perfect certainty in degree, it cannot be attained in this life, one arguing against *universal obedience* as an *Evidence*, because no man could performe it, or if it should be limited to purpose of heart, yet none hath such a constant purpose, because of many corrupt suggestions and concussions within, by lusts; herein he shewed his error; for we look not for perfection of grace, but onely for truth; the least grace discovered in the soul that is sincere and upright, though it be not grace to satisfie the desire of a Christian, yet it ought to be a sure *Evidence* to confirme his judgement of his interest in Christ. It is observed, that many of Gods Children make many sad wounds for themselves, in not distinguishing between

Dr. Crisp in his Sermon of inherent qualifications.

the truth and Eſſence of grace, and the degrees of grace; whereas the Scripture makes them bleſſed that *hunger and thirſt*, yea it doth often deſcribe the godly by their deſires, and *ſeeking of his face*; now this errour is the more faſtened upon them, becauſe when they read in books of the nature and property of any grace, they are not able to find it in ſuch a vigorous and powerful manner in themſelves; whereas they ought to know, it is one thing to ſpeak of grace in *Idea, in ſe*, in its own nature and definition, another thing to ſpeak of it as in *ſubjecto*, as the ſubject partakes of it; for ſo it is much debilitated. We do not argue aſſurance, from perfection of grace, from a full and perfect obedience unto Gods Law, but onely from the truth and ſincerity of grace, with many defects that are waſhed away by Chriſts blood.

2. The Scripture attributes bleſſedneſſe and ſalvation toſeveral graces; and we cannot deny, but that all the graces to which thoſe promiſes are annexed are good and proper *Evidences*: thus ſometimes *fear of God*, ſometimes *poverty of Spirit*, ſometimes *hungering and thirſting after righteouſneſſe*, ſometimes *repentance*, ſometimes *love*, ſometimes *patience*, ſometimes *faith*, is a ſigne or *Evidence*. And if a godly man can find any one of theſe, or the like in himſelf in truth or ſincerity, he may conclude of his ſalvation and juſtification, though he cannot ſee all theſe in himſelf, and many times the people of God perceive one *Evidence* in themſelves, when they cannot ſee an other; in this caſe ſuppoſe doubts and temptations ariſe about the truth of this or that *Evidence*, yet I may argue from that which is more known to that which is leſſe known; I may proceed from thoſe that are more facile to thoſe that are more difficult: If I can but ſay, here is one *Evidence in truth* and ſincerity, I may aſſuredly gather all the reſt are there, becauſe of the harmony and connexion of graces.

3. As faith is the root of all other graces, and ſo in ſome ſenſe more hidden than they are, as the root of the tree is more hidden in the earth, than the body or the branches, yet if we conſider faith as an inward grace planted in our hearts, as well as any other ſanctifying grace which ſprings there-from; and as the condition of the Covenant expreſſed directly in the conditional promiſes, all other graces being onely brought in, as accompanying faith, and flowing from faith, faith ſhewing it ſelf by them; in theſe reſpects there cannot be a more direct, certaine, and infallible *Evidence* than faith. This is ſo ſure away of tryal, that the Apoſtle himſelf directs us thereunto, *prove your ſelves whether ye be in the faith*. If we would know our ſelves to be ſuch as are not ἀδόκιμοι, to be diſallowed or rejected, there is no better way to know it then by our faith; a weak believer inquiring how he may know that he ſhall be ſaved, the Apoſtle anſwers his doubt, not by aſcending or deſcending hither or thither, but by looking to his faith, *for if thou beleeveſt with thine heart in the Lord Jeſus thou ſhalt be ſaved*.

2 Cor. 13.5.
Romans 10. 9

Object. But the eſpecial act of faith is to look wholly out of our ſelves unto Chriſt, as if we had no grace within us: And the reaſon why ſome miſlike *Evidences* is, becauſe Chriſt without us is no more looked upon.

Anſw. The ſoul of man hath two kinds of acts or workings; the former are direct acts, ſuch as go immediately to their object; as when by faith I take Chriſt, and adhere to him; the latter are reflex acts, which are onely in reaſonable ſubjects, and this is when a man doth perceive or diſcerne thoſe direct acts in him, as when *I* perceive that *I* do thus adhere to Chriſt; now our *Evidence*, certaintie, or aſſurance is properly in this latter way, when we know that we beleeve, and therefore this aſſurance is called by ſome *ſenſus fidei, the feeling or perceiving of faith*.

Object. But what is this reflex act but an humane teſtimony which is ſubject to falſehoods and deluſions? and how incongruous is that to witneſs the things of God?

Anſw. An humane teſtimonie may be an introductory preparation to believe that which is divine. 2. The feeling of faith is efficiently from the ſpirit of God, and ſo it is not a meer humane ſenſe or diſcerning, but divine and infallible, even as faith is; in this reſpect we fear no deluſion, for as the Spirit of God cannot externally witneſſe any thing that is falſe, ſo neither can it inwardly in the ſoul of a man perſwade that which is falſe.

Object. How is it then that the Saints are uſually ſo full of doubtings?

Anſw. Becauſe there is nothing in us perfect in this life; in all our honey there is ſome gall. Such an aſſurance as excludes all doubting is onely proper to the glorified: not, but that God is able to give us perfect grace, and perfect aſſurance, but he may do what he pleaſeth with his own, and accordingly he hath thought good in this life to exalt imputed righteouſneſs, rather then inherent.

To

To what purpose then is assurance by the sense and *Evidence* of imperfect grace? doth not this derogate from that relying act of faith, and from the promise of grace, as if they were not enough? *Object.*

No, in no wise; we preferre faith of dependance, and adherence, and belief in the promise, as a more noble, and excellent way; and yet the *Evidence* of graces in us is not in vain; for it hath pleased God to multiply those things which may confirme our faith. Thus, although every word of God hath immutable verity in it, yet he confirmed it also with an oath, after the manner of men, to end all those controversies, which diffidence and distrust may raise between God and us, *Heb.* 6. 6. and although God hath given us his promise, and nothing can be surer then that, yet he addeth servants to seale and confirme his promise to us; so although we do well, chiefly to depend and relye immediately on Christ; yet there is great usefulnesse of the reflex act of faith, and of all other *Evidences*. For, *Answ.*

4. We must eye *the testimony of the Spirit, witnessing with our spirit, that we are the children of God*: As God hath set up a frame of holinesse in every Believer, so *he hath given unto us the earnest of the Spirit*: The graces of the Spirit are a *real earnest* of the Spirit, yet they are not alwayes *an Evidential earnest*, therefore an *earnest* is often superadded to our Graces. Rom. 8. 16. 2 Cor. 5. 5.

There is a threefold work of this Spirit.

1. To convey and plant grace in the soul.
2. To act and help us to exercise the Graces which are planted there.
3. To shine upon and enlighten those Graces, or to give an *earnest* of those graces.

This last work the Spirit fulfils two ways;

1. By Arguments and Inferences, which is a mediate work.
2. By presence and influence, which is an immediate worke.

These the Apostle calls *Witnesse-bearing*; the Spirit *brings in the witnesse of the water, and of the blood*, which is his mediate work; but besides and above these, he gives a distinct witnesse of his own, which is his immediate work, and is in a way of peculiarity and transcendency, called, *The witnesse of the Spirit*: concerning both is that of the Apostle, *We have received, not the Spirit of the world, but the Spirit which is of God, that we may know the things that are freely given us of God.* The things freely given us, may be received by us, and yet the receipt of them not known to us; therefore the Spirit for our further consolation, doth (as it were) put his hand and seal to our receipts; whence he is said, *To seal us up unto the day of Redemption*. 1 John. 5. 8. 1 Cor. 2. 12. Eph. 4 30.

But how may a man discern between the testimony of the Spirit, and the illusion of Satan. *Quest.*

I Answer, There is ever an harmony and sweet accord between the inward and outward testimony, between the Spirit of God, and the Word of God and therefore we may discern the testimony of the Spirit *by the Word*. Thus in the Old Testament, all Revelations were to be examined by the Word, *Deut.* 13. 1. *Isa.* 8. 20. and in the New-Testament our Saviour tells us, That *the Spirit shall lead you into all truth*: How so? is that which the Spirit heareth, is it not that which is already contained in the Scriptures? *Answ.* John 16. 13.

Nay then (say some) the credit of the voyce of the Spirit must depend upon the Word, but this must not be allowed, that any thing should be of such credit, as to give credit to the Spirit. *Object.* Dr. Crisp of assurance of faith Sol.

I answer, Why not? the Scripture we know is already known and received as the Word of God, and therefore what cometh after it, must needs borrow credit from it: Indeed, *the truth of* what the Spirit speaketh doth not depend upon the Word, yet *the credit* of it doth.

But there is no more Evidences (say they) *save onely the* revealing Evidence, *the Spirit of Christ, and the* receiving Evidence, *which is faith*; *the Spirit within thee saith*, Thy sin is forgiven thee, *and Faith receiveth it, and sits down satisfied*; *now here is thy* Evidence, *if thou hast only these two, thou hast thy portion, thou needest no more.* *Object.* Dr. Crisp ibid

I Answer: 1. In this way, what profane person is there in this world, which may not conclude for himself, if he will but force upon himself this perswasion, *That the Spirit saith it, and I believe it*? 2. *The revealing and receiving Evidence* (*i.*) the Word of the Spirit, and the subscription of Faith, do not lay the ground of perfect peace, except *Sol.*

except there come in alſo the *Evidence* of inherent qualifications. For the better underſtanding of this, obſerve, That the Evidence of the *Spirit* is either mediate, when it enables the ſoul to frame a *Syllogiſm*, wherein the *minor*, *ſc.* the dictate of the conſcience, ſo far maketh to this Evidence as our graces are witneſſed unto by the *Spirit*, 1 *Cor.* 2. 12. or immediate, which is indeed without any ſuch diſcourſe of our conſcience, and wherein our ſpirit is meerly paſſive or receptive; *it is* an act of irradiation or impreſſion of Gods love, or (as ſome call it) a tranſcript of the decree of Gods election ſet upon the Conſcience; the *Scripture* calls this eſpecially, *A ſeal of the Spirit*, which imports the meer paſſiveneſſe of the heart to it, as of the wax to the ſeal; and this Evidence is ſolitary, without reference to inherent Graces; yet howſoever, it excludes them not, nor cometh in till that mediate evidence precede, *Eph.* 1. 13. Hence I infer, the mediate teſtimony of the *Spirit*, that ordinarily concludes for *hic & ille*; doth not ſpeak according to the Word, but where a Text of *Scripture* hath a *Quicunque* for the Propoſition, and a work of the ſanctifying *Spirit* for the aſſumption; as thus; the *Scripture* ſaith, *They that repent and believe*: —— *They that are led by the Spirit of God, are the Sons of God*, Mark 1. 15. Rom. 8. 14. Hereupon the renewed and ſanctified Conſcience ſaith, *I do repent and believe, I am led by the Spirit: therefore I am the child of God*: Now this concluſion deduced, if afterwards the immediate teſtimony of the Spirit (manifeſted by an heavenly impreſſion and irradiation upon the ſoul) comes in with his atteſtation to confirm it, we may not doubt either of this or of the former teſtimony, becauſe now they both ſpeak according to the *word and work of Grace* in the heart; the ground of all this is in the nature of this teſtimony of the Spirit, which is rather an atteſtation, then a teſtimony, a ſecondary, not firſt deponent: Is not this rightly concluded (ſo far as it implyes the immediate teſtimony) from that of **Rom.* 8. 16. *The Spirit witneſſeth with our ſpirit?*] where we have two witneſſes joyning together their teſtimonies to aſſert this truth, *That we are the Sons of God*; two, I ſay, *viz. our ſpirit*, and the *Spirit of God*: The witneſſe of our ſpirit (*i.*) of our renewed conſcience, is the firſt, the Spirit of God is the ſecond: His work is not μαρτυρεῖν but συμμαρτυρεῖν, *to witneſs together with our Spirit*; (*i.*) To confirm and ratifie what that hath aſſerted; ſo that indeed the evidencing of this teſtimony of the Spirit, is after the teſtimony of our own conſcience; if this do not firſt ſpeak and conclude, that other of the *Spirit* ſpeaks not at all: Now the teſtimony of the Conſcience is the concluſion of the practical Syllogiſm, and the certainty of this concluſion depends upon the verity of the aſſumption which mentioneth the work of Grace in the heart: So then let it be the care of the Chriſtian, to make good the verity of the aſſumption, that he may truly ſay, *I do repent, I do believe, I am led by the Spirit*; and this ſhall not only afford him comfort by the Concluſion, but alſo (when the immediate teſtimony of the Spirit comes in with his atteſtation to confirm it) it will aſſure him, that he is not miſled by the ſuggeſtion of Satan, but guided by the Spirit in this point of aſſurance: *Surely* (will he ſay) *this is the Spirit of God, for now he ſpeaks according to the Word of God, and according to the work of his own grace within me.*

that the teſtimony which is by the effects and fruits of Gods ſpirit, is the ordinary, ſafe and ſure way: yet as I immediate teſtimony, ſo neither dare I exclude it out of his text.

SECT. *Of the keeping of Evidences.*

IF in *eyeing the promiſes, and graces, and truth of thoſe graces written in our hearts*, the Spirit ſhall come in, and ſhine upon our *graces*, either mediately by way of argument from ſanctification, or more immediately by way of preſence, then labour to keep our *Evidences* clear and fair, maintain that which we have gotten, and keep it as the beſt treaſure under heaven. Chriſtians! we had need to preſerve our *Evidences* clear and bright, that they may be ſeen and read upon all occaſions.

Queſt. But how ſhould we keep thus our *Evidences*?

Anſw. 1. Hearken to the Word, and hearken to our own conſciences, and hearken to the Spirit! What ſay all theſe to our ſouls? *Ex. gr.* The Word ſaith thus, *Whoſoever loves the brethren, he is tranſlated from death life*; now doth thy conſcience tell thee, that *ſo do I, in truth and ſincerity?* then here is the Word and thy conſcience for thee; and doth the Spirit come in, and witneſſe with thy conſcience that *it is ſo indeed?* then

1 *John* 3. 14.

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it is well with thy ſoul, thou keepeſt thy *Evidence* to purpoſe.

2. Be daily renewing our faith in Chriſt, eſpecially that act of faith, by which our ſouls knit, or tie themſelves to Chriſt for ſalvation: Cauſe our ſoules every day in ſolemn manner to act that part: put forth this primitive act of faith in our ſouls: the daily exerciſe of this will encreaſe and ſtrengthen the divine habit of faith in the ſoul, and make the ſoul ſenſible of every act of it. By frequent believing we ſhall feel at our very hearts-root that we do believe, and ſo *we ſhall have the witneſſe in our ſelves that we are in Chriſt*, we ſhall knowingly carry in our hearts the Counterpart of all the promiſes. 1 John 5. 10.

3. Performe all thoſe duties and exerciſes of Religion which God hath ordained for this very purpoſe: As 1. Reading the Word, *Theſe things write we unto you, that your joy may be full.* 2 Hearing the Word, for therefore is the Miniſtry of Chriſt *to give knowledge of ſalvation to his People by the remiſſion of their ſinnes.* 3. The Sacraments, for they are *the ſeals of the righteouſneſſe of faith.* 4. Prayer, *Ask and you ſhall receive, that your joy may be full.* To this purpoſe is Gods promiſe, *I will bring my people to my holy mountaine, and make them joyful in my houſe of Prayer.* 1 John 1. 4. Luke 1. 17. Romans 4. 11. John 16. 24. Eſay 56. 7.

4. Maintain holineſs and purity of life. *The effect of righteouſneſſe is quietneſſe and aſſurance for ever*, and *to him that ordereth his converſation aright will I ſhew the ſalvation of God.* The Saints while they keep their ſincerity enjoy aſſurance, for the Spirit of God, which is in them, *ſheds abroad the love of God in their hearts, inabling them to cry Abba father: and bears witneſſe with their ſpirits that they are the children of God.* But when they fall into wilful tranſgreſſions, and *grieve the Spirit of God*, aſſurance is gone. This made *David* after his foul ſins, to cry out ſo vehemently, *Make me to hear joy and gladneſſe. Reſtore me to the joy of thy ſalvation.* O take heed of ſpotting our *Evidences*, of defiling our *Evidences* by any ſinful acts. Eſay 32. 17. Pſalme 50. 23. Roman. 8. 15. 16.

5. Take heed of yielding to any baſe doubts, or fears, or objections of Satan and our own hearts; deny not the work of grace in us, leſt we *grieve the Spirit of God*; if any ſhall yield ſo flaviſhly to the miſgivings of their own hearts, or to the temptations of Satan, that they ſhall conclude againſt themſelves, *they have no faith, no love*, though all other Chriſtians can ſee theſe in them, what diſhonour is it to God, and to the Spirit of God? what, hath God written thy name in heaven, and wilt thou attempt to raſe it out, and to write thy name on the doores of hell? fie upon theſe injurious (if not blaſphemous) thoughts; what, ſhall a dark humour, a melancholy thought prevaile on thy ſoul more than the Word, and more than the teſtimony of thy own conſcience enlightned by the ſpirit? Take heed of this as of a great pride in thy heart: what, to yield more to a ſturdy, dark, unſubdued humour, than to *Evidence* it ſelf? O take heed! O hearken not to what fear ſayes, or to what humour ſayes, or to what Satan ſayes, or to what the world ſayes, but hearken to what truth it ſelf ſayes, and hearken to what conſcience ſayes, when it is inlight'ned by the Spirit, as in good times, when we are at the beſt: *Hearken to theſe, and ſo get our Hearts and Wills over-powered with the *Evidence*, and yield and ſubject our ſelves to it.

Get alone, & queſtion with thy ſelf, bring thy heart to the bar of tryal, force it to anſwer the interrogatories put to it: ſet the conditions of the Goſpel and qualifications of the Saints on one ſide, and thy performance of thoſe conditions, and the qualifications of thy ſoul on the other ſide, and then judge how near they reſemble. Baxters Everlaſting Reſt.

6. Keep the graces of the ſpirit in continual exerciſe upon all occaſions: habits are not felt immediately, but by the freeneſs and facility of their acts; the fire that lieth ſtill in the flint is neither ſeen nor felt; but when you ſmite it and force it into act, it is diſcerned: many queſtion their *Evidences*; they know not whether they have *repentance, or faith, or love, or joy*; but if they were more in the acting of theſe, they would eaſily know. Chriſtians! draw forth an object for godly ſorrow, or faith, or love, or joy, and lay your hearts flat unto it, and take paines to provoke it into ſuitable action. Sometimes grief for ſin is in us when we think there is none, it wants but ſtirring up by ſome quickning word; the like we may ſay of love, and of every grace, how can we doubt whether we love God in the very act of loving? or whether we believe in the very act of believing? If we be aſſured, whether this ſacred fire be kindled in our hearts, blow it up, get it into a flame, and then we ſhall know: Believe till we feele that we believe, and love till we feel that we love, for grace exerciſed, both brings and maintains certain comfort; it may be with a Chriſtian in his feelings, as with the

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worſt man living, but he may thank his own negligence, his own dulneſſe, his not ſtirring up of the graces of Gods ſpirit in him; O therefore it is, that he hangs the wing upon every petty croſſe, upon every petty occaſion: labour to have an heart ready to exerciſe grace ſuitable to every condition, for then grace will reflect ſweetly, then we ſhall maintain and continue our comforts. The ſoul that is beſt furniſhed with grace, when it is not in action, is like a lute well ſtringed and tuned, which while it lieth ſtill doth make no more muſick than a common piece of wood, but when it is taken up and handled by a skilful lutaniſt the melody is moſt delightful.

SECT. 4. *Of the improving of Evidences.*

FOr the improving of *Evidences*, we muſt endeavour to produce that fruit, that frame, that diſpoſition of heart which the Lord requires, directs and looks for in ſuch a caſe, as the admiring of Gods unſearchable grace in Chriſt Jeſus; a ſober, moderate and ſelf-denying uſe of our *Evidence-comforts*; a fiducial pleading of all the precious promiſes of the Goſpel; a chearful bearing of croſſes, a holy contempt of Creature-comforts, a bold approaching to the Throne of Grace upon all occaſions, a valiant adventuring for Chriſt, longings for the appearings of the Lord Jeſus; a confident conteſt with ſin, a couragious reſiſting of temptations; I may adde humility, love to God, fear of offending, zealous labours to advance Chriſt in the power of grace, &c. all which are the fruits of legible *Evidences* in true Chriſtian hearts: And our *Evidences* thus improved, then is the whole buſineſſe Chriſtianly managed indeed. But of theſe in the next Section.

SECT. 5. *Of the Sanctification of Evidences in their ſeveral uſes.*

THe Sanctification of *Evidences* is manifeſted (as we ſaid) by ſeveral *Diſpoſitions*: To inlarge my ſelf; No ſooner is the Soul ſetled in its Scripture-perſwaſions, and Spirit-perſwaſions, that God hath tranſlated it unto Chriſt, but immediately there follows.—

1. A deep admiring of Gods unſearchable grace in the Lord Jeſus Chriſt: *Hath the Lord aſſured me that I am his? O my Soul, ſtand amazed at this endleſs boundleſs love of the Lord; it is of his grace that ever I did bethink my ſelf of the danger of my ſinful courſe I was formerly in; it is of meer grace that the Lord Chriſt dyed for my ſins, and roſe again for my Juſtification; It is of his ſpecial grace, that the Spirit of Chriſt ſhould thus whiſper to my ſpirit, Thy ſins are forgiven thee. O the bountifulneſſe and love of God to man! O I am ſwallowed up in this depth! It is a myſtery which may aſtoniſh Angels, and Orient Pearle which out ſhines all the ſparkling Jewels of the whole Creation.* When the Jews heard of the Proclamation of King *Cyrus*, by which they were ſet free from their long and tedious captivity, they were rapt with joy, they were like to men that rather *dreamed*, than poſſeſſed the thing that their ſouls longed after: How much more will *Aſſurance* that we are ſet free from the perpetual bondage of ſin, and reſtored to the everlaſting freedom of righteouſneſs and life, make us wonder at the infinite wiſdom, and unſpeakable goodneſs of our heavenly Father? The *Saints* conſidering the goodneſs of God towards man in his creation, break forth into holy admiration, *Lord, what is man, that thou art mindful of him?* The Prophet calling to minde long after, what God had done for his ſoul, cannot paſſe it over without fervent praiſe, *What ſhall I render to the Lord for all his benefits towards me?* How much more ought and will that man that is aſſured of Gods favor and love towards him, for ever admire the mighty power, unſpeakable goodneſs, and rich mercy of God, who hath delivered him from the pit of hell, from the power of Satan, from the curſe of the law, and from the waiting for of all the wicked Devils, and damned ſpirits; and withal, hath tranſlated him into the kingdom of his deareſt Son? O! needs muſt his heart be inflamed with love, and inlarged in praiſes!

Pſal. 126. 1

Pſalm. 8. 4. 5.

Pſal. 116. 12.

2. A ſober, moderate, and ſelf-denying uſe of *Evidence-comforts*; I ſpeak not herein againſt the frequent actings of graces, or againſt the ſimply looking on them, or comforting our ſelves in them, eſpecially under ſad hours, but againſt the exceſſive, overflowing, over-loving way of *Evidence-comforts*, againſt the abuſes thereof: which may be

be in these particulars; as 1. When we pore more frequently upon the comforts of our own gracious actings, than upon Jesus Christ and his death; when we live too much on the sight of a new-created birth in our selves, and the image of the second *Adam*, though indeed we have Christ himself to live on. 2. When we wonder so much at what is done in our selves by the grace of Christ, that we begin to make a mixture of *self* therewith, *and immediately we sit down and write of our selves an hundred in stead of fifty.* 3. When we think graces and comforts so rooted in our selves, that we neglect God and Christ for the upholding, encrease and exercise of them. 4. When we rest upon, and too much confide in the power of inherent grace, former revelations, and witnesses of Gods Spirit, which are all but creatures, acts of God upon us, and in us; and therefore in doing thus, we make an Idol of inherent grace, and put that trust in it, which we should repose in the Lord alone: and so, as the Lord speaketh, *We go a whoring after our own hearts.* Now all these flow from the corruption of our nature, and not from *the nature of assurance*; the product of true *Evidences*, is a praising of God for them, and a comforting our selves in them, as in the fruit of his eternal and unchangeable love: *Our rejoycing is this, even the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation in the world*; but not a making of them the only or chief grounds of our hope and comforts, for God in this case may leave us to our selves, *That no flesh should rejoyce in his presence.*

Numb 15. 39. 2 Cor. 1. 12. 1 Cor. 1. 29.

3. A fiducial pleading of all the precious promises of the Gospel; *And hath the Lord indeed given me a kisse of his mouth, a sure signe of his love? Why then, O my soul, arise, and lay hold on all the Promises, which God of his mercy in Christ doth offer in the Gospel: Be not dismaid by reason of thy unworthiness, for the Promise is of grace, freely offered, and freely given to them that be most unworthy in their own eyes: Thou art unworthy of the least crum of Mercy, but of the riches of his grace God hath given thee the Promises of highest advancement, if thou wilt but embrace them, I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty: ------And it shall be in the place where it was said unto them, Ye are not my people, that there they shall be called, The children of the living God: ------ He that overcometh shall inherit all things, and I will be his God, and he shall be my Son. Surely Lord I will lay hold on these promises, I will yet draw nigher to thee, and put my trust in thy mercy; I will henceforth flie to the throne of grace, to get my title made surer and surer unto my conscience. O Lord, I believe, help thou my unbelief.*

2 Cor. 6. 28. Romans 9. 26. Rev. 21. 7.

Thus the soul pleads with God, and God is well-pleased with such pleadings; the soul is assured of salvation, and yet prayeth in the midst of assurance, *Who am I, Lord, that thou shouldst make such ample and free promises unto thy poor servant? Of thy free mercy, and according to thine own heart hast thou spoken all these great things, to make thy servant know them; and now O Lord God, establish, I beseech thee, the word that thou hast spoken concerning thy servant.*

2. Sam 7. 25.

4. A chearful bearing of crosses: Hence *Paul* eyeing that object of assurance, that *weight of glory*, he counts all *his affliction light, momentany*; he sung in the dungeon, and reckoned it a special favour to be a sufferer for Christ; The fire of divine love so inflames Christians in this condition, that much water of Persecution cannot quench it; yea, such is the nature of this fire, that it feeds on those waters, and grows more fervent by that which would quench it: no wonder: it is but *a light affliction, but it causeth unto us a more excellent and eternal weight of glory*; and parts of this *glory*, the Christian now receiveth aforehand, as earnests of the whole: This makes him to rejoyce (even in the midst of crosses and losses) with a joy unspeakable and glorious: And hence it is that a Christian despiseth the sufferings for the joys, yea, the sufferings are overcome by the joys, that the sufferings do not turn his joys into sadnesse, but this assurance turns the sadness of his sufferings into joys, *for he rejoyceth in his sufferings.*

2 Cor. 4. 17. Phil. 2. 17.

5. An holy contempt of Creature-comforts: This is another fruit of assurance, it will make a man indeavour to rid himself from such feculent matters here, to contemn them, to trample them under his feet, and out of the greatnesse and goodness of his spirit, ambitiously to long after the presence of the Lamb: Do I speak or write to the denizons of Heaven? *Tell me then you that carry the Evidences of Heaven in your hands and hearts, Is it not thus with you? hath not God wrought your hearts to this frame and divine disposition?* if not, he will do it first or last; for citizens of heaven set not much by the best things on earth, when they are themselves, and act like their Saviour. It was a good speech of an Emperour, whatsoever he himself was, *You (said he) gaze on my purple Robes, and golden Crown, but did you know what cares are under them, you would*

not take them up from the ground for them; but ſuppoſe there had been no cares, but
Heb. 24.25.26 pleaſures in them, yet *Moſes* when he had this aſſurance of Faith, *He refuſed to be called the ſon of Pharaoh, chooſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon; eſteeming the reproach of Chriſt greater riches than the treaſures of Egypt, for he had reſpect unto the recompence of reward.*

6. A bold approaching unto the throne of Grace upon all occaſions: Becauſe we are
John 16.28. & 17. 14. aſſured, therefore we beg any thing of God with greater affiance; *Prayer is nothing elſe but the ſtream and river of faith, and an iſſue of the deſire of that which we joyfully believe.* Our Saviour Chriſt knew that *his ſheep ſhould never periſh*, and yet he prayeth, *Holy Father, keep them in thy Name: Paul* knew aſſuredly, that the Lord would deliver him from every evil work, yet without ceaſing he prayeth to be *delivered from evil.* Aſſurance adds fervency to prayer; the firmer our faith, the more free is our acceſs, with
2 Tim 4. 18. boldneſs and confidence to the throne of Grace, the more fervently and boldly can we pray, *Abba Father*: Aſſurance hearkneth what the Lord ſpeaketh, and ſpeaketh back again in fervent groans and deſires; it hath the promiſe of God, and therefore is bold to pray, and will not keep ſilence, *Thou, O Lord of Hoſts, God of Iſrael, haſt revealed to*
2 Sam. 7. 27. *thy ſervant, ſaying, I will build thee an houſe, therefore hath thy ſervant found in his heart to pray this prayer unto thee*; nay, aſſurance puts on the ſoul to ask any thing it wants; theſe be the times when the ſpirit moveth the waters, therefore, *Now* (ſaith Aſſurance) *caſt in your petition, and whatſoever grief it hath in it, you ſhall be cured of it.* Now the King
Est. 6. 33. holds out his *golden Scepter*, *And therefore* (ſaith Aſſurance) *let the Queen come in boldly with her requeſt, though it be for a kingdom*; yea, this King likes it beſt, if *firſt* we *ſeek a kingdom, and the righteouſneſs* inſeparably annexed to it, for then we ſhall have *all other things with it.*

7. A valiant adventuring for Chriſt: Is a man aſſured of Gods love in Chriſt? ſuch a one fears not any troubles, he knows all comes through his fathers hands, and that man and Devil cannot do what they would, and therefore he goes on comfortably *to day, to morrow, and to the end*; he is like one of *Davids* Worthies, or like *David* himſelf, that having got experience, fears nothing; he walks up and down the world like a Gyant, higher by head and ſhoulders than moſt men, he holds in his hand a ſtrong *ſhield*, that the Devil himſelf cannot pierce, but it *quencheth his fiery darts*: He gets a victory againſt the world by his *Faith*, and *Samſon*-like, breaks all bands of temptation as ſtraw, he *leaps over a wall*; *breaks a bowe of ſteel, lays heaps upon heaps.*

8. An earneſt longing for the *appearing of the Lord Jeſus*: As he adventures and conquers in life, ſo he can think of death, without any prevailing fear; he can ſay with *Paul, I deſire to be diſſolved, and to be with Chriſt*; and with *Stephen, Lord Jeſus receive my ſpirit*; and with the Spouſe in the *Canticles, Come away, my Beloved, and be thou like a Roe, or to a young Hart upon the mountaines of ſpices.* It is the voice of Aſſurance, *My life is hid with thee, O Chriſt, and therefore appear quickly, my Life, my Jeſus, that I may quickly appear with thee in glory; let the day of gladneſs quickly come, wherein both ſoul and body, even my whole ſelf, may eternally enjoy thee: I cannot be ſtill put off with theſe taſtes and earneſts, my love and longing is rather enflamed by them to the fruition of thee*: The very voice of theſe earneſts is, *Come*; yea, they ſcarce know any other language but *Come*, therefore again and again they ſay, *Come*; yea, after they have ſaid, *Come*, as if that were not enough, they ſay, *Come quickly*; and now, what can the ſoul ſay more to her Lord? only as before ſhe ſtill ſaid, *Come*, ſo now will ſhe ſtill ſay, *Amen, even ſo, Amen and Amen.*

9. A loathing of ſinne, indignation for ſin, conteſt with ſin, and a continual watch againſt the baits and allurements of ſinne: How can it be conceived that a man ſhould be aſſured of the pardon and forgiveneſſe of many ſins, but it will work a greater loathing and deteſtation of ſin, unfeigned abaſement for former weakneſs, and continual watchfulneſs, to keep himſelf pure for the future that he loſe not his comfort, nor diſhonour God, who hath done ſo great things for him? it is Satans cavil againſt the Saints, That *Aſſurance begets ſecurity*: Aſſuredly, if it be true Aſſurance, it will through Chriſt mortifie our luſt, and quicken us to more ſincere, ſetled and conſtant obedience; nor is it poſſible that a Chriſtian ſhould hold his aſſurance any longer, than whiles he follows, cheriſhes, and feeds in himſelf this heavenly affection.

Object. 1 John 1. 8, Prov. 20. 9. Eccleſ. 7. 20, *But ſome may object, If we ſay we have no ſin, we deceive our ſelves: ----- Who can ſay his heart is clean? ------ There is no man juſt, that ſinneth not: ------ And how can theſe two ſtand together, Sin and Aſſurance.*

Anſwer,

I answer, Gross sins, grievous sins, are not compatible with the hope and assurance of a Christian, especially reigning sins committed with delight, or indulgence: and yet such sins, as we call infirmities, blemishes, remainders of Original corruption, under which the Regenerate must labour so long as they live: These are not altogether incompatible with assurance, nor do they hinder the lively workings of faith, in receiving the promises; it is good therefore to distinguish betwixt sins, which administer matter of humiliation, and such as may give occasion to the soul to question its Regenerate estate: As ------- 1. There are sins of simple ignorance, unavoidable infirmity, sins of forgetfulness, inconsideration, passion, pettishness, inordinate fear, whereto there is no advised consent and these may stand with Assurance. But 2. There are foul sins, enormous crimes (not to speak of sins wilfully committed with full consent, delight and contentment to the utter extinguishing of the Spirit of Grace, which shall never befall them that are called according to the purpose of God) and those sins hinder assurance, so that the sinner cannot for the present lay actual claim to any one priviledge of grace formerly enjoyed; I deny not but he may still retain his right and title to eternal life, but he is in this condition suspended from actual claim, untill he rise again by Repentance, and so recover not a new right and title, but a new claim by vertue of the old title. *Sol.*

10. A courageous resisting of * doubts, scruples, temptations; not but that doubts will come after assurance: We see the Sun is one day bright, and the next day is covered; *Evidences* may be lost, though interest be continued: yet *Assurance* and *Evidences* rightly improved and sanctified to us, may help us against all the shakings, and shiverings, and doubtings of the Soul, and of their own naturethey do resist them: Hence the best cure and remedy of doubtings, is to perfect and strengthen our assurance; the more purely the fire burns, the less smoak it hath; when the light and heat of the Sun are greatest, then the clouds and misty vapours are fewest: *Assurance* and *Doubting* are like a pair of scales, where the weight of the one bears away the other.

**It is a question whether any Christian in this life can attain to such an assurance, as excludeth all doubtings. Paul indeed speaks of full assurance, but that (say some) is in comparison of lower degrees, and not because it is perfect: But howsoever assurance may be so great in some, that it may overcome all sensible doubting or sensible stirrings of unbelief, by reason of the sweet and powerful acts and effects of that assurance, which is all I contend for.* Baxters Everlasting Rest. *There may be an infallible certainty which hath many degrees, and yet not a perfect or undoubting certainty: whiles we are here we but know in part, and believe but in part, and yet as our faith is prevailing, and our assurance doth tread down and subdue our doubtings, though not quite expel them, we may walk in comfort, and maintaine our peace.* Idem Ibidem.

But how should assurance be strengthned? 1. *Quest. Answ.*

1. Go we to God, for God who gave it can strengthen it: Every grace depends upon him, not only for birth; but also for complement; his strength must lead us on from strength to strength, and therefore if we would have strong assurance, we must go to a strong God, and beg of him for it: *O Lord* (say) *my knowledge is dim; lighten that candle, open mine eyes yet more and more, that I may see thy truth; my assents many times shake, but do thou establish and confirm my heart in thy truth; my embracings, applications, are very trembling, and broken, and interrupted; but do thou guide my eye to look upon my Saviour, and do thou guide my hand to lay hold on him, do thou enable my will and affections, to embrace all the goodness of thy self, of thy Christ, of thy Word; my faith is but weak, but Lord, I would have more faith, even full assurance of faith, and thou canst work it, O do it for thy weak servant.*

2. Be in the way of strength: There are wayes in which God doth reveal his arm (*i.*) his Ordinances; he that is too good for the Ordinances, will ever be too weak in his faith. *One thing* (could *David* say) *have I desired of the Lord that I may dwell in the house of the Lord all the days of my life:* and to what end? *that I may behold the beauty of the Lord, and visit his Temple:* what this beauty is, he himself expounds, *We thought of thy loving kindness in the midst of thy Temple:* The loving kindnesse of God, his mercy & countenance upon his own servants, that is the Lords beauty, that is it which makes him amiable in his own people. *Psal. 27. 4. Psal. 48. 9.*

3. Let assurance know its priviledges, and then it will grow stronger. *Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people:* they who descended from the blood of *Abraham* had more priviledges than others, and have not they greater, who come of the blood of *Christ*? The Priests of the Law had singular exemptions, and Kings of all men are most highly priviledged; and do believers come short, who are not *1 Pet. 2. 3.*

prophane, civil, typical Priests, but *royal Priests*? who are not Priests only, nor Kings only, but both *Kings and Priests*: *A royal priesthood, an holy nation, a peculiar people.* If we did once throughly know our priviledges, the grants of favour, the free access, the singular acceptance we have with God, in and through the Lord Jesus Christ, how might we keep down our fears, & our doubtings, & with fullest eagerness embrace our God, our Christ, our Promises?

4. Observe, and call to mind our former *Experiences* of Gods favour and love: *I will remember* (saith *David*) *the years of the right hand of the most high* (*i.e.*) the years and times of my life, wherein *I* had sweet experiences of Gods mercies and love: why, what of that? he tells you, *Because thou hast been my help, therefore in the shadow of thy wings will I rejoyce.* But of this point in the last Chap.

Psal 77. 10.

Psal. 63. 7.

But what if after all these means used, no Sun appears, our Evidences are quite lost, God suspends all comforts?

2 Quest.

In such a case we must endeavour to live above *Evidences*, by working the soul to close with, and depend upon an absolute promise: To this purpose it pleaseth the Father of Mercies, sometimes to convince and perswade the soul, that he will *supply what is wanting, heal back-slidings freely, work both will and deed fully*, whereby he sustains the soul in life, and raiseth it up as it were from the grave of despair & dismal distress. Thus *David* expected to receive his *Assurance:* when he cryed, *Why art thou cast down, O my soul?* ------- *Hope thou in God, for I shall yet praise him for the help of his countenance:* And if at our first conversion, when we had nothing but the offer of Free-grace to look upon, we cast our selves on God, why not now, when our *Assurances* wholly fail?

Answ.

Psal. 41. 5, 12.

SECT. 6.

The Evidences of a weak unworthy servant of Christ, laid down according to the Rules afore-mentioned.

THe life of all we have said, is *Practice:* Hence I make bold to lay down the *Evidences* of a poor creature, not worthy to be named, much less to have his name written in the Book of Life. ------- He gives them thus: -------- wherein howsoever he speaks in the first person, as intending them for his own use; yet he desires to correct himself therein as *Paul* did, *nevertheless I live, yet not I, but Christ liveth in me.* On every evidence he desires this to be written, and thus to be understood, *I live, yet not I.*]

Gal. 1. 20.

1. The Text containing Promises.	2. The graces to which Promises are made; or my particular Evidences.	3 Their ruth of these graces examin'd.	4. The testimony of the Spirit.
	After acts of faith first put forth upon *Christ* himself, and closing with him immediately, as if I had no present or by-past grace to evidence my being in him: I now bring in these graces or workings of the spirit of *Christ* in me as handmaids to attend, and to witness to the truth of this adherence unto *Christ*: which I call my Evidences.	See in the duty of Self-trial and Receiving of the Lords-Supper:	Which is either by Arguments and Inferences from the word and work of grace in the heart, or by presence and influence, manifested by an Heavenly impression and irradiation upon my soul.

1 John 3. 5. 8
1 Pet 1. 23

1. *My Conversion from corruption to Christianity, the time whereof* (*I bless God*) *I remember.*

2 John 1. 11, 12
1 Pet 1. 3, 4
2 Gal 2. 20

2. *My desire and endeavour to rely on the Promises of Christ, both for this life and that to come.*

4 Psal 11. 9, 6, 7

3. *My Experience that I could act Faith, and lay hold, and rest upon the promises of God in divers cases and conditions.*

5 Psal. 119. 5, 128.

4. *The chief aim and bent of my heart, which for the main is God-ward and Christ-ward.*

6 2 Cor. 7. 10

5. *My respect to all Gods Commandments, desiring that I could give up my self wholly to God to do all his will.*

6. *My renewed repentance for my often failings, and sins committed against God.*

7. *My*

1. The Texts containing Promises.	2. The Graces to which promises are made, or my particular Evidences.	3. The truth of these graces	4 The testimony of the Spirit.
		See in the duty of self-tryal, and Receiving of the Lords-Supper.	This is either by Arguments and Inferences from the word and work of grace in the heart, or by presence and influence of the Spirit, manifested by an Heavenly impression and irradiation upon the soul, by a sweet motion and feeling of Gods goodness, and pardon, and mercy, and saving presence to me, without any reference to inherent grace.
7. Ezek. 9. 4, 6. Psal. 119. 136 2 Pet. 2. 7, 8.	7. *My grief for the sins of the times and places where I lived.*		
8. Rom. 10. 1.	8. *My earnest desire and prayer to God for Israel, and for all I know, that they might be saved.*		
9. 1 John 4. 19 Psal. 119. 165 1 Joh. 3 10, 14 1 John 4. 7.	9. *My love to God in Christ, to his Word, Service, Saints, and all things that belong to him.*		
10. Rom. 7. 23 Gal. 5. 17.	10. *My sence and feeling of the sight and combat between the flesh and the spirit.*		
11. Psal. 19. 12 2 Cor. 7. 1.	11. *My watch to strive against secret sins, or evil thoughts, which no eye sees, as well as against publick, onotorious, scandalous sins.*		
2 Cor. 10. 5. 12. 1 Joh. 3. 3 Rev. 15. 3.	12. *My desire after Christ for his holiness, as happiness; taking him for my King and Husband; as for my Iesus and Saviour.*		
13. Mat. 10. 39. Mark 10. 21. Luk. 9. 23, 24	13. *My willingness on right grounds, and pure ends (which of necessity must qualify this evidence) to suffer shame & disgrace, & (if my heart deceive me not) persecution & death for Christ my Saviour.*		
14. Psal. 89. 15 Isa. 12 3 John 15. 11. Rom. 14. 17. Gal. 5. 22. 1 Pet. 1. 8.	14. *The unspeakable joy of Gods Spirit, which sometimes I have felt in and after Ordinances; and especially once; when for the space of two dayes I was carried away into extasie and ravishment: This was when I began to see Spiritual things; and (that which makes it my Evidence) upon which followed more desire and endeavours after grace.*		
15. Mal. 4. 2. Eph. 4. 15. 2 Pet. 3. 18.	15. *My sensible growth in the Measure of Gods sanctifying graces, as in knowledge, and faith, and hope, and patient expectation of Gods presence and assistance in all things to come.*		
16. Psal. 119. 67 Heb. 12. 7, 8. 11.	16. *My patience under infirmities and afflictions, with an earnest desire that I may be bettered by my afflictions.*		
17. Col. 2. 2. Heb. 6 11. 19 Heb. 10. 22 2 Cor. 5. 17 Gal. 5. 22. Rom 8. 15, 16.	17. *My assurance of faith, and of my spiritual safety; which is* 1. *Both by the evidences of internal vision or reflection, for I know that I believe, as certainly as I know that I live: and* 2. *By application of the Promises of the Gospel: and* 3. *By the effects and fruits growing from the root of grace: and* 4. *By the testimony of Gods Spirit, which sometimes (after prayer especially) hath suggested to my Spirit that I am Gods child.*		
18. Psal. 27. 14 Psal. 40. 1.	18. *A desire to wait upon God, if at any time he delay to hear prayers.*		
19. Psal. 28. 6 Psal. 66. 18, 19 Psal 116. 1, 2	19. *The return of my prayers which many a time God hath graciously made sensible and known to my soul.*		
20. 2 Tim. 4. 8 Rev. 22. 20	20. *My sincere and hearty longing for the time of restoring, and for the appearing of Christ, who is my chiefest treasure, and my All in All.*		
21. Phil. 1. 10, 11	21. *My Conscience hath born witness with me, that my heart was sincere towards God.*		
22. Psal. 139. 23, 24.	22. *I rest not in the approbation of men, unless I can approve my heart unto God.*		
23. Rom 7. 24 Rom. 8. 13. Gal. 5. 17. Col. 3 4, 5, 8, 9 Tit. 2. 11, 12.	23. *Besides these and the like, I may fetch (say some Divines) as good if not better Evidences from Mortification, in denying my self, in overcoming my passions, in crucifying my corruptions, as from any graces whatsoever. But Evidence laid down in the duty of Self-trial may be instead of all these.*		
	But O my soul, rest not on these inward graces of the Spirit; now when all is done, begin again to act faith upon Christ immediately with a redoubled strength.		

His *Evidences* thus gathered in, the prime and especial work of the soul is, the keeping, and improving of *Evidences* in their several uses. But of that before, *Sect.* 3. 4. 5. And thus much of *Evidences.*

SECT. VIII

CHAP. VIII. SECT. 1.

Of the Nature and Kinds of

Meditation.

MEditation *is a deep and earneſt muſing upon ſome point of Chriſtian inſtruction, to the ſtrengthening of us againſt the fleſh, world and devil, and to the leading us forward toward the Kingdome of Heaven*; *or* Meditation *is a ſtedfaſt bending of the mind to ſome ſpiritual matter, diſcourſing of it with our ſelves, till we bring the ſame to ſome profitable iſſue. Or,* Meditation *is a ſeparating of our thoughts and affections from the world; a drawing forth of all our graces in their order, and an exerciſing of each of them on its proper object, and holding them to this, till we perceive ſucceſſe, and till the work doth thrive, and proſper in our hands.*

Now this *Meditation* is either *ſudden, or ſet*; *occaſional, or ſolemne*; *extemporal, or deliberate.*

1. *Sudden, Occaſional, or Extemporal Meditation,* ariſeth from ſuch things as God by his providence offers to our eyes, ears and ſenſes. *When I conſider the heavens, the work of thy fingers, the Moon and Stars which thou haſt ordained: What is man that thou art mindful of him, or the ſon of man, that thou viſiteſt him?* This *Meditation* of *Davids* was *occaſional.*

2. *Deliberate, ſet, or ſolemn Meditation* ariſeth out of our own hearts, when purpoſely we ſeparate our ſelves from all company, and go apart to performe this exerciſe more throughly, making choice of ſuch matter, time and place as are moſt requiſite thereunto; Now this *Meditation* is double, for it is either converſant about matters of knowledge, for the finding out of ſome hidden truth, or about matters of affection, *for the enkindling of our love unto God*, or if you will, *for the acting of the all the powers of our ſoul on ſome ſpiritual object.* The former of theſe two we leave to the Schooles and Prophets; the latter we ſhall ſearch after, which is both of larger uſe, and ſuch as no Chriſtian can reject, as either unneceſſary, or over-difficult.

SECT. 2. *The Circumſtantials of Meditation.*

THe circumſtantials of our *Meditation*, are time and place; I ſhall adde to theſe, (though I cannot call them circumſtances) the *ſubject matter*; and the frame of our ſpirit, which by way of preparation to the duty we may take notice of.

1. For the *time*: No time can be preſcribed to all men; for neither is God bound to hours, neither doth the contrary diſpoſition of men agree in one chioce of opportunities; ſome find their hearts moſt in frame in the morning; others learn wiſdome of their reins in the night-ſeaſon; others finde *Iſaac's* time the fitteſt time, *who went out in the evening to meditate:* No practice of others can preſcribe to us in this circumſtance; it is enough that we ſet apart that time wherein we are apteſt for that ſervice. Onely I like not their opinion who ſay, that we ſhould then only meditate, or then only pray when we find the ſpirit provoking us to it; if the ſpirit in Scripture bid me meditate, I dare not forbear it, becauſe I find not the ſpirit within me to ſecond the command; if I find not incitation to duty before, yet I may find aſſiſtance while I wait in performance; but I approve their advice who wiſh us to chooſe the moſt

Gen. 24. 63.

ſeaſonable

ſeaſonable time, and when we find our ſpirits moſt active and fit for contemplation, then to pitch on that time. It is a choice part of a Chriſtians skill to obſerve the temper of his own ſpirit, and if beſides he do obſerve the gales of grace, and the Spirit of Chriſt moving on his Spirit, it is good then to be doing, and the rather, becauſe at that time a little labour will ſet our hearts a going.

2. For *place*. We judge ſolitarineſs and ſolitary places, fitteſt for *Meditation*, eſpecially for *ſet and ſolitary Meditation*: Thus we found Jeſus meditating alone in the Mount, *John Baptiſt* in the deſert, *David* on his bed, *Daniel* in his houſe, *Iſaac* in the field. *The Bridegroom of our Soul, The Lord Jeſus Chriſt, is baſhful (ſaid Bernard) and never comes to his meditating Bride in the preſence of a multitude*: Hence was the Spouſes invitation *come my beloved, let us go forth into the field, let us lodge in the villages, let us go up early to the vineyards, let us ſee if the vine flouriſh, whether the tender grapes appear, and the pomegranates put forth, there will I give thee my love*: We muſt in this caſe abandon worldly ſociety, both outward and inward: Many ſequeſter themſelves from the viſible company of men, which yet carry a world within them; Both theſe ſocieties are enemies to this *Meditation*. Cant. 7. 11, 12.

3. For the *Matter* of our *Meditation*, it muſt be Divine and Spiritual; *viz.* Gods Word, or ſome part thereof: It is woful to think how ſome meditate on ſin, contrary to Gods Word, ſtudying to go to Hell with the leaſt noiſe of the world; others bend their thoughts onely on the ſearch of natural things; as, The motion of the Heavens, the reaſon of the ebbing and flowing of the Seas, the kindes of Simples that grow out of the earth, and the Creatures upon it, with all their qualities and operations; but in the mean while, the God that made them, the vileneſs of their nature, the danger of their ſin, the multitude of their imperfections, the Saviour that bought them, the heaven that he bought for them, &c. are as unregarded, as if they were not: The matter of our *Meditation* muſt be ſomething Divine; *I remember thee on my bed, and meditate on thee: — I will meditate of all thy works, and talk of thy doings*. Pſal 63. 6. and 77. 12.

4. For the frame of our ſpirit, the ſucceſſe of the work doth much depend on this: now then when *thou ſetteſt on this duty*. 1. *Get thy heart as clear from the world as thou canſt*, wholly lay by the thoughts of thy buſineſſe, of thy troubles, of thy enjoyments, and of every other thing that may take up any room in thy ſoul. 2. Set upon this work with the greateſt ſeriouſneſſe that poſſibly thou canſt; labour to have the deepeſt apprehenſions of the preſence of God; if ſome Angel from heaven ſhould but appoint to meet thee, how dreadfully, how apprehenſively wouldeſt thou go to meet him? Why, conſider then with what a ſpirit thou ſhouldſt meet the Lord, and with what ſeriouſneſſe and dread thou ſhouldſt converſe with him?

SECT. 3. *Of occaſional Meditation.*

OCaſional Meditation ariſeth from ſuch things as God by his providence offers to our eyes, ears, or ſenſe: Examples of this ſort are infinite, for a taſte take theſe few.

1. Upon our firſt waking in the morning, meditate how the Lord can at the laſt day as eaſily raiſe up our dead bodies from the duſt, as he hath now awaked us out of ſleep; and as now we riſe from *the grave our bed*, ſo then we muſt ariſe from that *bed our grave*.

2. Upon ſight of the morning ſky, *meditate*, That if one Sun make ſo bright a morning, what a ſhining morning will that be, when Chriſt *(the Sun of righteouſneſs)* ſhall appear attended with all his bright Angels, Arch-Angels, Cherubims, Seraphims, Bodies and Souls of Saints! When there ſhall be as many Sunnes on a day, as there are ſtars on a bright winters night! ——

3. Upon the view of graſſe, or flowers in our field, or garden, *meditate*: O here's a goodly ſhew or paintry, but alas theſe things are only for ſeaſon, they will ſoon fade away of their own accord, but *if the Sunne ariſe with a burning heat*, Jam. 1. 11. (or as it is in the Original, *with a burning wind*) *they will wither ſooner*. By this *graſſe and flowers* are reſembled earthly riches, and by *the Sun, or burning wind*, the hand of providence that ſometimes is ſtretched out againſt theſe riches: certainly there is a time of publicke deſolation, there is a time when God is overturning all there is a time when God goes forth to blaſt all wordly glory. *And O my ſoul, if this be the time, if now the*

glowing

glowing burning Eastwind be on all these things, O consider now the vanity, the transitorines of earthly riches! O sin not against providence in seeking great things for thy self, Jer. 45. 4. 5. *What wouldst thou have a prosperous condition in a time of publick desolation? Why this is as if a man should be planting flowers, when there is a glowing burning Eastwind gone forth to blast them.*

4. Upon the occasions of the day, *meditate,* how the Lord seeth thee, and understandeth all thy thoughts, and is acquainted with all thy ways: *The eyes of the Lord* Chron. 16.9. *run to and fro throughout the whole earth, to shew himself strong in behalf of them, whose heart is perfect to wards him,* and therefore thou shouldst do all things as in the awful presence of thy God.

4. Upon our particular callings we may accordingly meditate; as——

1. A Magistrate, thus, *As I judge others, so will the Lord judge me; it will not be long* al. 82. 6. *ere death arrest, and I must go without bail: Me thinks I hear that sound in mine ears, I have said ye are gods; but ye shall die like men.*

2. A Minister, thus; *The time I have to spend is not mine, but the peoples; Me thinks* 3. 18. *whiles I idle it away, I hear them crying after me, to your closet, and there pray for us that we perish not; study for us, that we may learn of you how to walk in his paths; for if we perish, and you will not give warning, then must our blood be required at your hands.*

3. A Tradesman, thus; *What is that ballance in m shop, but a* memento *of distributive and commutative Justice? if my dealings be not just to a point or pin, I shall then be weighed* 11. 1. *in Gods ballance, and be found too light:* A false ballance is an abomination to the Lord, *and so is a true ballance, without true dealing with all men.*

4. An Husbandman, thus; *As I sowe in spring, so I reap in harvest, and God hath said,* 22 8. He that soweth iniquity, shall reap vanity: *but* they that sowe in tears, shall reap in joy; 126 5. *Lord, whiles I sow in tears, give me* April-*showers of repentance, that when the harvest comes, and the Angels must reap, they may gather me into thy barne of heaven.*

5. A Souldier, thus; *What trade is this I follow? what devices are these I carry about me to murther afar off? whose image do I bear in this killing disposition, but his whose true title is,* The Destroyer? *I had need look about me that I be in a righteous cause; I am sure, all the titles of God sound of mercy and gracious respects to man, God the Father is his Maker and Preserver, God the Son his Saviour and Redeemer, God the Holy Ghost his Sanctifier and Comforter: O Lord, that my enemies may be thy enemies, and my cause thy cause, or that I may leave this calling.*

5. Upon night approaching, *meditate,* That *seeing our dayes are determined, and the* 4. 5. *number of our moneths are with the Lord, and our bounds are appointed which we cannot passe, that one day more of our limited time is gone and past, and we are now nearer to our end by a day than we were in the morning.*

6. Upon occasion of lights brought in, *meditate, If the light of a poor candle be so comfortable, which is nothing but a little enflamed aire, gathered about a moystened snuff, What is the light of that glorious Sun, the great Lamp of Heaven? but much more, what is the light of that infinitely resplendent Sun of Righteousnesse, who gave that light to the Sun, and that Sun to the world?*

7. Upon the sight of a bright sky full of stars, meditate; *How worthy a Science it is to see and observe those goodly spangles of light above our heads, their places, qualities, motions? But the imployment of a Christian is farre more noble, heaven is open unto him, and he can look beyond the vail, and see further above those stars, then it is thither, and there discerne those glories, that may answer to so rich a pavement: I see indeed those glittering glorious stars, with my bodily eyes; but I see withal by the eyes of my faith, that this is but the floor of that goodly fabrick, the outward curtain of that glorious tabernacle: I see within that incomprehensible light, which none can see and not be blessed: How many are these stars before my eyes! but Oh! what millions of pure and majestical Angels? what millions of happy and glorified Souls? how many mansions of my Father (one of them being my own) do I see by Faith? Come downe no more (O my soul!) after thou hast once pitched upon this heavenly glory; or if this flesh force thy descent, be unquiet till thou art let loose to immortality.*

Thus from our up-rising to our down-lying, we may upon every object presented to our senses, frame a sudden or *occasional Meditation.*

SECT. 4.

SECT. 4. *Of deliberate Meditation, and the parts thereof.*

Deliberate Meditations ariſe, and are wrought out of our own hearts: Now every ſuch Meditation conſiſts of theſe parts.

The { Entrance. Proceedings. Concluſion.

1. The entrance is either { Common. Proper.

1. The common entrance is ſome ſhort, yet pithy prayer, that God may guide and direct us therein, by the gracious aſſiſtance of his holy Spirit.

2. The proper and particular entrance, is the choice of ſome theam or matter, and a ſetling of our ſelves on that which we have choſen.

2. The proceedings of our *Meditation* are in this *Method.

{ 1. To begin in the underſtanding. 2. To end in the affections.

*Contemplationis acceſſus duo ſunt, unus in intellectu, alter in affectu, unus lucem, alter fervorem. Bernard in Cant.

1. Concerning that part which is in the underſtanding, it is good to keep that courſe which the common places of Natural and Artificial reaſon do lead us unto: as to conſider the matter of our *Meditation*, 1. In its deſcription: 2. In its diſtribution: 3. In its cauſes: 4. In its effects: 5. In its *ubi*: 6. In its properties: 7. In its oppoſites: 8. In its Comparates: 9. In its Scriptural Teſtimonies, only in theſe heads obſerve theſe cautions.

1. That we be not too curious in proſecution of theſe Logical places; the end of this *Duty* is not to practiſe Logick, but to exerciſe Religion, and to kindle Piety and Devotion: Beſides, every theam will not afford all theſe places; as when we *meditate* of God, there is no room for *Cauſes and Compariſons*: it will therefore be ſufficient, if we take the moſt pregnant and voluntary places.

2. That if we ſtick in the diſpoſition of any of theſe places (as, if meditating of *ſin*, we cannot readily meet with material and formal cauſes) we rack not our mindes too much with the inquiry thereof, but quietly paſſe over to the next.

2. Concerning that part which is in the affection, it is good to follow that courſe which the common places of Rhetorick do lead us unto: Theſe are ſix.

viz. { 1. *A reliſh of what we have meditated on. 2. A complaint, bewailing our wants of this reliſh. 3. A wiſh of the ſoul for what it complaineth to want. 4. A confeſſion of our inabilities, to effect what we wiſh. 5. A petition for the ſupply of our inabilities. 6. A confidence of obtaining what we petition for.

*This reliſh is the acting of our affections, as of our love, hope, joy, deſire, &c. or of hatred of ſin, fear, godly ſhame, holy indignation, unfeigned repentance, &c.

3. The concluſion of the work contains theſe parts:

{ 1. A thankſgiving. 2. A recommendation of our ſouls and ways to God.

I ſhall adde no more, but only wiſh the ſoul thus concluding, to lift up the heart and voice to God, in ſinging a Pſalm anſwerable to its diſpoſition, and matter meditated on; and by this means ſhall the ſoul cloſe up it ſelf with much ſweetneſs and Spiritual contentment.

SECT. 5. *An Example of the Souls love to Chriſt.*

After entrance by Prayer, and choice of this theam, the ſoul may proceed thus:

1. *Deſcription.*

O my ſoul, what is this ſouls *love to Chriſt*, whereof thou ſtudieſt? *It is a ſpiritual fire kindled from above in the hearts of his darlings, towards their Bridegroom the Lord Jeſus Chriſt. Or, it is a ſparkle of that fire of the Holy Ghoſt, ſtruck into the tinder of our ſouls, which immediately ſmoakes, and ſends up the flame thitherward, whence it firſt had its riſe:* Or, *it is the ſouls reſt or repoſal of it ſelf in the boſome of Chriſt, with content unſpeakable and glorious, being perſwaded of her intereſt in that Song of the Spouſe, I*

am my wel-beloveds, and my wel-beloved is mine. This, O my ſoul, is the nature of thy *love to Chriſt.*

2. *Diſtribution.*

There is a twofold *love*, one of *deſire*, which is an earneſt longing after that which we believe would do us much good, if we could attain to it; another of *complacency*, when having attained that which we deſire, we hugge and embrace it, and ſolace our ſelves in the fruition of it: Now the firſt of theſe *loves* is an Introduction to the ſecond, and both of them (in relation to Chriſt) iſſue from a proportionable act of faith precedent: 1. That affectionate longing and thirſty *love*, wherewith we pant and gaſp after Chriſt, proceeds from the firſt acts of faith, whereby we aſſent to all Goſpel-promiſes, as true and good in themſelves, and better unto us than any thing in the world, could we but once be aſſured that they belong unto us. 2. That other love of complacency, when (with the Pſalmiſt) *we return unto our reſt, becauſe the Lord hath dealt bountifully with us*, when ſweetly we repoſe our ſelves in the lap of our Saviour with content unſpeakable, and full of glory, it proceeds from the laſt act of faith, whereby we are actually perſwaded by thoſe welcome whiſpers of the Spirit of adoption, that certainly Chriſt is our Saviour, and that our debts are cancelled to the very laſt mite; only obſerve (O my ſoul!) theſe two things of this love: 1. That 'tis ſubject to all variations or changes, ebbings and flowings of that perſwaſion; ſometimes in a violent temptation, or in a ſenſible deſertion, our perſwaſion fails, and ſo this *love of complacency* is either ſtupified, or it falls back into that thirſty anxious *love of deſire*. 2. That this *love of complacency* admits of degrees, proportionable to the degrees of our perſwaſion; if that be clear and ſtrong, this love is more cheerful and pleaſant; if that be weak and obſcure, this love is more cold, with many fears and jealouſies, ——*Whence this love of complacency* may not unfitly be ſubdivided into an *Ordinary* and *Heroical love*; ordinary love proceeds from a weak degree of that laſt act of Faith; *heroical love* ſpringeth from a more eminent and tranſcendent pitch of perſwaſion, concerning our own reconciliation in particular: It is called *Ordinary*, becauſe moſt Chriſtians (though effectually called) do ordinarily feel but ſuch a timorous love in themſelves; it is called *Heroical* becauſe it is conſtantly onely in ſuch, as either beſides the *evidence* of the Word and Spirit, have had ſome ſpecial revelation to put them out of all doubt concerning their eſtate to God-ward; or in ſuch as by a certain cloſe walking with God, have been long exerciſed in a Chriſtian courſe, have often entertained Chriſt Jeſus at ſupper in their hearts, and habituated themſelves into a more familiar acquaintance with that Holy Spirit, which brings all the good newes from Heaven, to thoſe diligent ſouls which carefully wait for it.

3. *Cauſes.*

But whence is this *love*, O my ſoul? The Apoſtle is plain, *We love him, becauſe he firſt loved us*: When the Spirit of God in the promiſes *lets in* ſome intimation of Gods love into the ſoul, then ſhe loves him again: That expreſſion of the Pſalmiſt, *The Lord will command his loving kindneſſes in the day-time*, is pertinent to this; it is a phraſe taken from Kings and Princes, and great Commanders in the field, whoſe words of Command ſtand for Laws; ſo the Lord ſends out his *loving kindneſſe*, ſaying, *Go out, my everlaſting love and kindneſſe, take a Commiſſion from me, go to that humble, thirſty, hungry ſoul; go and proſper, and prevail, and ſettle my love effectually upon him; I command thee do it*: It may be at the firſt viſit, the poor ſoul cryes out, *What! I love? What! I mercy? will Chriſt Jeſus accept of me?* Oh, I am the worſt of ſinners; could I pray, or performe duties as ſome others do, I might have ſome hopes of mercy; but what! is it poſſible that the Lord of Heaven ſhould love me? *Yes, thee, even thee, ſaith the Lord: go out my loving kindneſſe to that poor ſoul, break open the doores of that weary weltring heart, knock off thoſe bolts of carnal reaſon, and all baſe arguments, and clear and warme that broken, bruiſed, humbled ſoul, and tell him from me, That his ſinnes are pardoned, his ſighs and prayers are heard, and he ſhall be ſaved; I charge thee do the work before thou comeſt in againe.* Here, O my ſoul, is the immediate cauſe, Gods *love* thus affecting the heart, it breeds a *love* in the heart to God again: *I drew them* (ſaith God) *with the cords of a man, even with the bands of love.*

4. *Effects.*

4. *Effects.*

And what are the Effects (O my ſoul!) of this *love*? O this *love* hath many holy gracious effects, it will make the ſoul to rejoyce in Chriſts preſence, to grieve in his abſence, to pleaſe Chriſt in all things, to deſire union with Chriſt, though it never ſee good day, though it have no other wages to beſtow readily and freely any thing it hath on the Lord Jeſus Chriſt, to deny it ſelf, or any thing that may come in competition with Chriſt, to part with her *Iſaac's*, her deareſt things, *To account all things as dung and loſſe, that ſhe may win Chriſt*, to be content with nothing, but love again from the party beloved, to be ever and anon thinking and muſing on the Lord Jeſus Chriſt, to be ordinarily and frequently ſpeaking of Chriſt: Love is full of eloquence in the praiſes of her beloved, ſo is the ſouls love to the Lord Jeſus Chriſt. O how that Spouſe of Chriſt runs on in a deſcription of his rarities and tranſcendencies, *My beloved is white and ruddy, the chiefeſt among ten thouſand* (or as it is more elegantly in the Original, *He is an enſign-bearer among ten thouſand*) ----- *He is altogether lovely; or he is all entire, he is all compoſed of loves:* Betwixt thoſe *verſes* [10. and 16.] there's a deſcription of Chriſt, ſo ſtuffed with choiceſt delicacies of expreſſion, that thou canſt not match it (O my ſoul!) out of any of thoſe Poets which have flown higheſt in amorous inventions: at laſt ſhe concludes with a triumphant Epiphonema, *This is my beloved, and this is my friend, O daughters of Jeruſalem:* Nay, *love* will make the ſoul not onely ſpeak, but do any thing for the Lord Jeſus Chriſt, O then ſhe cries, *How may I pleaſe Chriſt better? what duty muſt I do? and what ſinnes muſt I avoid? if there be any of the bedchamber of the Bridegroom, tell me I beſeech you, how may I hear, and pray and walk, and approve my heart to my Chriſt and King, that nothing may diſpleaſe him?* Laſtly, *love* will make the ſoul ſuffer for Chriſt, and to *rejoyce in ſuch ſufferings*; it is *a fire that much water of perſecution cannot quench*; nay, it feeds on thoſe waters, and grows hotter by them: As oppoſition riſeth againſt it, ſo it riſeth againſt oppoſition; yea, it riſeth by it, until it riſe above it.

Phil. 3 8.

Cant. 5. 10, 16

Acts 5. 41

5. *Oppoſites.*

Now what are the contraries to this *love of Chriſt*, but an *hatred of Chriſt*? One would wonder there ſhould be ſuch a thing in the world, as *hatred of Chriſt*: But why then ſhould the Apoſtle threaten, *If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maranatha*; *(i.)* If any man hate Chriſt, let him be accurſed with all manner of execrations or curſes in the moſt deſperate manner, expecting *due vengeance from the Lord, when he cometh with his holy millions, to execute judgement upon all, and to convince all that are ungodly:* No queſtion there is a world of wicked men, that are under this curſe; I ſpeak not of poor *Indians*, and other Savages of the unchriſtian world, whoſe ſouls are over-clouded with the blackeſt miſts of irreligion, that the prince of darkneſſe can poſſibly inwrap them in, who come into the world, not knowing wherefore, and go out of the world, not knowing whither; an heavy caſe, which cannot ſufficiently be bewailed with an Ocean of tears and blood; but of thoſe that live within the Paradiſe of the Chriſtian Church, that have nothing to diſtinguiſh them from thoſe *Indian* Miſcreants, but an outward conformity, outward formalities, the charity of other men, and their own ſlight imaginations: As 1. All open enemies, groſſe hainous and grievous ſinners, ſwearers, blaſphemers, drunkards, railers againſt God, his Miniſters, his People, theſe and the like *love* ſin more than Chriſt, they love the Devil more than Chriſt. 2. All fawning Hypocrites, that profeſſe (it may be) a marvellous affectionate *love* unto the Lord Jeſus Chriſt, but they are inward haters of Chriſt.

1 Cor. 16. 22

Jude v. 14, 15 &c.

6. *Compariſons.*

But to inflame thy *love* (O my ſoul!) upon Chriſt, conſider whereunto it is like, or to what it may be compared: The Scripture hath deſcribed the outgoings of ſuch a ſoul, 1. By the *parched ground: My ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty Land, where no water is.* 2. *By the pantings of a chaſed Hart: As the Hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God.* 3. By the longings of a teeming woman: *I have longed for thy ſalvation, O Lord, and thy Law is my delight.* 4. By the fainting and ſwouning of one that is in good earneſt ſick of love: *I charge you, O daughters of Jeruſalem, if you find my Beloved, that ye tell him I am ſick of love:* Such ſouls are commonly caſt into an agony, into pangs of *love*, that *love* Chriſt indeed.

Pſalm 63. 1

Pſal. 42. 1, 2

Pſal. 119. 174

Cant. 5. 8

7. *Teſtimony.*

And doth not the Scriptures expreſſe theſe loves of the ſoul to the Lord Jeſus? *If God be your Father* (ſaid Chriſt to the Jews) *then will ye love me:* —— and, *Thy name is as an oyntment poured forth, therefore do the Virgins love thee:* —— and, *We will remember thy love more than wine; the upright love thee: We love him* (ſaith the Apoſtle) *becauſe he loved us firſt: I will love thee* (ſaith *David*) *O Lord my ſtrength:* —— *I will cauſe thoſe that love me* (ſaith Wiſdom) *to inherit ſubſtance:* —— *He that hath my Commandments and keepeth them, he it is that loveth me, and he that loveth me, ſhall be loved of my Father, and I will love him, and I will manifeſt my love unto him:* —— *Look upon me* (ſaith *David*) *and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name.*

John 8. 42. Cant. 1. 3. Cant. 1. 4. 1 John 4. 19. Pſal. 18. 1. Prov. 8. 21. John 14. 21. Pſal. 119. 132.

Thus for information of Judgement, now for the ſtirring up (O my ſoul!) of thy Affections.

1. *Reliſh.*

And herein O my ſoul. 1. Think on the act. 2. On the object. 1. The act is *love*: O divine *love*! O the pleaſures, O the joys of this *love*! O honey and ſweetneſſe it ſelf! it is *love* that ſets a price on all other Duties; the leaſt ſervice (even a cup of cold water, or a widows mite) if it have but a grain of this *love* in it is a moſt acceptable ſacrifice to God; it is *love* that hath the Promiſes of this life, and that which is to come: *I will cauſe thoſe that love me, to inherit ſubſtance, and I will fill their treaſures,---yea, there is a crown of life, which the Lord hath promiſed to them that love him*; it is *love* that by Chriſt aſſures to us all the glorious priviledges flowing *from Chriſt*, as Reconciliation, Adoption, Forgiveneſſe of ſins, Juſtification, Righteouſneſſe, Wiſdom, Sanctification, Redemption, Poſſeſſion of all things. *All things are yours, whether* Paul, *or* Apollo, *or* Cephas, *or the world, or life, or death, or things preſent, or things to come, all are yours, and you are Chriſts, and Chriſt is Gods.* 2. The Object is *Chriſt*, and oh who can think of this *love of Chriſt*, and not be raviſhed therewith! Had I a thouſand hearts to beſtow on *Chriſt*, they were all too little, they were never able to *love* him ſufficiently, it is *the Lord Jeſus*, that is all ſtrength, and all wiſdom, and all honour, and all beauty; the fountain of all graces, and vertues, and qualities in men: whatſoever grace, or vertue, or quality is in us, they are but ſo many rayes that come from this *Sun of righteouſneſſe; he is fairer than the children of men, and grace* eminently *is powred into his lips.---He is white and ruddie, the chiefeſt among ten thouſands, his head is as the moſt fine gold, his locks are buſhy, and black as a raven; his eyes are as the eyes of doves by the rivers of waters, waſhed with milke and fitly ſet; his cheekes are as a bed of ſpices, as ſweet flowers, his lips like lillys dropping down ſweet ſmelling mirrhe ---- his hands are as gold-rings ſet with berill, his belly is as bright Ivory, overlaid with Saphires; his leggs are as pillars of marble, ſet upon ſockets of fine gold, his countenance is as* Lebanon, *excellent as the Cedars; his mouth is moſt ſweet, yea he is altogether lovely.*

1 Cor. 3. 22, 23. Pſal. 45. 2. Cant. 5. 10, 11, 13. Cant. 5. 15, 16.

Here! O here is an object (my ſoul) well worthy of thy *love*! here thou mayſt be ſure thou canſt not *love* too much; come and ſee, this is he whoſe name is *wonderful, counſeller, the mighty God, the everlaſting Father, the Prince of peace*, this is he who *is the firſt and the laſt, who is, and was, and is to come; who liveth, and was dead, and behold he liveth for evermore*: this is he who hath made thy peace; his voyce now to the is the voyce of peace; draw near, and behold him, doſt thou not hear his voyce: he that called *Thomas* to come near, and to ſee the print of the nayles, and to put his finger into his wounds, he it is that calls thee, *come near and view the Lord thy Saviour, and be not faithleſſe, but believing; peace be unto thee, fear not, it is I*: he that calleth, *Behold me, behold me, to a rebellious people that calleth not on his name*, doth call out to thee a believer to behold him; he that calls to them to *behold his ſorrow* in a day of humiliation, doth call now to thee to behold his glory in the day of his exaltation: look well upon him, O my ſoul, doth thou not know him? why it is he that brought thee up from the pit of hell, it is he that reverſed the ſentence of thy damnation, that bore the curſe which thou ſhouldſt have borne, and reſtored thee to the bleſſing which thou hadſt forfeited and loſt, and purchaſed the advancement which thou muſt inherit for ever, and yet doſt thou not know him? why? his hands were pierced, his head was pierced, his ſides were pierced, his heart was pierced with the ſting of thy ſins, that by theſe marks thou mighteſt alwayes know him: doſt thou not remember when he *found thee lying in thy blood, and took pity on thee, and dreſſed*

Ia. 66. Rev. 1. 17, 18 John 7. 27 Iſaiah 59. 1

thy

thy wounds, and brought thee home, and ſaid unto thee, live? haſt thou forgotten ſince he wounded himſelf to cure thy wounds, and let out his own blood to ſtop thy bleeding? is not the paſſage to his heart yet ſtanding open? if thou know him not by the face, the voyce, the hands, if thou know him not by the tears, and bloody ſweat, yet look nearer, thou mayſt know him by the heart; that broken healed heart is his, that dead-revived heart is his, that ſoul-pitying, melting heart is his: doubtleſs it can be none's but his, love and com paſſion are its certaine ſignature; this is he, even this is he, who would rather dye than thou ſhouldſt dye, who choſe thy life before his owne, who pleads this blood before his father, and makes continual interceſſion for thee; if he had not ſuffered, oh what hadſt thou ſuffered? what hadſt thou been if he had not redeemed thee? there was but a ſtep between thee and hell, when he ſtept in, and bore the ſtroke, he ſlew the bear, and reſcued the prey, he delivered thy ſoul from the roaring lyon. And is not here yet fuell enough for *love* to feed on? doth not this loadſtone ſnatch thy heart unto it, and almoſt draw it forth of thy breaſt? canſt thou read the *Hiſtory of love* any further at once? doth not thy throbbing heart here ſtop to eaſe it ſelf? and doſt thou not as *Joſeph*, ſeek for a place to weep in? or do not the tears of thy *love* bedew theſe lines? go on then, for the field of *love* is large, it will yield thee freſh contents for ever, and be thine eternal work to behold, and *love*; thou needeſt not to want work for thy preſent meditation, haſt thou forgotten the time, nay the many, very many times, when he found thee in ſecret all in tears, when he heard thy dolorous ſighs and groans, and left all to come and comfort thee? when he came in upon thee, and took thee up, as it were in his armes, and asked thee, *poor ſoul, what doth ayle thee? doſt thou weep, when I have wept ſo much? be of good cheare, thy wounds are ſaving, and not deadly; it is I that have made them who mean thee no hurt: though I let out thy blood, I will not let out thy life?* Oh me thinks I remember yet his voyce, and feel thoſe imbracing armes, that took me up, how gently did he handle me! how carefully did he dreſſe my wounds, and bind them up! me thinks I hear him ſtill ſaying to me, *poore ſinner, though thou haſt dealt unkindly with me, and caſt me off, yet will not I do ſo by thee, thou haſt ſet light by me and all my mercies, yet both I, and all are thine, what wouldeſt thou have that I can give thee? wouldeſt thou have my ſelf? why! behold I am thine, thy friend, thy Lord, thy brother, thy husband, and thy head; wouldſt thou have the Father? why, I will bring thee to him, and thou ſhalt have him in me, and by me* ——Theſe, O theſe were the bleſſed words, which his Spirit from his Goſpel ſpake unto me, till he made me caſt my ſelf at his feet, yea, into his armes and to cry out, *my Saviour and my Lord*; And now, O my ſoul rouze up, can thy heart be cold when thou thinkeſt of this? what? art thou not yet tranſported, and raviſhed with *love*? is it poſſible that thy heart ſhould hold, when it remembers theſe boundleſſe compaſſions? O my ſoul if this will not reliſh, what can I ſay: Come ſtudy, ſtudy yet more Chriſts excellencies: ſtudy yet more Chriſts mercyes to thy ſelf, both ſpecial and common; ſtudy yet more, how often Chriſt hath met thee in publick and in private, in the Congregation, and in thy and in thy houſe, and in the chamber, and in the field, and in thy waking nights, and in thy deepeſt dangers, ſtudy yet more all his ſweet, and near relations to thee, and ſtudy (if thou wilt) whither he is gone, and how thou ſhalt follow him, and what ſhall be the happineſs of thy perpetual abode with him hereafter!

Ezek. 16. 6, 8, 6.

2. Complaint.

But alas! where is my *ſoul*: how dull is my underſtanding? my affection? how careleſs, how peeviſh is my ſoul, in a buſineſs which concerns it ſo much? how prejudicate is my opinion? how vaine are my conceits? O my ſoul! how ignorant art thou of the incomparable worth, and delightful ſweetneſs that is in the Lord Jeſus? how ſecure, and ſleepy, and ſenſleſs art thou? O this hard heart of mine! thou canſt mourn for loſſes and croſſes of this life but for the loſſe of Chriſt, thou canſt not mourn one jot: Didſt thou, O my ſoul, truly affect Chriſt, the pillow would be waſhed with thy tears for thy want of Chriſt, and for thy want of aſſurance: Wo, and alas, that my minde is taken up with a confluence of worldly luſts, worldly cares, and worldly deſires! O it is this that quencheth the *Conjugal love* of my ſoul to her bridegroom; my loves are now become very adulterous loves: wo, and alas, that *I have loved the world, and the things that are in this world,* that I have followed my baſe luſts and, adulteries, and abominations; that in ſtead of loving Chriſt, I have loathed him, and whipt

1 John 2. 15.

whipt him, and ſcourged him, and crucified him, and preferred the vileſt luſt (any ſin whatſoever) before the Lord Jeſus. And now I am muſing of this *love of Chriſt*, alas, I feel it not, or if I feel a little, little *love* of *deſire*, yet I have no ſenſe, no taſte, no reliſh of that *love of complacency*; there is no ſuch fire, no flames in my breſt towards the Lord Jeſus.

3. *Wiſhing.*

And yet, O that I could *love the Lord Jeſus*! O that he had my heart! O that now I could bid adieu to all other lovers! O that the *Father of love*, and the *Spirit of love* would ſtrike one ſpark of *love* from the Promiſe, to kindle it in the heart of his poor creature! O that I felt a dilatation of my deſires after Chriſt! that God would ſtretch them, and widen them to the utmoſt, that I might *love Chriſt* with all my heart, ſoul and might! O that I were *even ſick of love*! O that I were caſt into the melting pangs of a divine Chriſtian *love*! O that I could feelingly ſay I love thee, even as I feel I love my ſelf. O my ſoul conſider the want of Chriſt and the worth of Chriſt! O conſider the benefits of Chriſts death, the ſweetneſs of Chriſts promiſes, the pleaſantneſs of his commands, the preciouſneſs of his graces, and above all the infiniteneſs of his love, and thou canſt not but love him! Conſider that ſoul-raviſhing Text, *God who is rich in mercy for his great love where-with he loved us, even when we were dead in ſins, hath quick'ned us together with Chriſt, and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus; that in ages to come he might ſhew the exceeding riches of his grace, in his kindneſſe towards us through Chriſt Jeſus:* and thou canſt not but cry out with the ardency of affection, with the ſtrength, the zeal of *love*, *O! To him, unto him that loved and waſhed us from our ſins in his own blood, and hath made us Kings and Prieſts unto God, and his Father, To him be glory and dominion for ever and e ver, Amen.*

Eph. 2. 4. 5. 6

Rev. 1. 5, 6

4. *Confeſſion.*

O my ſoul, theſe are ſweet motives: But alas, how dull is thy underſtanding? how dead thy affections? I clearly ſee there is no ſtrength at all in thee. O how cold, and weak, and faint, and heartleſs are theſe thy wiſhes! O *Chriſt*! I would *love* thee, but I cannot; I find no ability in my ſelf to love thee; *I* am no more able to *love* thee, than cold water is able to heat it ſelf. O where be thoſe ſcalding affections to Chriſt Jeſus, which holy men have felt in all ages, and ſtriven to expreſs in their *Soliloquies?* O where is this holy, conſtant, conjugal *love*? O where are thoſe ſwellings, and throwings, and wreſtlings, which others have felt in their bowels? O where be thoſe holy fits, thoſe pangs of *love*, thoſe *love-trances*, thoſe Seraphical flames of conjugal affection, which made the ſpouſe cry out, *I am ſick of love*? Alas, I feel a diſtemper in my affections; I find it not ſo eaſie to love *Chriſt*, as many men think, ſurely it is a very hard and difficult thing to love the Lord Jeſus.

Cant. 2. 5

5 *Petition.*

Come then bleſſed Lord, and ſhew thy own ſelf to me, *I beſeech thee if I have found grace in thy ſight, ſhew me the way that I may know thee:* —— *I beſeech thee ſhew me thy glory;* —— *give me the Spirit of wiſdome and revelation in the knowledge of Chriſt*; let me ſee the beauties and glorious excellencies, and by this means blow my love into a pure flame, yea advance it to a degree of Angelical ſublimity. Surely, Lord, I cannot *love* what *I* ſee not, and therefore anoint mine eyes with thy eye-ſalve, that I may ſee thy lovelineſs, and love thee with my beſt loves: O kindle, inflame, and inlarge my love that it may reſt largely in thee; inlarge the crany which the Spirit hath bored through the fleſh into my Spirit, that I may largely ſee thee, and ſo largely love thee; inlarge the arteries & conduit-pipes, by which thou the head & fountaine of love floweſt into thy members, that being abundantly quick'ned and watered with the Spirit of love, I may abundantly love hee: and do not onely come much, but come often into ma, & let my Spirit often be one Spirit with thee, in communicative and fruitive unions for ſuch often unions with thy Spirit, will make my Spirit more Spiritual, and the more ſpiritual ſhe is, the more will ſhe love thee, the God of all ſpirits. Bleſſed Lord, wilt thou love the image, and ſhall not the image much more love the patern? *O that I were ſick of love!* that my underſtanding, will & affections were all over-flown, overcome & amazed, that my faintings were inflamed towards thee, and even melted into thee! O ſweet Jeſu, touch my ſoul with thy Spirit, that vertue may go out of thee into me, and draw me unto thee, let the ſavour of thy oyntments (whoſe very breath is love) be ever in my noſtrils: *Give me the flaggons of the new wine of the Kingdom*, which may lift up my ſoul a-

Exodus 33 13, 18

Ephes. 1. 17

bove

above my self in my loves; give me to forget the low and base loves of this world, and by an heavenly excess, transport me into an heavenly *love*, that I may embrace Christ who is the Lord from Heaven with a love like himself: O give me to believe, for *faith* and *love* grow together, and the stronger my *faith*, the greater will be my *love*.

6. Confidence.

And this (sweet Jesu) *I* am fully perswaded thou wilt do: *I believe, Lord help my unbelief*; surely thou art God, who canst not lye, and thou hast promised, that the *upright shall love thee*. O how should I but believe thee? and now thou hast in some sweet measure convinc'd me, now thou beginn'st to warme my heart, and to cast me into a love-trance; now that my spirit is somewhat raised, my heart in some sort inlarged, my mind in some measure fixed upon thee: I make bold (Lord) to conclude with this spiritual *Epithalamium*, *Blessed Lord*, I am thine, onely thine, ever thine, all that I am is at thy command and all that I have is at thy disposing; be pleased to command both it and me: I know whatsoever I adventure or lose for thy sake, I shall receive with infinite advantage in thy blessed self. I dare trust my Lord with the best thing that ever he gave me, my precious soul. O my bleeding heart and broken spirit doth languish in a thirsty *love*, panting and gasping after thee, my blessed Saviour: O let me taste how gracious thou art, by some real experiments in my own heart, smile upon me from heaven, answer me with some assuring whispers of the Spirit of Adoption; *Kiss me with the kisses of thy mouth, for thy love is better than wine*, O let me bathe my soul in the delicious intimacies of a spiritual communion with thee, my God, that I may for ever adhere unto thee with a sincere constancy, and rest in thee with *a love of complacency*: for I feel, *I* find my soul cast into a longing sweat for thee, and nothing can satisfie the importunate longing of my perplexed soul, and thou art altogether lovely, O my dear Jesu! O my dearest Husband! O these holy fits! O these sweet pangs of *love* grow upon me a pace! Upon a sudden my King, my Saviour, *I am even sick of love*!

Cant. 1. 4

Cant. 1. 2

Conclusion.

And now, O my soul, *return unto thy rest, for the Lord hath been beneficial unto thee*: The reason of thy *love* is Christs *love*; *Thou lovest him, because he first loved thee*. Is it thus, O my soul? hath the Lord Christ indeed discovered his will, to take thee for his spouse? What, he that is so holy, to marry such an impure wretch as thou art? O how should this but melt thee into a flame of *love*? what stirrings of love shouldst thou now feel in thy bowels? how shouldst thou now value him, and prize him, and praise him? how should thy *glory now sing praises to him, and not be silent?* how should'st thou admire and wonder, that thou could'st endure to be without Christ so long? that thou could'st so slightly think of Christ heretofore? O my soul, henceforward cling to thy Saviour, go out of thy self, and creep to him, and affect not onely union, but very unity with him; bathe thy self hereafter again and again, many and many a time in those delicious intimacies of thy Spiritual marriage: And to that purpose (O my soul!) if sometimes thy love to thy Saviour shall cool, O then sweet Saviour look upon me in mercy; one look of thine will awaken my *love*, and make me weep bitterly, that *I* have *loved* thee so little, whom to *love* sufficiently, my best and mightiest *loves* are most insufficient: Prevent my seeking with thy seeking, be thou present with me in thy providence and power, when thou seemest to be far off me, in the taste of thy sweetness and fruition of thy loves; & then when *I* have regained thee *I* will hold more hardly, & keep more fastly, and love thee more vehemently, by thy power assisting, and Provide a stock of *love* in the summer, against winter, if it return any more: Come Lord Jesus, and be *as the Roe on the Mountaines*; my life is hid with thee, O appear quickly, that *I* may quickly appear with thee in glory, and in the happiness of a consummate marriage: *Even so, come Lord Jesus come quickly, Amen, Amen. Psal.* 18. *to ver.* 7.

Psal. 116.

Revel 22. 20

SECT. 6. *Another Example of the eternity of hell.*

After entrance by prayer and choice of this theme, the soul may proceed thus: —

1. Description.

O my soul what is this eternity of hell, whereof thou studiest? *It is the entire and perfect possession of a life in death, and death in life miserable ever. It is a circle of paine running*

running back into it self, whose centre is always, and circumference without all end; it is a duration of torment always present, it is one perpetual night of utter darknesse, which is not divided into houres or watches, time past or time to come: it is an age of living in deaths panges, never expiring, or giving up the ghost; it is a beginning of torment, never ending: but after a thousand, thousand years, instead of ending, still beginning. Why this, O my soul, is *the eternity of Hell.*

2. *Distribution.*

There is a twofold *eternity of hell, A parte ante, & a parte post:* in respect of beginning, if we look on hell in Gods decree, it was from eternity; when a question was propounded by one to an ancient author, *what God was a doing before he made the world?* he returned answer, *that God was preparing hell for such curious questionists.* Indeed the actual creation of hell, was not from all eternity; for hell is a creature, and there was no creature before the world was; yet probably hell was one of the first creatures
Isa. 33 that God after heaven did make: *Tophet is ordained of old,* saith *Isaiah,* and hell probably was created the first day, because the Angels fell the first day: when God made heaven, he made the Angels in heaven; now God made heaven the first day, and the Angels fell the first day: it is clear enough that on the sixth day there was a devil to tempt *Adam,* and devils could not be without an hell. But, O my soul, stay not too long on this curiosity; in respect of ending, hell is indeed and really to all
Isa. 66. 24 eternity: *the worme shall not dye, the fire never shall be quenched.* After a thousand thousand millions of years, there are still as many more to come, and when those many more are come and gone, the torments are yet as far from the last as they were
Jud. 14, 12 at the first; It is now almost 6000. years since *Lucifer, so of the morning, fell from heaven to hell:* it is now above foure thousand years, since *Esau,* who hated *Jacob,* was cast into this pit of hell, and yet the number of their years, of torments, are as many still, as they were the first day of their entrance into hell: *Eternity* is of that nature, that no time can measure it, or diminish it; take from it what you will, it is still the same; it is neither increased by addition, nor lessened by subtraction. And of this eternity of hell without any end, is that more especially, of which, O my soul, thou art now to meditate.

3. *Causes.*

The causes of this *Eternity of hell,* are 1. The eternity of sin, *Men sin in their eternity, and therefore God will punish them in his eternity.* Man sins as long as he can, and therefore God will punish as long as he can, Again, men would sin eternally in this world if God would but leave them to themselves; and therefore God hath proportioned this eternity of suffering to the Eternities of mens desires and delights in sinning. Again, when wicked men come to hell, they will sin there to all eternity, and therefore their torments must be eternal: as long as there is sin in a man, the Lord will torment that man, for sin and punishment cannot be severed; sin is like oyle, and Gods wrath like fire, as long as you cast oyle upon fire, the fire cannot cease burning; as
Revel. 16 9, long as sin is in a mans nature, a man cannot be free from suffering; we read that in
11, 21 hell there is great *blasphemy of God, because of their plagues;* They blaspheme his justice, because he judged them, they blaspheme his mercy, because he forsook them; they blaspheme the blood of Christ, because that blood which saveth thousands, saved not them: hell is made up of nothing but of sins, and blasphemies, and torments; 1.
Revel. 14. 11 Being cursed of God, they curse God againe; and their sin continuing to all eternity, therefore *the smoak of their torments, ascendeth up for ever and ever.* 2. The justice of God that still remaines unsatisfied as for their sin. There is a story of *Tiberius Cæsar,* that being incensed against an offender in his Court, the offender petitioned the Emperour, that his death and punishment might be hastened, but the Emperour returnes his answer; *O man, I am not yet friends:* wicked men they wrong Gods justice, and they expect their torments should soon be at an end, *no,* saith God, As *Tiberius* an-
Mark 12. 59 swered his malefactor, *you and I are not yet friends, you have not yet satisfied my justice for all your trespasses, & you shall not depart thence till you have paid the very last mite.* Why alas! this can never be done by a mans own sufferings. God is infinite, and justice is infinite, and there is no infinity in a reprobates suffering, but onely in respect of durance; and therefore as long as God is God, and as God is a just God, so long must there be an hell for the damned to suffer in. Oh who can stand before these everlasting burnings! *who can dwell with the devouring fire! who amongst us can dwell with the ever-*
Isa. 33. 14 *lasting burning?*

4. *Effects.*

What are the effects, O my ſoul, of this *eternity of hell*? ſurely many ſad, and miſerable effects: as ſcreeching, howling, weeping, wailing, and gnaſhing of teeth for evermore. The Apoſtle tells us *of thoughts between themſelves accuſing themſelves.* Inſiſt O my ſoul on that one effect, when the damned ſhall conſider their doomes, *go ye into everlaſting fire*, then ſhall they caſt their deep thoughts on { time paſt: / eternity to come. Romans 2. 15.

5. *Oppoſites.*

Why then, O my ſoul, doſt thou ſet up thy reſt on this ſide *Jordan*? what are thoſe few ſhort pleaſures thou here enjoyeſt? what is this brittle life, on which depends eternal wo? what is earth to hell? what a minute to this *eternity of hell.* If any thing be contrary to this eternity, what is it but this punctilio of time we have here to ſpend? this little brittle life, what is it but an ell, a ſpan, an inch, a point? O dear penny-worth, to buy the merry madneſs of one houre, with ages of pangs, infinite and eternal! O deareſt bargaine that ever was, to ſell away heaven, (our everlaſting inheritance) with *Eſau*, for a ſip of momentany pleaſure; I ſee this world and the other are meer oppoſites; my life is ſo little, and this eternity ſo long, that I cannot tell what is more contrary than theſe two: My life is nothing but a *Now*, this inſtant is properly my own, I cannot promiſe to my ſelf any thing future, and therefore my life and this eternity are as contrary as may be.

6. *Compariſons.*

But to what ſhall *I* compare this eternity? *as a drop of water is unto the ſea, and a gravel ſtone in compariſon of the ſand, ſo are a thouſand yeares to the day of eternity:* Nay, if we multiply a thouſand years a thouſand times, it would not amount to the leaſt fraction of the numberleſſe number of eternity. They ſay, that the eighth celeſtial orb or ſphere, is moved wonderful leiſurely, for though it be daily wheeled about by the rapid motion of the *primum mobile*, yet it finiſheth not its own proper circuit but once in thirty ſix thouſand years; and this ſpace of time they call the great year, or *Plato's* year: but compare this with eternity, and it will appear but as a moment, a very nothing at all; to what then maiſt thou compare this eternity? O my ſoul it is like an orb, every way round, and like it ſelf, or like a wheele of fire, that ſo long as it hath fire turns, and turns, doth never ceaſe turning; but alas, there is no compariſon apt for this; there is nothing miſerable, and eternally miſerable but hell it ſelf; and the things and perſons contained in hell. Eccleſ. 8 9

7. *Teſtimonies.*

Is not the Scripture (O my ſoul) frequent in the mention of this eternity? much of it we read not in the Old-Teſtament, but how often in the new? how then is this called legal preaching? were the Evangeliſts and Apoſtles legal Preachers? was Jeſus Chriſt himſelf a legal preacher? ſurely 'tis the great policy of Satan to muzzle men in their ſecurity to have all ſoul-ſearching, and ſin-reproving, and conſcience-awaking, and duty-preſſing preaching, called legal preaching; Oh it is a great policy of the devil to put ſo bad a name, upon ſo good a work. Come! leave theſe triflers, and look about thee, *To the Law, and to the teſtimonies, if they ſpeak not according to this Word, it is becauſe there is no light in them.* *John* the Prodromus deſcribes Chriſt thus; *His fan is in his hand, and he will throughly purge his floore, and gather his wheat into the garner, but he will burne up the chaffe with unquenchable fire*; it is *fire*, and fire *unquenchable*, both in an active and paſſive ſenſe; for neither of it ſelf ſhall it ever be quenched, nor ſhall the bodyes that are in it be extinguiſhed. And Chriſt himſelf adviſeth thus, *if thy hand or foot offend thee cut them off, and caſt them from thee, it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet to be caſt into everlaſting fire.* This everlaſting fire is the hell of hells; call any miſery, *everlaſting*, and there is miſery in perfection. O the fearful ſentence; *depart from me ye curſed into everlaſting fire!* and oh that direful execution, *theſe ſhall go away into everlaſting puniſhment!* Chriſt elſewhere tells us, that *the fire never ſhall be quenched*, and he repeats it three times over in one chapter, that *their worme dyeth not, and the fire is not quenched*, Mark. 9. 44, 46, 48. The Apoſtle ſpeaks the ſame doctrine, and tells us that they *that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.* *Peter* tells us of *a miſt of darkneſſe reſerved for the wicked for ever*: and *Jude* tells us of *the blackneſs of darkneſs reſerved for the wicked for ever*: and *John* tells us of Iſaiah 8. 20 Mat. 3. 12 Mat. 18. 8 Matth. 25. 41 v. 46 Mar. 9. 43. 45. 46 2 Theſ. 1. 8. 9 2 Pet. 2. 17 Jude 13

Rev. 14. 11 a *darke ſmoake, which aſcends up out of that pit of fire for ever and ever.* A ſtrange fire it
19. 3 is, that hath no light, but is all dark, yea darkneſs it ſelf, yea blackneſs of darkneſs, ſuch a darkneſs both of of fire and ſmoake that it may be felt, as being a thouſand times thicker then the darkneſs of *Egypt*: indeed that darkneſs was but for three dayes, but this darkneſs is for ever and ever: that darkneſſe had ſome liberty, for even then *Pharoah* could ſend for *Moſes*, but this darkneſſe is a very chaine; *they are reſerved in chaines*
Jud. 2. 4 *of darkneſſe; in everlaſting chaines under darkneſs*: it is called *chaines* to ſhew that a man ſhall be as unable to get out of hell, if once he be there, as a man fettered with chaines in darkneſs is unable to free himſelf, or to find the way out of that dark place.
Rev. 19. 20 Nay a ſtrange fire it is in an other reſpect, the *Apoſtle* calls it a *lake of fire*, or a poole of fire, or if thou wilt, a river of fire; to note the abundance of torments that are in hell; that as in rivers and lakes the water is plentiful, ſo plentiful torments ſhall be for them, that ſhall be caſt into this direful place: it is not onely fire, *but a lake of fire*,
20. 10 not onely a lake of fire, *but a lake of fire and brimſtone too*; *where the Beaſt and the falſe Prophet, ſhall be tormented day and night for ever and ever.* O here is a new *Acheldama*, and vaile of *Hinnom*, places no leſſer of terror then of torment, where the fury of the great Judge burnes in a fiery-brimſtone, and his revenge boyles in a fiery torrent, limitleſſe and unquenchable. In all theſe texts conſider the horrible threatnings of the Goſpel, the ſevere intermination of eternal paines. This is not legal preaching; the law never threatned thus; Some maintaine ſtrongly, that the terrors of the law did end in a temporal death, for they could affright no further; but in the Goſpel heaven and hell were opened, and laid before the ſonnes of men. In ſome reſpects the law is indeed more terrible then the Goſpel, becauſe it allowed no mercy to the repenting ſinner in greater inſtances, as the Goſpel does: But then if we compare the ſtate of thoſe men who fell under the evils of the law, with thoſe, who fall under the evils threatned in the goſpel, we ſhall find theſe to be in a far worſe condition then thoſe were,
Heb. 10. 29 as much as hell is worſe then being ſtoned to death, or being thruſt through with a ſword: to which purpoſe ſaith the Apoſtle, *He that deſpiſed* Moſes *law dyed without mercy under two or three witneſſes; of how much ſorer puniſhment ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Sonne of God, and hath counted the blood of the Covenant, where with he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of grace?* they were puniſhed by death that ——tranſgreſſed *Moſes* law, but of how much ſorer puniſhment are they worthy, who trangreſſe the Goſpel of Jeſus Chriſt? Oh let none miſtake the mercies of the new Covenant, nor turne the grace of God into wantonneſſe; for the mercies of the Goſpel neither allow us to ſin, nor inflict an eaſier puniſhment for ſin, but rather they oblige us to more holineſs under a greater penalty. Thus far O my ſoul, for the information of thy judgment, now for the ſtirring up of thy affections.

1. *Reliſh.*

O eternity of hell! O that thou wert ever in my mind when pleaſure fawneth, when luſt provoketh, when the fleſh rebelleth, when the ſpirit faileth! the very thoughts of this *Eternity*, if ſanctified to me, might be to my ſouls eternal advantage; thoughts of hell driving me to Jeſus Chriſt are queſtionleſs to be cheriſhed, and to be kept alive. And therefore O my ſoul go on, conſider of this *Eternity of hell*, till thou feeleſt ſome reliſh of its bitterneſs, and beginſt to fear and tremble, to deteſt thy ſin, to grieve and to be aſhamed for thy ſin, to maintaine an holy jealouſie, anger and indignation againſt thy ſelf for ſin; to pity thoſe that by their ſin are in danger of this *Eternity*, and to love thy Jeſus with a ſincere love, who by his death, hath delivered thy ſoul from the nethermoſt hell. And to that purpoſe ----

1. Conſider the eternity of that which divines call *the paine of loſſe*: O that ſad word,
Mat. 25. 41 *depart ye curſed into everlaſting fire!* that word *depart* comprehends in it the loſſe of all: as 1. The loſſe of God: this is the great torment of a damned man, that he is without God; the preſence of God makes heaven to be heaven, and the abſence of God makes hell more hell; If *Abſalon* counted it ſo great miſery, that *he was weary of his life*, becauſe he might not ſee his father for a while, what a wearineſs will it be to the damned, that they ſhall not ſee God to be their father, not onely for a while, but for ever and ever? it is our complaint uſually in damps, dejections, deſertions, *God is gone*: but oh what complaints are thoſe of the damned in hell, that *God is gone for ever*? they are not baniſhed out of Gods preſence onely for a day, or a month, or a year or during the time of this life, but for ever and ever; they muſt never ſee his face againe: 2. This *Depart* comprehends the loſſe of Chriſt: though they may own him at the laſt day

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as an husband, and challenge him as their own, and come and speak good words to him in a complemental way; *we have eat and drunk in thy presence, we have been baptized in thy name, we have been often at thy table, we have been kind to our Ministers, and we have done these and these things for the publick!* O but saith Christ, *I know you not, depart from me ye that work iniquity*; Oh what a losse is this, to be forced even to turne the back upon Jesus Christ, to be out of all hopes, or possibility of Gods mercy in Christ, and to be sent packing into hell, and there chained up? 3. This *depart*, comprehends the losse of that glorious company of Saints and Angels for ever; whilst they were on earth, they enjoyed the company of the Saints of God, but the time of their being in hell, is the time of their separation, *let both grow together until the harvest, but in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burne them, but gather the wheat into my barne.* 4. This *depart* comprehends the losse of heaven, the place of blessednesse; *there is a great gulfe* (saith *Abraham*) *between us and you, so that they which would passe from hence to you cannot, neither can they passe to us that would come from thence.* if *Tully* did so bewaile his banishment, that every time he looked towards *Italy* he fell a weeping; and if *Demosthenes* did so bewaile his banishment, that every time he looked towards *Athens* he fell a weeping; how will the thoughts of this losse of heaven grieve the damned? and especially if this be considered, that all this losse is without all hope of any recovery at all? we say usually, *if it were not for hope the heart would break*, but here is no hope; and yet the heart must hold. O losse never to be redeemed! never to be restored, or recovered!

Matth. 7. 23.

Matth. 13. 30.

Luke 16. 26.

2. Consider the *Eternity* of that which Divines call the paine of sense; not that thou canst consider it fully, but that in some brief discovery thou maist think over the greatnesse of those fiery torments that are in hell. As 1. there is variety of torments; on earth thou mayst be sick of a stome, or gout, or plague, or feavour; but in hell there is not one of these kinds, but variety of torments; there is fire to burne and brimstone to choak, and chaines to bind; and darknes to affright; all the diseases under heaven are in hell; there is the stone; and the cholick, and strangury, and toothache, and pangs of travaile: who knows what to call those torments, we may give them such names as these, as being things most terrible and tormenting in this world, but certainly all these are nothing to those hellish tortures, which the bodies and souls of the damned do endure. 2. There is not only variety, but universality of torments: (*i.*) in respect of the subjects that must endure; all the parts of the body, and all the powers of the soul shall be tormented at once; and this makes the torments of hell more dreadful; the eye shall be tormented with the sight of devils, the eares with the hideous yellings and out-cryes of the damned in flames, the nostrils shall be smothered (as it were) with brimstone, the hand, the foot, the tongue, and every part shall fry in flames of fire: nor onely the body, but the soul shall be tormented, yea the soul-torments shall exeed all the torments of the body; it was chief in sinning, and therefore must be chief in suffering; it is of a more spiritual and excellent nature than the body, and therefore it is capable of more spiritual and more exquisite torments; as the joyes of the soul do far surpasse all sensual pleasures, and corporal contentments, so the paines of the soul do far surpasse those corporal paines, which either we have named, or possibly can name. 3. There is not only variety, and universality, but extremity of torments; the fire of hell burns so violently, that all the waters of the sea are not able to quench it. Suppose a man had a distemper upon all the parts of his body, and powers of his soul, yet if his paine were not extream, he would better endure it: but should a man have his body afflicted, and his mind troubled, and all this in the highest extremity that may be, to this man death is far better. Certainly hell-torments are to the utmost extremity; the fire is an hundred times hotter than the fire of *Nebuchanezzar*; that was heat seven times hotter than at usual times; the damned lye under as heavy a weight of Gods wrath as their natures can bear. O the fiercenes of this fire! O my soul! if lying under the guilt of thy sin, but for an hour or two, was so extream to Christ, that it made him sweat drops, even great drops of blood; what will the extreamitie of those torments in hell make the reprobates do? 4. There is not onely variety, universality, and extremity, but a continuity of torments; hell-torments are without any intermission; when the damned have drunken down whole draughts of brimstone one day, they must do so an other day; when they have layn under the fury of an incensed God one day, they must lye againe under the same weight of his divine and Almighty wrath another day; in hell there is

not ſo much as one minutes eaſe: *they ſhall have no reſt day nor night:* it is comfort to a ſick man though he cannot ſleep in the night, if he may have eaſe in the morning; but in hell there is no reſt, night, nor morning: *in the morning they ſhall ſay, would God it were evening, and at evening they ſay, would God it were morning.* And the reaſon of their continual ſuffering, is becauſe of their continual ſinning; the very language of hell is curſing, ſwearing, blaſpheming, and therefore there is no ceſſation of paine, nor intermiſſion of torment, nor permiſſion of comfort; *the wrath of God abides on them,* ſaith Chriſt; it doth not light on them for a turn, but it abides on them for ever.

3. Conſider the eternity of that worme of conſcience within the damned; not only paine without, but a flaming conſcience is within: there is *a worme* (as Chriſt inculcates) *which never dies*; when *Caligula* heard but the voice of thunder, he was ſo terrified within, that he ran under a bed: as the damned are in hell, ſo there is an hell in them: and this is that *worme* Chriſt ſpeaks of which will gnaw them, and feed on them to all eternity. The gnawings of this worme are thoſe ſeveral conſiderations, that their underſtandings, conſciences, memories ſhall bring into them: as for example. 1. They ſhall conſider of the greatneſs of that glory which they have loſt; what? 'tis not a piece of earth, a crown, a diadem of gold, but an *exceeding eternal weight of glory:* Oh they have loſt God and Chriſt, they have loſt heaven, and all the inhabitants of heaven; oh they have loſt God, the viſions of God, and fruitions of God to all eternity: and at this conſideration the worme gives one deadly bite. 2. They ſhall conſider of the poſſibility that once they were in of obtaining heaven; is not this their language; *Once I lived under ſuch a Miniſtry, and many a time he ſet before me life and death, many a time he called on me, returne, returne, O* Shulamite, *returne, returne! many a time he prayed over me, wept over me, beſought me with tears to conſider whither I was a going, and had I but embraced the tenders, offers, and motions of grace he made, now I might have had poſſeſſion of the inheritance, I might have been amongſt yond bleſſed Saints, who am now tormented with thoſe damned fiends:* And at this conſideration the worme gives him another deadly bite. 3. They ſhall conſider of the great probability that once they were in of obtaining heaven; and this is more: *Oh I had once the gales of the Spirit to aſſiſt me; I was ſometimes fully purpoſed to have been another man, to have cleaved to Chriſt, and to have forſook the world; I was almoſt reſolved to have been wholly for God; I was once even turning from my baſe ſeducing luſts, and I was purpoſed never to take them up again: I had even caſt off my old companions, and was reſolved to have aſſociated my ſelf with the dear people of God; and yet I returned back, and loſt my hold, and broke my promiſes, and ſlacked my purpoſes, and now where am I? O wo is me, that once I was ſo faire for heaven, and am now in hell! if I had followed on to ſeek the Lord, and brought thoſe beginnings to maturity, I might now have been ſinging with the Saints, in ſtead of howling with theſe reprobates.* And at this conſideration the worme gives him another deadly bite. 4. They ſhall conſider of the golden time and opportunity for heaven which God afforded them whilſt they were living, and now is gone. Oh will they ſay, *I had once time enough to have wrought out my ſalvation with feare and trembling, yea I had ſo much time that I knew not what to do with it; I was faine to deviſe mirths, faoleries, paſtimes, to paſſe away the time; O the golden hours I did enjoy! oh the bleſſed ſeaſons of grace I ſometimes had! but now its gone, its gone, its gone; oh my days are out off, my glaſſe is run, my ſun is ſet, and it will never, never, never riſe again! time was that God himſelf held me the candle that I might do his work, but alas! alas! I loytered till all was burnt out: oh that I had but one of thoſe years to live over againe! oh that I had but one week, one day, one houre of that precious time I once enjoyed: oh that God would turne me into the world, and try me once again, how I would ſpend my life on earth; how would I repent and faſt, and pray, and watch, and hear, and read, and do all duties? But oh! oh! oh! it's now too late: the pits mouth wherein I am, is ſealed up, and there is no redemption hence; here I am, and here I muſt lye in theſe ſcorching flames for ever, and ever, and ever.* And at this conſideration the worme bites againe: oh who can tell the many conſiderations, and conſequently the many deadly bites of this worme of conſcience of damned ſouls in hell!

4. Conſider the eternity of that ſpace and duration through which the damned muſt endure all theſe loſſes, torments, ſtings of conſcience, why this is *Eternity* it ſelf, this is that *Eternity* indeed which we call *the eternity of hell*; nay, this is hell in hell. O the roarings in hell at this very conſideration. *If I might but endure all the paines of hell ſo many millions of years as there are ſands on the ſea-ſhore, or graſſe-piles on the earth, or*

motes

motes in the ayre; or ſtars in the firmament, or creatures both in heaven and earth; I ſhould comfort my ſelf incredibly with this thought, my miſery will at laſt have an end! But oh, this word eternity even rends my heart in pieces with much rage & hideous roaring; this word eternity gives ſtill new life to thoſe unſufferable ſorrows, which infinitely exceed all expreſſion, or imagination. O my ſoul doſt thou not now begin to reliſh the bitterneſſe of ſin, and bitterneſs of hell? Conſider it throughly: thoſe damned ſouls that are in hell muſt not be there onely for a day, month, a yeare, an age, no, no; when a thouſand millions of ages are gone and paſt, their torments are as freſh to begin as at the firſt day: They were never weary of ſinning, nor ever would have been, if they had lived eternally upon earth, and now God will never be weary of plaguing; they never heartily repented of their ſin, and God will never repent him of their ſuffering: they broke the law of the eternal God, and therefore they muſt ſuffer eternal puniſhment: they knew it was an everlaſting kingdome which they refuſed when it was offered them, and therefore what wonder if they be everlaſtingly ſhut out of the ſame; their ſouls are immortal, & therefore hell is immortal. *O eternity of hell!* how ſhould I apprehend thee? O my ſoul? where art thou? where is thy ſtanding? which way doſt thou caſt thine eyes? if on the earth, thou ſeeſt (eſpecially in ſummer-time) many graſſe piles grow thereon; ſuppoſe at the end of every thouſand years a damned ſoul might have the liberty to pluck up one graſſe, and then to hell and to ſufferings againe; and at the end of another thouſand years he might pluck up another graſſe, and ſo on, till every graſſe pile on the earth were gone, how many thouſands, thouſands of thouſands of years would be before this work were done? Or, if thou art on the ſea, and traveleſt on the ocean, thou ſeeſt many drops of water therein, ſuppoſe at the end of every thouſand years a damned ſoul might have the liberty to put his little finger into the ſea, and to let one drop fall off into hell, where that fire might dry it up; how many thouſands, thouſands of thouſands of years would be before all the Ocean were removed and took away by one drop onely in one thouſand years? Here I know thou art at a ſtand, if thou wert the beſt Arithmetician in the world, thou wouldſt never reckon up the numberleſſe number of thoſe multiplied thouſands; and yet, wo and alas! when the damned have been ſo many years in that fiery lake, as all thoſe thouſands would amount unto, they are no nearer coming out, than the very firſt hour they entred in. O my ſoul, thou art afraid of death, and of thy departure from the body, but now think with thy ſelf, what a mercy would it be for the damned ſouls if they might dye? how do they call and cry out for it; *O death whither art thou gone? O come, come, come, and cut off this dolefull life of mine! O that theſe paines would quite break my heart and end my being! O that I might dye at laſt!* theſe groanes will the thoughts of *Eternity* wring from their hearts; They were wont to think Sermons long, and prayers long, but how long now will they think thoſe endleſſe torments? O the bitterneſſe of this eternity! me thinks I ſee into hell; there's a man in the fire, and a worme at his heart; the fire burns him, and the worme bites him, yet neither of theſe make an end of him; there he roars, and yells, and howls, and cryes, *O woe is me for ever!* A man ſaid I! Alas! broad is the way, and many there are that walk hell-ward: It were enough indeed to make all tremble, though there were but one amongſt all the ſons of *Adam* to ſuffer eternally, but that *hell ſhould enlarge her ſelf, and open her mouth without meaſure, and their glory, and their multitude, and their pompe ſhould deſcend into it!* that there ſhould be millions of men of the ſame fleſh and blood that I am, chained together in hell, where one roars, and another anſwers, and all bear the burthen, *wo and alas for ever.* In one nook of hell there's a lamentable ſhriek, *wo for ever*, in another corner far remote, there's another fearful ſhriek; *wo for ever*; in all the corners of thoſe ſmoaky vaults there's a cry, or an echo of this cry, *for ever, for ever, for ever, for ever.* O my ſoul how is it thou canſt ſleep in the night, or be merry in the day, whileſt thou thinkeſt attentively, or conſidereſt throughly of this meditation? leſſe matters have ſometimes beſtraught men of their wits, and bereaved them of their lives. But O what hatred and deteſtation of ſin? what grief for ſin? what godly ſhame? what unfeigned repentance? what holy anger and indignation againſt thy ſelf for thy miſcarriages? what zeal, and jealouſie over thy heart? what pity in thee towards thoſe who are ignorantly walking on towards this *eternity*, ſhould this *meditation* work? And withall, O what pangs of love ſhould this work in thee to thy Saviour? conſider O my ſoul, hell was thy native right, this damnable *eternity* thy deſerved portion, thoſe ſhould have been (if free grace had not been) thy hideous cryes, thy doleful groanes, thy eaſeleſs paines, thy endleſſe torments; *Iſa. 5. 14.*

ments; thoſe unquenchable flames ſhould'ſt thou have layn in; that never-dying worme ſhould have fed upon thee; ſay, didſt thou not ſlight thy Redeemer a long, a very long time? didſt thou not for many dayes, and months, and years forget thy God, and ſelf, as well as yonder damned ſuffering ſouls? and oh who made thee to differ? was thy heart naturally any readier for Chriſt than theirs? would'ſt thou ever have begun to love, if God and Chriſt had not begun to love thee? would'ſt thou ever have been willing, if he had not made thee willing? nay hadſt thou not now been in thoſe flames, if thou had'ſt had thine own way and will? did'ſt thou not reſiſt as powerful means, and loſe as faire advantages thoſe that are now in hell? and would'ſt thou not have lingred in *Sodom* till the flames had ſeized on thee, if God had not in mercy carryed thee out? Oh how free was all this love! and oh what panges of love ſhould this beget in thee!

2. Complaint.

But alas! where is my reliſh of theſe things? Oh where is my ſpiritual ſenſe and taſt? if I put gall into my mouth, I ſpit it out againe; it is ſo very bitter that I cannot endure to take a taſt; but is not ſin and hell a thouſand times more bitter? Oh then where is my hatred, grief and ſhame? where is my zeal, anger and holy jealouſie? where is my repentance not to be repented of? where is my pity? where is my love? where is my feare? when *Belſhazzar ſaw but the hand-writing upon the wall, his joynts trembled, and his knees ſmote one upon the other.* When holy *David* conſidered of Gods judgments, he ſaid, *My fleſh trembleth for feare of thee, I am afraid of thy judgments:* It is Chriſts own precept, *fear not them which kill the body, but are not able to kill the ſoul, but rather fear him which is able to deſtroy both ſoul and body in hell.* When little children ſee their fathers angry, and go like a Lyon about the houſe in Puniſhing their Servants, or bondſlaves, the children tremble and are exceedingly afraid; O my ſoul, if thou art a child of God, and knoweſt theſe things, though for thine owne part thou art freed from hell, for *there is no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit, yet in this caſe, how is it* that thou doſt not tremble? how is it that the judgments of God upon the damned do not make thee feare? but eſpecially how is it that thou art not afraid of ſin, which if truly underſtood, is a thouſand times worſe than very hell? *It is a more woful thing* (ſaith Chriſoſtom) *to diſhonour Jeſus Chriſt, than to be vexed with the torments of the damned.* And if *ſin were on the one hand* (ſaith *Anſelme*) *and hell on the other, I had rather go into hell than run into ſin*; yea, *I would rather leap into the fiery lake* (ſaith *Edmund* his ſucceſſour) *than knowingly to commit any ſin againſt the Lord.* O the fiery zealous ſentences that could come from theſe ancient holy men! but alas! ſuch a dulneſſe, drowzineſs, ſenſeleſneſs, benummedneſs of Spirit hath ſeized on my ſpirit, that I feele not ſuch fire, my affections are not in ſuch a flame, either of hatred of ſin, or fear of God, or love of Chriſt, or trembling at Gods judgments.

3. Wiſh.

And yet O that I could reliſh ſavingly the bitterneſs of this *eternity of hell*! it is a ſavory ſpeech of *Bernard*, *let us go down to hell whiles we are alive, that we may not go down to hell when we are dead.* O that in this meditation I may ſo go down to hell, as that I may feel my bowels ſtir within me, both to compaſſionate the wicked, and to be careful and fearful of my own poore ſoul! O that I may for ever take heed that I run not the hazards of eternal torments! I cannot but expect while I am upon earth that Sathan will tempt, and ſet before me this and that ſnare of ſin, but O that a thought of hell may even then check my heart, and that I may tell Sathan, *I intend not to buy pleaſure at ſo dear a rate; I intend not to ſuffer eternally for a momentany ſin*; O that I may put off temptations, with reſolutions! O that whiles I am on this ſide death, I may make conſcience of every duty, and of every opportunity to gaine heavens eternity; and to eſcape this eternal wrath to come! O that I may throughly conſider the evil; and abominable nature of ſin! ſurely if it were not an abominable evil; it would never have have ſuch an intolerable eternal puniſhment? O that I may never look upon ſin with ſlight thoughts! O that I may really and feelingly underſtand that ſin is worſe than hell, becauſe it made hell to be hell! O that I may ſee ſin rather in a multiplying, than a diminiſhing glaſſe: that I may ſee it attended with that variety, univerſality, extremity, and perpetuity of torments; that I may ſee it with deteſtation, grief, and ſhame;

that

that I may see it with zeal, anger, and holy jealousie; that I may see it with loathing, and with a repentance not to be repented of; O my God, how faine would I shake hands with sin, and hell, and bid adieu for ever? Surely thou madest me for thy self; O let me never undo my self eternally by my own miscarriages!

4. *Confession.*

Thus I wish; but did not *Balaam* wish as well as I? it is not a cold, faint wish that will keep a soul out of eternal flames; if wishes would deliver them that now are in prison, *I* believe there would be no want of wishes, it is usually said, *hell is full of good wishes, and heaven is full of good works*; if *I* wish to purpose, I must put to endeavours, I must watch, and pray, and labour, and love the Lord with all my soul and strength. But alas Lord, without thee I cannot do this; O I finde it an hard work to climbe up the hill, but the descent of hell is very easie, and suitable to nature: in every puddle of sin I am ready to sink, why *Lord save me or I perish.*

5. *Petition.*

O my God! the price of my soul is in this Petition; and therefore whiles *I* live I beg, and I will beg at thy hands, *O save me that I perish not*. Is not my soul thy darling? was not a great price laid down for the purchase of it? did not the eternal son of God come down from heaven, and die that cursed death of the crosse, to deliver my soul from eternal flames? is not my Jesus now interceding for me in heaven, that I may not suffer eternally in hell? O let the blood of Christ, the merits of Christ, and the intercessions of Christ be effectual for me! O save my soul from this eternity! O deliver my soul from the nethermost hell! And not onely from hell, but Lord save me from my sins; it is said of Christ, *that his name is Jesus, for he shall save his people from their sins*; Surely sin is the worst of evils, there is no hell but for sin; sin first kindled the fire of hell, sin fewels it; take away sin, and that tormenting flame goes out; O then deliver me as from hell, so from sin; good Lord *I* pray as Christ hath taught me, *O lead me not into temptation, but deliver me from evil*, from the evil of sinne, and from the evil of eternal sufferings. Matth. 1. 21.

6. *Confidence.*

And this, O my God, I am perswaded thou wilt do; for thou hast given me a share in the blood of Christ. *Pliny* tells us, that *nothing in the world will so soon quench fire as salt and blood:* and therefore in many countries where they can get blood, they use it rather then water, to quench their fire. O my Lord, what if eternal fire be in hell, yet the blood of Christ will quench those flames, that none of them shall scorch my soul; and hast thou not said, that the blood of Christ was shed for me, and for the remission of my sins? hast thou not assured me of it in the Sacrament? and have I not received that blood, and drunk that blood, and bathed my soul in that bloody fountaine, that takes away all sin; and all uncleanesse? why Lord I *believe, help thou my unbelief*. Some evidences thou hast given me of thy Spirit, and of holinesse, and of the graces of thy Spirit: is there not a light in my mind? is there not some measure of life in my will and affections? have I not sometimes seen the loathsomnes of sin, and the excellency of grace? have I not sometimes felt the burthen of my own corruption, and thirsted after more and more grace; that *I* might be enabled in every thing to please my God? and hast thou not said, *there is no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit*. I have read of a godly minister, who having been under a spirit of bondage for many years, and now ever ready to dye in that condition, when the eight chapter of the Romans was read a little before his last gaspe, stopping at the first verse, *now there is no condemnation to them that are in Christ Jesus, &c.* Stay (said he) *I never saw so much in those words, in my days as now, though I read them often.* Methinks I am of his mind, upon a serious review, I would not part with this one text of Scripture for a world of gold: Methinks after all my tremblings in this meditation of *the eternity of hell*, I can now with an holy comfort, and humble triumph think upon death, judgment, hell, and those endless torments; and why? if I am but in Christ, and am guided by the Spirit of grace, and sanctification, there is no condemnation can seize on me; *I* have the witnes both of *blood and water, and therefore I shall not be damned.* Rom. 8. 1.

Conclusion.

Concluſion.

In this confidence, *return O my ſoul unto thy reſt, for the Lord hath been beneficial unto thee.* But for ever hereafter hate ſin more than hell it ſelf: when all comes to all, ſin is a greater ill than the eternal damnation of a man, nay than the deſtruction of all the creatures in the world. *Although many do think that hell is the chiefeſt and the greateſt of all evils, yet I think* (ſaith Chriſoſtom) *that it is much bitterer to offend Chriſt, than to be tormented eternally in hell*, and *I would rather have hell, being innocent and free from ſin* (ſaith Anſelme) *than polluted with the filth thereof to poſſeſſe the kingdome of heaven.* I know theſe were extraordinary elevations of holy, divine, and heroical ſpirits; yet imitate them, O my ſoul, and hate ſin, as knowing ſin to be the only object of Gods extreme hatred:----and as knowing ſin to be the only meritorious cauſe of *this eternity of hell.* And now in the cloſe of all remember Jeſus Chriſt: it was his ſufferings that prevents thy ſufferings of hell-flames: ſo deare was his love to thee that he underwent Gods heavy wrath that thou might'ſt eſcape it: Remember that text, it was Jeſus, *even Jeſus who delivered thee from the wrath to come.* O mind thy Jeſus, and love thy Jeſus, and live to thy Jeſus, and whil'ſt thou liveſt, ſing prayſes to thy redemption. Say as the Pſalmiſt in this caſe, *I will praiſe thee O Lord my God with all my heart, and I will glorifie thy name for evermore, for great is thy mercy toward me, and thou haſt delivered my ſoul from the loweſt hell.* Pſal. 86. 12. *ad finem.*

Pſal. 116. 7.

Chryſ. in Mat. hom. 37. v. 233 De vita Anſel. l. 2. in of. Anſelm.

1 Theſ. 1. 10.

SECT. 7. *Another Example of the eternity of heaven.*

O My ſoul what is this *eternity of heaven* whereof thou ſtudieſt? *It is the entire and perfect poſſeſſion of a life, together, and at once, that never ſhall have end, it is a circle of joy running back into it ſelf; whoſe center is alwayes, and circumference without all end, it is a duration of pleaſure alwayes preſent; in thy preſence there is fulneſs of joy, and at thy right hand are pleaſures evermore; it is one perpetual day, which is not divided into that which is paſt, and that which is to come, it is an age of ages, ever flouriſhing, never expiring, it is a beginning of glory, never ending, alwayes beginning?* why this O my ſoul is the *eternity of heaven.*

Pſal. 16. 1, 2

2. *Diſtribution.*

There is a twofold *eternity of heaven, a parte ante*, and *a parte poſt.* *In* reſpect of beginning, if we look on heaven in Gods decree, it was from eternity; or if in reſpect of exiſtence, it was not till the creation; onely it was the firſt creature that ever God made. *In the beginning God created heaven and earth: By heaven*, ſome underſtand the Empyreal heaven, excluding all inferiour orbs, though others otherwiſe: howſoever this heaven which is the place of Gods glory, and of the Angels habitation who were created together with it, was the firſt in order of the firſt days work; but let that go; in reſpect of ending, heaven is indeed eternal, and without all end. In heaven is no corruption, nor old age; but ſolemn glory, and continual ſolemnity; there is an everlaſting ſpring, there is alwaies the flower and grace of youth, and perfect health, *with thee is the fountaine of life; and in thy light ſhall we ſee light.*

Gen. 1. 1.

Pſal. 36. 9.

3. *Cauſes.*

The cauſe of this eternity is Gods reſolution from eternity: it is reſolved from eternity that heaven it ſelf ſhould be eternal without all end; or elſe why hath God given us immortal ſouls? if the Lord intended not eternal proviſions for his Saints, to what purpoſe ſhould they have ſouls capable of eternity? *God and nature* (ſaith the Philoſopher) never do any thing in vaine. Surely God, and grace, and his infinite wiſdom cannot work in vaine; Againe, Jeſus Chriſt hath purchaſed an eternal manſion for us: So he calls the purchaſed inheritance; *In my Fathers houſe there are many manſions:* now manſions are not tabernacles, but durable houſes: *We know that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe, not made with hands, eternal in the heavens.*

John 14. 2.

2 Cor. 5. 1.

4. *Effects.*

And what are the effects, O my ſoul, of this eternity? O many glorious, bleſſed, comfortable effects! I ſhall inſtance only in thoſe rouzing, raiſing, and moſt raviſhing thoughts;

thoughts; When the bleſſed ſhall conſider their doome, *come ye bleſſed of my father, inherit the kingdom:* Then ſhall they caſt their thoughts

on { Time paſt. / Eternity to come.

1. For time paſt; they ſhall remember, that ſometimes they were in troubles, in ſorrows, in ſickneſſes, in contempt of others, in dangers by ſea and land; that ſometimes they were ready to periſh, and to caſt away their ſouls by this or that ſin, but that God ſtill held his ſpecial hand over them, and gave them grace, and now hath brought them into the port and haven of ſecurity, where is no ſhadow of miſeries: O what raviſhing of ſpirit will the ſouls of the juſt be caſt into, at this recalling of time paſt! and that the memory of things here below, remaines ſtill with all the ſpirits of the juſt made perfect, is manifeſt: *Remember me when thou comeſt into thy Kingdom*, ſaid the good thief, to Chriſt. *Luke* 23. 42

2. For eternity to come, they ſhall conſider, that the joy they enjoy, they ſhall enjoy for ever: *They that be wiſe ſhall ſhine as the brightneſs of the firmament; and they that turne many to righteouſneſs, as the ſtars for ever and ever, they ſhall ſhine*, how? *as the firmament, as the ſtars, or as the ſun*, ſaith our Saviour: *not ſo* (ſaith Chryſoſtom) *as that they ſhould not ſurpaſs the brightneſs of the Sun, but the Sun being the moſt glittering thing in the world, he takes a reſemblance towards the expreſſing of their incomparable glory.* But to heighten this glory, obſerve the auxeſes, it ſhall be for ever (1.) for eternity, or for ever & ever (i.) for eternity and eternity; or as the latines, *in perpetuas æternitates*, for perpetual eternities. If one eternity be without end, what are two? what are ten? what are an hundred? what are infinite? O what a life is this that knoweth no end! what a glory is this that never fadeth? what a love is this that never cooleth? what a joy is this that never ceaſeth? *Dan.* 12. 3. *Matth.* 13. 43.

5. *Oppoſites, and Compariſons.*

As to that *eternity of hell*, ſo to this *eternity of heaven* thou maiſt conſider the ſame oppoſites, and compariſons; nothing is more oppoſite to heaven than this brittle little life, we live on earth: And for compariſon we know nothing at all points, fit to be compared with it: It is a fountaine of living water ever running, whither the waters after many turnings flow back again, that they may alwaies flow.

6. *Teſtimonies.*

For a further confirmation of this *eternity*, ſearch the Scriptures, for they teſtifie of, this: *They that be wiſe ſhall ſhine as the brightneſs of the firmament, and that turne many to righteouſneſs as the ſtars for ever and ever. ---- And every one that hath forſaken houſes, or brethren, or ſiſters, or father, ſhall receive an hundred fold, and ſhall inherit everlaſting life. —— And theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal, for God ſo loved the world that he gave his only begotten Sonne, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. ------ Whoſoever drinketh of the water that I ſhall give him ſhall never thirſt, but the water that I ſhall give him ſhall be in him a well of water, ſpringing up into everlaſting life. ------ And this is the will of him that ſent me, that every one which ſeeth the Sonne, and believeth on him may have everlaſting life.---- We know that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands eternal in the heavens. ------ And there ſhall be no night there, and they need no candle, neither light of the ſun, for the Lord God giveth them light, and they ſhall reigne for ever and ever.* *Dan.* 12. 3. *Matth.* 19. 29. *Matth.* 25. 46. *John* 3. 16. *John* 4. 14. *John* 6. 40 2 *Cor.* 5. 2. *Rom.* 22. 5.

Thus far, O my ſoul, for the information of thy judgment; now for the ſtirring up of thy affections.

1. *Reliſh.*

O eternity of joyes! O that thou *wert written in a book, that thou wert graven with an iron pen and lead in the rock for ever*! O that my heart were the *book*! that my meditation were the *iron pen and lead*! and that this word *Eternity* were imprinted and engraven in me! O my ſoul, be eſtabliſhed, and ſay with *David, My heart is fixed, O God, my heart is fixed:* Set thy ſelf in a ſure place, and ſtand a while; and ſtanding admire at this *Eternity*, which always ſtands, and never paſſeth away; and that thou mayeſt taſte and reliſh, that thou mayeſt be affected and moved with this *Eternity:* go up into heaven and ſee thoſe inviſible ſights of glory. Oh what happineſſe is here of Saints! I *Job* 19. 23. 24. *Pſal.* 37. 7

ſhall reduce all to theſe heads, their { *Duty.* / *Glory.* / *Eternity.*

1. They are exerciſed in the higheſt imployments that any Creature can be exerciſed in; *Harken! the high praiſes of God are in their mouths: Behold the high Contemplations of God and of the Trinity are in their mindes: they are alwayes ſinging praiſes to God and to him that ſits upon the Throne.* Surely this is the higheſt employment, for this is the higheſt glory that God hath, not only from his works here, but from all the Councels of his wiſdome about the great myſtery of redemption, from all his works in Heaven, and from all the Communications of himſelf to the Saints in Heaven; the end of all that God does in the world is for his glory, and the end of all that God does in heaven, is for the actual working of the ſouls of his Saints upon himſelf.

Pſal. 1. 9, 6.

2. The hearts of Saints are alwayes up and fit for theſe *high praiſes of God*, they are not ſometimes enlarged and ſometimes ſtraitned, no, no, their ſouls are alwayes up, alwayes upon the higheſt pin, inflamed with heat continually.

3. There is no intermiſſion of theſe *high praiſes of God*; the Saints continue *day and night*, they go not to duty, and break off again; and go again, and break off again; no, no, there is no other employment here, there is nothing elſe in Heaven to ſpend one moment of time in to all eternity.

4. There is no wearineſſe in theſe Saints, though they are praiſing of God millions of yeares, yet they are as freſh at the end of them as at the firſt moment; *O Eternity! O Eternall duty.*

2. *The glory* of theſe Saints is both in their *ſouls and bodies*, but becauſe their *bodies* are not yet in Heaven, let paſſe O my ſoul that *glory*, and conſider the *glory* of theſe *ſouls of Saints*, in each *ſoul* there is *the underſtanding, will, and affections*: for the *affections* conſider only their *joy*, for the *underſtanding and will*, conſider their object they ſee, which is *the viſion of God*; and the object they enjoy, which is the *fruition of God*: that relates to the *underſtanding*, this to the *will*.

1. For *the joy* of Saints, it is *a pure joy* without any mixture of ſorrow or ſin; it is *a ſpiritual joy*, flowing eſpecially from this, that God is their portion; it is *a full joy*, for they joy in God, they joy in the glory of God, they joy in the Communication of God to them, they joy in the glory of one another; look, how many Saints are in Heaven, ſo many joyes have the Saints; for they rejoyce in every ones happineſſe as in their own, this doubles and trebles, and multiplies their *joyes*; O it is *a full joy*: but that which is more then all the reſt, it is *a divine joy*, for it comes *from God*; and it is *in God*; and it is *with God*; it is the ſame *joy* that God himſelf hath; carnal hearts rejoyce in ſenſual things, but God rejoyceth not in theſe things they rejoyce in; now the Saints in Heaven are exerciſed in the ſame joy that God himſelf hath; the beames of their joy are mingled with the beames of Gods joy. O glorious *joy*! and yet the happineſſe of Saints conſiſts not in this joy, for the enjoyment of God is above the joy in this enjoyment; proceed then O my ſoul, wade further, and bathe thy ſelf in theſe delicious rivers of their heavenly Paradiſe.

2. For *the Viſion of God*, the *underſtanding* or the minde of *Saints ſee God*; in this happineſſe of heaven are incloſed theſe particulars.

1 Cor. 13. 11. 1. The Saints know God, for *ſeeing* is put for *knowing*; *Now we ſee through a glaſſe darkly, but then face to face; now we know in part, but then ſhall we know as we are known.* Every Saint in Heaven underſtands all things, and knows all perſons ſo far as it may any way conduce to his happineſs: there is no ſimplicity, no ſhallowneſs in Heaven, all the Saints there have ſharpneſſe of wit, conformity with God in knowledge, which is indeed the very image of God.

2. The Saints underſtand ſo clearly as that they need no help of faith, no help of meanes to ſee thoſe glorious things of Heaven, except that meanes we call the *light of glory*. Indeed there is *a light* in Heaven above all the brightneſs of this world, *a light* that would dazle the eye of man and dim it; hence in this frail condition *no man can ſee God and live*; when God, or but an Angel appeared, how were men affrighted? but in Heaven the ſouls of the juſt are elevated, and inabled to ſee with joy thoſe things that there are manifeſted; *In thy light ſhall we ſee light*: It is called *the inheritance of the Saints in light.*

Pſal. 36. 9. *Col.* 1. 12.

3. The Saints in *this light* ſee not only the attributes of God, his mercy, juſtice, truth, and wiſdom; but the very ſimple pure eſſence of God (which yet is not ſeparated from

from his attributes) there is a clear vision on their part, and a clear manifestation on Gods part; both are from God, to make them able to see him, and to be willing to be seen of them: and thus God shews himself not darkly as to the Patriarchs of old, not terrible as on Mount *Sinai*, not a far-off as to *Balaam*, not for a short time as in the transfiguration, the Saints now dwell upon the contemplation of him, they have time enough to take a full view of him, even *Eternity it self*.

3. For the *Fruition of God, the will* of the Saints *enjoyes God*; In this happinesse of Heaven; are envolved these things.

1. The Saints have God, and they know they have God by a reflex act.

2. As they know they have God, so they make what use they will of all the attributes of God, and of all that is in God; they have as much use as they will of the wisdome of God, and of the power of God, and of the mercy in God, as one friend usually sayes to another, *make use of all I have as your own*; so God bids the Saints make use of all his riches, and glory, and excellency, as they will.

3. As they make use of God, so they have the sweet and comfort of what they use; hence God is said *to give us all things richly to enjoy*: He gives the things, and he gives the comfort with it. He gives himself to the Saints in glory, the use of himself, and the comfort of himself in the use thereof. 1 Tim. 6. 17.

4. As they enjoy God, so they enjoy themselves in God, they live in God continually; the fish doth not more truly live in the water, and move in the water, than the souls of Saints do live in God, and move in God: *your life is hid with Christ in God.* The life of Saints upon earth is an hidden life, and it is hid in God, but in Heaven it is a revealed life, and revealed in God; and enjoyed in God. Such a speech is that of Christ, *enter into your Masters joy*; it enters not into you, but you must enter into it; and what is it? *Your Masters joy*: not only that joy that your Master gives, but the same joy that your Master has, it is your Masters own joy that you must enter into, and that you shall live in. So *I was in the spirit on the Lords day*, saith *John*, it is not said, *the spirit was in him*, but *he was in the spirit*; surely that was a beginning of the glorious condition of the Saints of God; they are in the Spirit of God, not only *God in them*, but *they in God*. ------ And this O my soul is the spiritual part of Heaven! doth it not *relish? O taste and see that the Lord is good!* O here is the pure, spiritual, quintessential joyes of Heaven! the Saints are so swallowed up in God, as that they cannot any further minde themselves, but altogether God; nay *their minds, and wills, and affections*, are all set on God, and nothing else. 1. Their *mindes* are so immediately set on God, as if they were wholly emptied of the Creature, and had nothing to do but with an uncreated good, even God himself. 2. They will not any thing to themselves nor to any Creature, but all to God; O their will is wholly taken up with God. 3. Their affections are wholly set on God, they *rejoyce in the Lord alwayes, and again rejoyce in the Lord*; they *love the Lord with all their heart, and with all their soul, and with all their mind*, and though they love themselves, yet so as that they love themselves for God; in this world we love God for our selves, which is but a natural love, or for himself which is a gracious love, but in Heaven the Saints love themselves for God, which is a glorious love. And in this kinde of love of God, and enjoyment of themselves in God; the Saints are ravished with God, and are in a kind of extasie eternally. Matth. 25 23. Rev. 1. 20. Psal. 4. 4. Matth. 22 37.

3. The *Eternity* of Saints remaines, and this *Eternity* is the crown of their crown, the glory of their glory: Without this *Eternity* all the former were comparatively little, or nothing; the very thought of once leaving it, would even imbitter all the joyes of Saints, yea the more would it pierce them, because of the singular excellencies which they must forsake; it would be an hell in heaven, to think of once losing heaven; but O blessed *Eternity*! where the lives of Saints are perplexed with no such thoughts, nor their joyes interrupted with any such fears! where they are pillars in Gods temple, and shall go out no more! *O Eternity*! O my soul what is this? to be so blessed, and to be *Eternally* blessed? Why, surely this, if any thing, is the resemblance of God. *Eternity* is a peece of infiniteness. Now, *O death where is thy sting? O grave where is thy victory?* dayes, and nights, & years, and time, and end, and death, are words which there have no signification, nor are used, except perhaps to extol *Eternity*, as the mention of hell to extol heaven. No more use of our Calenders, or Chronologies all the years of our Lord, and the years of our lives are lost and swallowed up in this *Eternity*: while we are servants, we hold by lease, and that but for the tearm of a transitory life, but the *Son abideth in the house for ever*. O then my soul, let go thy dreams of pleasant Gal. 6. 8.

pleasures, fear not to enter that estate, where thou shalt ever after cease thy feares. Sit down, and sadly once a day bethink thy self of this *Eternity*: Among all thy Arithmetical numbers, study the value of this infinite Cypher, which though it stand for nothing in the vulgar account, doth yet contain all our millions; O fix thine eye on this *Eternity*? Study throughly, study this one word *Eternity*; but to study it only is not enough; Come, roule up thy affections; awake, awake, be enlarged, *love, joy, desire*; what? O my Soul, *live and never dye? rejoyce and ever rejoyce?* O what sweet words are those, *never and never?* O this word everlasting containes the accomplished perfection of heavens glory. O my soul that thou would'st believingly weigh this word *Everlasting*! me thinks it should revive thee in the deepest agony; *Why, must I Lord, thus live for ever? then will I also love for ever; must my joyes be immortal; then shall my thanks also be immortal; surely if I shal never lose my glory, I will also never cease thy praises.* O this sweetness of this *Eternity*! how should I but relish the sweetness of it? O blessed *Eternity*! O blessed estate of Saints in the Kingdom of Heaven! O glory not to be expressed; even by those who are glorified! there is that perpetual spring, which through the fresh and sweet breathings of the Spirit of God, shall flourish ever; there is time (if it be time) alwayes after one sort, not distinguished into evening and morning but continued with a simple *Eternity*. *O Eternity of joyes*, worthy of continual songs of Saints and Angels to celebrate thy praise! *O Eternity of joyes!* how should I extol thee, desire thee, love thee, and hate all this world for thee? *O Eternity of joyes!* how should my graces be acted, my affections be raised, my thoughts be refreshed with the delights and meditations of thee? O my soul, bring forth thy strongest burning *love*. Here's matter for it to work upon, here's something truly worth thy loving; O my soul bring forth thy *desire, hope, resolution, joy*; here's matter for them all to work upon; O my soul look upwards! yonder far above yonder, shalt thou be encirled with *Eternity*, and come forth no more; yonder shalt thou live, and ever live, and praise the Lord, and ever, ever, ever praise him: when *this mortal shall put on immortality, and this corruptible incorruption*, the date of thy Lease shall no more expire, nor shalt thou trouble thy self with thoughts of death, nor lose thy joyes for fear of losing them: When millions of ages are past, it is no nearer ending: Every day is all noontide: and every moneth is *May*, or harvest: and every year is there a Jubilee; and all this is one *Eternity*. O blessed *Eternity*! the glory of my glory; the perfection of my perfection.

2. Complaint.

But alas; where is my love, my longing after this *Eternity*? what little taste and savour have *I* of this sweetnesse? my soul, what dulnesse and heavinesse is this that hangs upon thee? my iudgment, O alas, is confounded, how then should my affections be enlarged? it is the abundance and excesse of light hath strutk me blind; now my thoughts are in heaven, which way soever I look, I lose my light, in seeing an infinity round about me? Oh here's length without points, bredth without lines, depth without any surface; all content, all pleasure, all rest, all delight, all an Extasie of fruitions; who can strengthen my eyes to endure Eaglewise this glorious and respendent Sunne? But O my soul, lay not all the fault on the weaknesse of thy judgement: say, is there not some other cause? O how hath the world bewitched thee, that thou art become so carnal, so corporal, so senseleste of spiritual things? Thy thoughts run after riches, and they are uncertain; thou art ambitious after honours, and they are slippery; thou art in love with pleasures, and their end is sudden, and there is bitternesse in the end; thou art daily conversing with men, but death shall dissolve all knots of friendship with others. O prepostterous care! what, all on the world? and now that *Eternity* is thy *Meditation* (on which thou shouldst taste largely, & be affected deeply) art thou now all *Amort*? O what dulness, what drowsines, what security is this? if thou hast in thee any sparks of that heavenly fire, first breathed into thee by the Spirit of God; *awake, awake, O my soul*; away, away with this dull sensless security, and consider there's but a step betwixt thee and *Eternity of joyes*. What *hast thou not seen? hast thou not heard?* and when all is done, art thou so careless of thy home, so sensless of spiritual delights? A gracious heart takes not the things of Heaven as guesses and imaginary things, but looks upon them as certain substantial realities, and this is a sign of grace (O my soul!) if thou art able to look at the things of Heaven as the only real, substantial, excellent things, and so as to darken all the things of the world. Carnal men look upon these heavenly

heavenly things as conceits and imaginations, they have not faith, nor do they *know within themselves* that there are such things, but the Saints *know within themselves, that they have a better and an enduring substance*, the Kingdom of Heaven is *within them*, and therefore they are usually quick, and active, and lively, and cheerful in their services or sufferings. O my soul, how should I bewaile thy wants? Dost thou doubt whether there be an Heaven, or whether thou hast a God and a Saviour there? Oh far be from thee this Atheisme, woe to thee if thou believest not; but *O thou of little faith*, dost thou believe there is such an happiness, & an happiness for thee, and yet thou desirest it not, and yet thou delightest not in it? Alas, how weak, and unbelieving is thy belief? How cold and faint are thy desires? Tell me, what such goodly entertainment hast thou meet withal here on earth, that was worthy to withdraw thee from these heavenly *Joyes?* Or what cause of dislike findest thou above? Oh none! My soul, it is only thy miserable drowsiness, only thy security. Oh what shall I say? What ayls thee O my soul? As *Jonathan* said to *Amnon, why art thou lean from day to day being the Kings son?* So why art thou heavy O my soul, and why walkest thou so dumpishly in the wayes of God, being the King of Heavens Son? Heb. 10. 34. Luke 17. 21. 2 Sam 13. 4.

3. *Wish.*

O that I could *mind* this *Eternity*! that I could taste or relish this *Eternity*! that I were fitted and prepared for *Eternity*! *O that I were wise, that I understood this, that I considered my latter end! O that now while it is called to day, while it is the accepted time, and the day of salvation,* I had a diligent and intent eye upon this *Eternity*! O that I could still reason thus, What if I endure hunger and thirst, emptiness and injuries, sicknesse and poverty! *What if I were beaten with rods, or suffered shipwrack? what if I were stoned to death?* all these are nothing to that *Eternity of woes*; on the contrary, What if I had *Cresus* riches, *Solomons* Wardrope, *Belshazzars* Cup-board, *Sampsons* strength, *Absoloms* beauty? What if an Angel *should take me up into an exceeding high mountaine, and shew me all the kingdoms of the world, and the glory of them, and say unto me, All these will I give thee?* all these are nothing to *Eternity of glory*: O Lord, that I could *wait and long for thy salvation*! O that I could mind the things above! O that my eyes, like the eys of thy first Martyr, could by the light of faith see but a glimps of heaven! O that my heart could be rapt up thither in desire! O that *I* could see heaven with a discerning, experimental, spiritual, fixed, believing eye! O that my mind were raised to look after that communication of God that *I* shall have hereafter! O that my conversation were in heaven! O that *I* were drowned in this present thought of *Eternity*, and that I might never wake againe, but into the injoying of it! Oh that my soul were opened at this very time and moment, to receive the influence of heavens joy into it! How then should I trample upon these poor vanities of the earth! How willingly should I endure all sorrows, all torments! How scornfully should *I* passe by all pleasures, all pomps! How should I be in travail of my dissolution! O when shall this day come, that I shall perform that *duty*, and partake of the glory of the *Saints*? When shall this day come, that I shall possess that pure, and spiritual, and full, and divine joy which comes *from God*, and is *in God*, and is *with God?* when shall this day come that I shall have *the vision of God, and the fruition of God*, when I shall see God, and enjoy God, and enjoy my self in God? Oh when shall this day come, that I shall enter into these confines of *Eternity*, and solace my self in my God? *As the Hart panteth after the water-brooks, so panteth my soul after thee, O God: My soul thirsteth for God, for the living God: O when shall I come and appear before God?* 2 Cor. 6. 2. 2 Cor. 11. 23, [25. Psal. 42. 1, 2.

4. *Confession.*

I desire Lord, but alas, how weakly, how dully, how heartlesly? I am not able, *Not sufficient of my self to think any thing as of my self, but my sufficiency is of God:* It is nature that pulls me from this holy *Meditation*; nature favours it self, loves the world, abhors death and *Eternity* in another world: it is my misery that I dote on nothing, or on sin that's worse than nothing; How long shall these vanities thus besot me? *How long shall these vain thoughts lodge within me?* Why Lord? there is no strength in me, I can neither will nor do; *It is thou only must work in me both to will and to do* (both to meditate on, and to prepare for, both to *desire* after, and to *love*, and *hope*, and *joy in* this *Eternity*) *of thy good will and pleasure.* 2 Cor. 3. 5. Jer. 4. 14. Phil. 2. 13.

5. *Pet-*

5. *Petition.*

To thee, Lord, I make my moan, to thee I tender my humble Petition, and pour out my soul: O give me a taste and relish of this *Eternity*; O give me *this water, that I need thirst no more*; O give me such a taste or relish of this water, *that it may be in me a well of water springing up into eternal life*: O inflame my soul with a love of these thoughts, with a longing desire after this *Eternity of joyes*. O let me not alwaies be thus dull and brutish, but thou that hast prepared *Eternity* for me, prepare my soul for *Eternity*, teach me so to carry on this earth, that I be not shut out of those *Eternal Mansions* in Heaven; open my eyes that I may see; draw aside this vail, that I may know what *Eternity* is; give me so to live as one that labours for *Eternity*, contends for *Eternity*, suffers for *Eternity*; let me never be so foolish as to setle my self on vanity, and to neglect this *Eternity* that never shall have end. ------ *Oh Father of glory, give me the spirit of Wisdome and Revelation in the knowledge of Christ, that the eyes of my understanding being illightned, I may know what is the hope of thy calling, and what the riches of the glory of thy inheritance is in the Saints*; Lord here is the summary of my suit *that I may know*, not only the inheritance of the Saints, but *the inheritance in the Saints*, and *the glory* of the inheritance, and the *riches* of the glory; nor would I have a common understanding to *know* this, but *I* desire *that the eyes of my understanding may be illightned*; and let this come from *the knowledge of Christ*, from *the spirit of Wisdome and Revelation*, and from *the Father of glory*. O Lord, my meaning is and my prayer is, that I may find some experimental, sweet, and spiritual good in my self, as the beginning of that *Eternal good* which *I* expect; others may know what this *Eternity* is in Sermons, in Books, in the written Word; but the Saints only *know in themselves that they have a better and enduring substance*. O Lord that I may *know in my self* what this *Eternity* is, that I may know it by that experimental sweetness of the beginning of glory, that *I* find *in my self, and what is glory begun but grace and holiness?* thou seest, Lord, that it is no strange favour that I beg of thee, it is no other than that which thou hast richly bestowed upon all thy valiant Martyrs, Confessors, Servants from the beginning, who never could so chearfully have embraced death and torments, if through the midst of their flames, and paines they had not seen their crown of glory. *We faint not in sufferings, because we look at things that are not seen.* Why Lord, *one drop of Heaven within me would darken all the glory of the world without me*; O let me see Heaven in the reality of it with a clear, spiritual, fixed eye; let into my heart one sweet and saving thought of *Eternity*, and then when thou wilt, *Lord, let thy servant depart in peace*. My times are in thy hand, *I* am no better than my fathers; my life is a bubble, a smoak, a shadow, a thought, *I* know there is no abiding in this throughfare; Oh suffer me not to be so mad, as while *I* passe on the way, to forget the end; it is that other life that *I* must look after; with thee it is that *I* must continue; Oh let me never be so spiritually foolish as to setle my self on what *I* must leave, and to neglect *Eternity*. *I* have seen enough of this earth, and yet *I* love it too much. Oh let me see Heaven another while, and love it so much more than the earth, by how much the things there are more worthy to be beloved. Oh God look down on me, and teach me so look up to thee, and to see thy goodness in the land of the living; thou that boughtest Heaven for me, guide me thither; and for thy mercies sake, in spight of all temptations, enlighten thou my soul, direct it, crown it, that so at last *I* may do that *duty*, and receive that *glory* of thy Saints, in *joying, seeing, and enjoying God to all eternity*.

6. *Confidence.*

Behold, *O my soul*, and do not meerly crave, but challenge this favour of God, as that which he owes thee; he owes it, because he hath promised it, and by his mercy he hath made his gift his debt: Is there not a promise made? *Blessed is the people that know the joyful sound, they shall walk in the light of thy countenance, O Lord*: ---- *this is the promise that he hath promised us, even eternal life*. ------ *These things have I written unto you that believe on the name of the Sonne of God, that ye may know that ye have eternal life*: and is it not an experience tryed? *I sate down under his shadow with great delight, and his fruit was sweet to my taste*. O what is this but *the taste of eternity?* what is this but a glimpse of unspeakable joy? O Lord, let me *taste* this sweetnesse by some real experiments in my own heart! *give me Lord: what wilt thou give?* give me a spiritual eye that I may look at this *Eternity* as a spiritual thing; a carnal heart looks at it carnally, *Oh the flashes of joy to have a crown and a kingdome!* but a spiritual heart looks at *Eternity* spiritually. O give me to look to heaven with a right eye, and in a right-

right manner; to look at the ſpiritual part, and ſpiritual excellency in heaven, which conſiſts in *the viſion of God, and fruition of God; in the image of God, and Communion with God:* O give me thus to ſee, and to know the reality of this *Eternity. Give me Lord, what wilt thou give?* Give me an heavenly principle that will carry me heavenward: the Church is compared to *pillars of ſmoke that aſcend upward to heaven:* though the Church be black and dark in regard of her infirmities, yet ſhe hath a principle to carry her *upward to heaven:* and the Saints are compared to *Eagles* that flie aloft towards heaven, though their bodies are not there, yet their hearts and ſouls are there: Why Lord, *my treaſure is in heaven, Oh let my heart be there!* Oh, where ſhould it be but there? is not heaven the place and center of my heart? and have not all things in nature a principle to carry them to their proper place? experience tells me that as the place of fire is on high, ſo fire hath a principle to carry it on high; and as the place of earth is below, ſo earth hath a principle to carry it below: and if the place and center of my heart be in heaven, muſt it not have a principle to move naturally thither? O the conſciences of many tell them their ſouls work downward to vanity and ſenſuality: but O Lord let my ſoul work heavenward! O Chriſt let my ſoul move towards thee! though I have weights of corruption that would weigh me down, yet give me, & aſſure me of that principle that does work to heaven. *Give me Lord, what wilt thou give?* give me ſome beginnings of eternal life wrought in me here, give me the firſt fruits of heaven. The Scripture ſaith, that *whom he hath juſtified, them he hath glorified. (i.)* they have the glory of heaven begun in them: why Lord give me this earneſt; give me an heart enlarged with Gods image; now is the image of God begun, and in heaven the image of God ſhall be renewed: Oh give me this image, give me *righteouſneſſe and holineſſe*, for that is the image of God; give me thy preſence, give me *the viſions of God, and fruitions of God*; ſuch things are in heaven; and as the earneſt of my inheritance give me the firſt-fruits, give me ſome acquaintance of thy bleſſed ſelf in every ordinance, let there be a ſtronger union betwixt God and my ſoul: let me enjoy God in the creature, and God in the ordinances, and God in all things; yea let me enjoy God in my ſelf, and my ſelf in God: O let the Sabbaths be my delight, as a beginning of that *Eternal Sabbath* that I ſhall keep in heaven; and thus before I go *into heaven*, let heaven come *into me*; let me taſte of *Eternity* by theſe real experiments in my own ſoul. And now Lord, that thou haſt in ſome ſweet meaſure aſſured me, in that thou beginneſt to warm my heart, and to perſwade my ſoul that I have a right and intereſt to this *Eternity*; what elſe means this, *he that believeth on the Sonne of God, hath the witneſs in himſelf ----- and this is the record that God hath given to us eternal life?* O then how ſhould *I* but grow bold and confident? chear up O my ſoul, chear up *my love, Chriſts faire one, for loe the winter is almoſt paſt, & the time of the ſinging of birds is almoſt come.* It is but a while, & I ſhall be free from the body of ſin and of death; it is but a while, and the image of God ſhall be made perfect in me; it is but a while and *I* ſhall behold the bleſſed face of God, and ſhall live to the praiſe of that bleſſed God without any intetmiſſion, and ſhall joyn with thoſe bleſſed creatures, that are *Eternally* bleſſing and praiſing God; thoſe taſtes I have formerly had aſſure me of this. *Believe it, believe on the Sonne, believe the promiſes*; be content to venture all thoſe great things of *Eternity*, upon that bare word of God, *Pſal.* 89. 15. 1 Joh. 2. 25. 1 Joh. 5. 13. Cant. 2. 3.——3. 6. Rom. 8. 30. Eph. 4. 24. 1 Joh. 5. 10, 11. What? doſt thou *believe?* ſurely this one work of God, *to make thee cloſe with the Promiſe, and to venture all on the Promiſe*, doth of it ſelf intereſt thee in this *Eternity*; for this is a work of the Spirit, it is from a Divine principle to be able to do this: O believe, and do not only *believe* a taſte, but a hearty draught of *Eternity:* theſe taſtes are but earneſts, but there is a Promiſe of everlaſting fruition: Hath he not given thee his word for *Eternal life*, for an *Eternal inheritance*, for *everlaſting righteouſneſſe*, for an inheritance *incorruptible, undefiled, and that fadeth not away?* Awake, ariſe, O my ſoul, and lay hold on the promiſes of this bleſſed *Eternity*; be not diſmay'd by reaſon of thy unworthineſſe, for the Promiſe is of Grace, freely offered, and freely given to them that be unworthy in their own eyes: Chriſt hath purchaſed righteouſneſs and everlaſting life, *believe in him, and live to all* Eternity. O my ſoul, why art thou dull and ſluggiſh, wherefore doſt thou not put forth thy ſelf to embrace and receive this promiſe of *Eternity?* Gods promiſes are ever certain, never leſſe, but rather more in accompliſhment then in tender; why doſt thou not caſt thy ſelf upon this bleſſed iſſue, *If God be merciful, I am eternally happy?* It is the ſure promiſe of God, *That he that believeth*

Cant. 3 6.

Rom. 8. 30.

Eph. 4. 24.

1 Joh. 5. 10, 11.

John 3. 16.
Heb. 9. 15
Dan. 9. 24.
1 Pet. 1. 4.

John 3 36

believeth hath eternal life; therefore if *I believe*, I am already a free denizon in the new *Jeruſalem*; *Eternity of joys* is already reſerved for me: Why Lord, *I believe, come glory, come Eternity, come and welcome glorious Eternity, eternal glory.*

Concluſion.

Pſal. 116. 7. *Return unto thy reſt, O my ſoul, for the Lord hath been beneficial unto thee*: And yet before *thy reſt*, ſtay a little, one word more; what? can a proſpect of heaven be too tedious? can a diſcourſe of *Eternity* be too long? Oh no. 1. Dwell a little in admiring at the goodneſſe of God, at the infinite treaſures of the riches of the glory of the grace of God towards the children of men! After the Apoſtle had ſpoken of *glorification* Rom. 8. 30, 31. he cries out, *What ſhall we ſay to theſe things?* And now O my ſoul thou haſt been diſcourſing of *Eternity*, *What doſt thou ſay to theſe things?* O the height and depth, and length, and breadth of the loving kindneſſe of the Lord! How unſearchable are his mercies! and his grace paſt finding out! Pſal. 31. 19. *Oh how great is thy goodneſſe which thou haſt laid up for them that fear thee, which thou haſt wrought before the ſons of men!* If ever God *wrought* about any thing, it was about the Communication of his goodneſſe to man: this was the work God, and great deſign of God from all *Eternity*; Nay, the chief of the deep, infinite counſels of God and the works of the wiſdom of God have been, and yet are exerciſed about this: O my ſoul admire! admire! if in any part of this *Meditation* thou haſt had a true ſpiritual ſight of the riches of the goodneſſe of God, in the way of his Communication of happineſſe and glory to the children of men; if thou haſt ſeen into the great deſign of God, into the deep counſels of the wiſdom of God, if the Lord hath in ſome ſweet meaſure laid open his heart to thee, and brought thee into the treaſures of his riches, and given thee a view of them, admire at this! 2. Break forth into praiſes; joyn with thoſe bleſſed Elders that fell down before the Lamb, having all harps in their hands and golden Vials full of odours, and who ſung, *worthy art thou,* Rev. 5. 8. 9. *who waſt ſlain, and haſt redeemed us unto God by thy blood, to receive honour, and bleſſing, and glory*; make melody with all thoſe creatures in heaven, and on earth, and under the earth, and in the ſea; who ſay, *bleſſing, honour, glory, and power be unto him that ſitteth upon the throne, and unto the Lamb for ever and ever*; be raiſed, be enlarged O Rev. 5. 13. my ſoul! is there not cauſe? why Chriſt was *the Lamb ſlain for thee*; and Chriſt *by his blood hath redeemed then unto God.* O the incomparable love and favours of the Lord! Was it ever found that any King or Potentate ſhould adopt the blind, the lame, the deaf, the dumb, to ſucceed him in his inheritance? and ſhall ſuch a one as I (the vileſt, the worſt of ſinners) inherit everlaſting life, a crown that never withereth, a durable treaſure, which can never fade? O what ſhall I give unto the Lord for this *Eternity? My ſoul, rejoyce thou in the Lord, and bleſſe his holy name*: Now begin that *Hallelujah* on earth, which in Heaven thou ſhalt ſing more ſweetly to all *Eternity*, *Hallelujah*! and again *Hallelujah*! Amen *Hallelujah*!

And now (O my ſoul!) give up thy ſelf to God, and repoſe thy ſelf wholly on thy Maker and Redeemer; be abundant in ſervice, there ſhall not be one teare, nor one ſigh, nor one prayer loſt. Wait patiently on God, for the full poſſeſſion of this *Eternity*, and walk chearfully in the way that he leads thee thereunto: Say at the parting of this Meditation, *O Lord, O* Eternity *it ſelf, O thou* Firſt *and* Laſt, Alpha *and* Omega, *without beginning, and without all end, I recommend my ſoul, my ways to thee; take me to thy keeping, and prepare me for this* Eternity, *through Chriſt thy only Son, my only Saviour. Pſal.* 16. beginning at *Ver.* 7. *ad finem.*

CHAP.

CHAP. IX. SCET. 1.

Of the Nature of the

Life of Faith.



O live by Faith, is by Faith in Christ to assent and adhere unto, and to possesse the whole Word of God as our own in all states and conditions, resting quietly upon his gracious and faithful promise, and yielding our selves unto his good pleasure, in sincere, universal and constant obedience: Or, *to live by Faith, is to feed upon the several Promises of God made in his Word, and to apply them to our own selves, according to our needs, and so to uphold, comfort and incourage our selves against all temptations, and unto every good duty.* This *Life of Faith* is a very Heaven upon earth, a sweet Sanctuary to any hunted soul; hereby our hearts will be chearred, our life will be sweet to us, God will be glorified, and the glory of his truth will be mightily advanced. O blessed duty!

SECT. 2. *Of the manner of this Life of Faith in general.*

OUr Directions for this life of Faith { General. / are either { Particular.

In general, that we may *live by Faith*, we must endeavour two things.

{ 1. To get matter for our Faith to work upon.
{ 2. To order our Faith aright in the work.

1. That we may provide matter for our Faith to work upon, we must observe three things: 1. That we store up all the good **Promises* of God, and our own experiences seasonably: It is good to lay up in a good time aforehand.

2. That we lay in *Promises* of all kinds: We had better leave then lack; it is the wisdom of a man, that he may not live feebly and poorly, but to have somewhat to spare.

3. That we so lay them up, that we may have them at hand: It is folly to say, *I have as good provision as can be, but I have it not here: Let the Word of God dwell in you plenteously and richly in all wisdom.*

*Are not these the stars in the firmament of the Scripture? the most golden lines in that Book of God? of all the Bible methinks. I should not part with one of those promises, no, not for a world. Col 3. 16.

2. That we may order our Faith aright in the work, observe these Directions:

1. Take possession of *the Promises*, and value them as our own. The Prophet recording a *Promise* in *Esay* 54. 17. addes thus, *This is the heritage of the servants of the Lord.* So that there's no godly man or woman but is a great heire. Whensoever they look into Gods book, and find there any *Promise*, they make it their own: just as an heire that rides over diverse fields and meddows, he saith, *this meddow is my heritage, and and this corne-field is my heritage:* and then he sees a fair house, and saith, *this fair house is my heritage*: and he looks upon them with another manner of eye then a stranger that shall ride over those fields: So a carnal heart reads those *Promises*, but meerly as stories, not as having any interest in them; but a godly man every time he reads the Scriptures (*remember this note when you are reading the Scriptures*) and there meets with a *Promise*, he ought to lay his hand upon it, and say, *this is a part of my heritage; it's mine, and I am to live upon it.*

2. Expect nothing from the *Promise*, but that which is suitable to the nature of it: To this purpose some *Promises* are absolute, which God hath simply determined to

accompliſh, as the Promiſe of the Meſſiah, *Iſa.* 7. 14. and of the calling of the Gentiles, *Rom.* 11. 26. Some *Promiſes* are conditional, which God will accompliſh in his own order, in his own time, and in his own manner and meaſure; in a word, they are no further promiſed, then God ſeeth in wiſdom to be moſt meet for his glory, and our good; as, all temporal bleſſings, leſſe principal Graces, and the meaſure of all ſanctifying Graces: now in all theſe expect nothing from them, but that which is ſuitable to the nature thereof.

3. That done, then eye that particular good in the *Promiſe* which we ſtand in need of, and ſet Gods power, and faithfulneſs, and wiſdom a work, to bring it about; for inſtance, thou art in perſecution, and either thou would'ſt have deliverance out of it, or comfort and refreſhment in it: In this caſe ſee all this in the *Promiſe* (referring the order, and time, and manner to God) and then ſet Gods power and faithfulneſſe a-work that can do it, and his wiſdom a-work to contrive it, which way he knows beſt: This is the meaning of that Text, *Commit thy ways unto the Lord, truſt in him, and he* Pſal. 37. 5. *ſhall bring it to paſs; and hurl your care upon the Lord, for he careth for you.* 1 Pet. 5. 7.

4. By faith wait upon God, in that way he hath appointed; it is true, God will work that good for us, yet we muſt uſe the means, & meet God in the courſe of his providence, otherwiſe we *live not by Faith*, but tempt God, and throw away his *promiſes* & all.

5. Set it down and conclude, that God will do whatſoever he hath promiſed, and we ſhall receive it in the ways of his providence: This is the very work of faith it ſelf, thus it draws ſap and vertue from the *promiſe*, when it concludes, That according to the good in the *promiſe*, it is ſure to be done.

6. But imagine the Lord delays, and doth not ſuddenly accompliſh, then muſt faith take up its ſtand, and ſtay till it come: *He that believeth, maketh not haſte, the* Hab. 2. 16. *viſion is for an appointed time, and therefore wait for it:* ſo the Pſalmiſt, *As the eyes of a* Pſal. 123. 2. *ſervant look to the hands of his Maſter, and the eyes of a maiden to her Miſtris, ſo our eyes wait upon the Lord our God, until he have mercy upon us:* not *until we will*, or until we ſee it fit, but *until he will have mercy upon us.*

7. Imagine the Lord not onely delays, but ſeems to frown, and to ſay, *He will not hear*: In this caſe, labor with an holy humility to contend with our God, and by ſtrong hand to overcome him, for the Lord loves to be overcome thus. When *Jacob* wreſtled with God, *Let me go*, ſaith the Lord; *I will not let thee go*, ſaith *Jacob*: So do we catch Hoſea 12. 26. the Lord Jeſus, and ſtrive with him, and leave him not, till we have thoſe comforts he hath promiſed, and which we have begged: Surely this is the glory and victory, and triumph of faith, when the Lord is fain to lay down his weapons, and to yield himſelf as conquered; *Thy name ſhall be no more called Jacob but Iſrael, becauſe thou haſt prevailed with God.*

28 Two cautions concerning *promiſes*, and *the life of faith*, are mainly to be obſerved in the general.

1. That not barely the *promiſes*, but the perſon of Chriſt, is the object of faith: We are not to reſt on the *promiſes* alone, but to cloſe with Chriſt in thoſe *promiſes*; *promiſes* are the pillars of the ſoul, Chriſt is the ſubſtantial pillar of the ſoul; the *promiſes* are declarative pillars, and therefore in receiving of, or having recourſe unto a *promiſe*, we are firſt to ſeek out for Chriſt in it, as being the foundation of it, and ſo to take hold of the *promiſe* in him: Thus *Philip* directs the Eunuch, *Believe on the Lord Jeſus*: The *promiſe* is but the Caſket, and Chriſt the Jewel in it; the *promiſe* but the field, Chriſt is the Pearl hid in it, and to be chiefly look'd at: Thus it is ſaid, That *promiſes* of pardon, are not as pardons of a Prince, which meerly containe an expreſſion of his royal word for pardon; but Gods *promiſes* are made in his Son, and are as if a Prince ſhould offer to pardon a Traytor, upon marriage with his child, whom in and with that pardon he tenders: The reaſon hereof is, becauſe Chriſt is the grand *promiſe*, in whom all the *pro-* 2 Cor. 1. 29. *miſes* are *Yea, and Amen.*

2. That *promiſes* in things temporal and ſpiritual (not abſolutely neceſſary to ſalvation) are not univerſal, but indefinite, (*i.e.*) he makes ſuch *promiſes*, becauſe ſometimes (though not always) he grants accordingly. For inſtance, that *promiſe* of *healing the ſick* Jam. 5. 15. cannot be univerſal, for it might then be ſuppoſed that ſick men ſhould never dye, ſeeing *the Elders* may at all ſuch times of danger of death, ſtill come and pray with them, but we all know *it is appointed for all men once to dye*; the meaning thereof is, that prayer is an Ordinance to which God hath made ſuch a gracious *promiſe*, and he often doth reſtore the ſick at their prayers; and therefore upon every ſuch particular occaſion, we

are

are to relye upon God for the performance of it by an act of recumbancy, though we cannot with an act of full assurance, *the promise* not being universal, but indefinite: Of like nature are all other *promises* of things temporal or things spiritual, not absolutely necessary to salvation; as long life, riches, honor, *Assurance of Evidence* to them that fear him, the tenor and purport of which *promise*, is not as if absolutely, infallibly, and universally; God doth alway perform these to those that are truly qualified, with the conditions specified in those *promises*; the contrary both Scripture, instances, and common experience shews; they are therefore indefinitely meant, and so to be understood by us; because when ever God doth dispence any such mercies to any of his, he would do it by *promise*: And he requires answerably an act of faith, suitable to that his meaning in the *promise*; that as he intended not in such *promises*; an absolute, infallible, universal obligation of himself, to the performance of them to all that fear him; so the act of faith which a man is to put forth toward this *promise*, in the application of it for his own particular, is not required to be an absolute, infallible perswasion and assurance, that God will bestow these outward things upon him, having these qualifications in him, but onely an indefinite act (as I may call it) of recumbancy and submission, casting and adventuring our selves upon him for the performance of it to us, not knowing but he may in his outward dispensations make it good to us; yet with submission to his good pleasure, if otherwise he dispose it; and if he grant, to consider then, That whatsoever we have, it is not *by a meer Providence*, but *by vertue of a Promise*.

SECT. 3. *Of the manner of this Life of Faith in particular, as in Temporal evils.*

IN particular that we may live by faith, observe we, ----

1. The *Promises*.
2. The exercise of faith concerning the *Promises*.

And both these are considerable, either in regard of { Our selves. / Others.

1. In regard of our selves; and therein we shall consider matters { *Temporal*. / *Spiritual*. / *Eternal*.

Things temporal are either { *Evil*. / *Good*.

We shall begin first with *Temporal Evils*; and concerning them, first give you the *Promises*; and secondly, the exercise of faith in the respect of those *promises*.

1. The *Promises* that concern *Temporal Evils* have reference to those evils, either in { *General*. / *Special*.

1. Evils general, are afflictions and dangers, concerning which we have *Promises*, some to { Prevent, / Qualifie, / Romove those afflictions,

1. The *Promises* to prevent Afflictions, you may read in the Word, and they are these and the like: *Psal.* 91. 10. *Psal.* 121. 7. *Job.* 5. 19. *Zech.* 2. 5. where the Lord promiseth *to be a wall of fire to his people*; (not of stone, or brass, saith *Theodoret*) that it may both fray a far off, and keep off too at hand; protect them, and destroy their enemies.

2. The *Promises* to qualifie evils, are these and the like. *Psal.* 103. 13, 14. *Is.* 49. 13, 14, 15. *Hos.* 11. 8, 9. In this last promise God imitates Parents (saith *Theodoret*) when any misery is upon their child, their bowels yern more; never sits the childe so much on the Mothers lap, never lies so much in her bosom, as when he is sick: So the Spouse being sick of love (*i. e.*) in some misery; *Christ stayeth her with flaggons, comforts her with apples, his left hand is under her head, and his right hand doth embrace her*: *Cant.* 2. 5. *Psal.* 56. 8. where we may read Gods compassion to his children in their calamities, that he narrowly observes every one of them; *Thou tellest my wandrings*] yea, he makes so precious a reckoning of their griefs and sorrows, that not a tear falls to the ground, but he keeps it, preserves it (as precious liquor) in his bottle; *Put my tears into thy bottle*] yea he keeps them in memory, he notes them and writes them in his book,

book, as if he would chronicle our tears for everlasting remembrance; *Are they not in thy book?*] 2 Cor. 4. 17. Is there or can there be any richer or fuller expression of *Tully* than there is in the Greek, where there is both an elegant *Antithesis*, and double *Hyperbole*, beyond *English*ing, Καθ' ὑπερβολὴν εἰς ὑπερβολὴν, for *affliction*, *glory*; for *light affliction*, *heavy*, massie, substantial glory, *a weight of glory*; for *momentany affliction*, *eternal glory*: nay, the Apostle addes degrees of comparison, yea, goes beyond all degrees, calling it *more excellent*, *far more excellent*, an Hyperbole, Hyperbole, *exceeding*; *excessive*, *eternal weight of glory*.

3. The *Promises* to bear them, or in due time to remove them, are these and the like: *Psal.* 37. 24. *Jer.* 29. 11. *Mic.* 7. 8, 9. *Psal.* 97. 11. as sure as harvest followes a seeding, so to the righteous, comfort follows mourning, *Job.* 16. 20. 1 *Cor.* 10. 13.

2. Evils special, are Sickness, Poverty, Famine, War, Captivity, Witchcraft, Possession, Oppression.

1. For sickness, we have *Promises* some to { Prevent, Qualifie, Remove sickness.

1. The *Promises* to prevent, are these and the like: *Exod.* 15. 26. *Deut.* 7. 15. *Psal.* 91. 10.

2. *Promises* to qualifie sickness, are these and the like: *Psal.* 41. 3. *Heb.* 12. 6, 7, 8.

3. *Promises* to remove sickness, are these and the like: *Exod.* 23. 25. *Deut.* 7. 15. *Isai.* 40. 31.

2. For *Poverty*, we may store up these promises, *Psal.* 23. throughout, *Psal.* 34. 9, 10. *Psal.* 37. 25. *Heb.* 13. 15. The wicked indeed may have more abundance than the Christian, but her's the difference, the wicked hath all *by a Providence*, the Christian hath all *by a promise*: and this distinction the poor Christian would not part with for a world of gold.

3. For *Famine*, we may store up these promises, *Job.* 5. 19, 20. *Psal.* 33. 18, 19. *Prov.* 10. 2, 3, *Psal.* 37. 18, 19. *Isa.* 41. 17, 18. Some *Martyrs* being cast into prison, and denyed necessary food, they had faith to return this answer, *If men will give us no meat, we believe God will give us no stomack.* When Christ was an hungred, and Satan tempts him to *command stones to be made bread*, he answered, *Man shall not live by bread alone, but by every word that proceeds out of the mouth of God*; *q. d.* a man may feed on a promise, he must depend on Gods allowance, and when provision fails, then not to distrust the provision of God, is a notable tryal of faith.

4. For *War*, we may gather up these promises, and the like, *Job* 5. 20. *Prov.* 3. 24, 25, 26. *Jer.* 39. 17, 18.

5. For *Captivity*, gather in these promises and the like, *Deut.* 30. 3, 4. which very promise *Nehemiah* sueth out, *Neh.* 1. 9. *Psal.* 106. 46. *Ezek.* 11. 16.

6. For *Witchcraft* or possession, consider that promise, *Numb.* 23. 23.

6. For *Oppression*, we have these promises, *Psal.* 12. 5. *Psal.* 68. 5. *Psal.* 146. 7, 8, 9.

2. For *the exercise of faith*, concerning these *promises*, that we may live by them, go to { *Meditation*. *Prayer*.

1. For *Meditation*, and the matter of it, consider these things, and let your faith chew on them.

1. That all affliction comes from God: *Shall there be evil in a city, and the Lord hath not done it? I form the light, and I create darkness; I make peace, and I create evil: I the Lord do all these things. I know, O Lord, (*saith *David) that thy judgements are right, and that thou in thy faithfulness hast afflicted me.*

2. That as God sends it, so none can deliver us out of it but God alone: *O our God, wilt thou not judge them? We have no might against this great company that cometh against us; neither know we what to do, but our eyes are upon thee.* This Meditation draws the heart from carnal repose, in means or friends; it expels vexations and distracting cares, and estrangeth from the use of unlawful means of deliverance: *The horse is prepared against the day of battel, but safety is of the Lord.*

3. The cause of all miseries and sorrow is sin, and therefore it's time for us to examine our wayes, to humble our selves, and to set upon Reformation: *I thought on my wayes* (saith *David*) *and turned my feet unto thy testimonies*: when *Manasses* was in affliction, *He besought the Lord his God, and humbled himself greatly before the God of his*

his Fathers: Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: That which I see not teach thou me; if I have done iniquity, I will do no more: the end of chastisement is amendment of life, whence it receives the name of *Correction*, which signifieth, *to set aright* or *straight*. Job 34. 31, 32.

4. That now God tryeth our faith, patience, contentation, and meekness of Spirit, He hath said unto *Crosses*, *Go ye to such a man, not to weaken his faith, or to waste any Grace of the Spirit, but to purge him, refine him, try him, exercise him, to breed the quiet fruits of Righteousnesse, to confirme his patience, support his hope, &c.* —— Hence Gods servants by their faith have been enabled to say, *I will bear the indignation of the Lord, because I have sinned against him, untill he plead my cause, and execute judgment for me:* And if he say thus, *I have no pleasure in thee: Behold, here am I, let him do to me as seemeth good to him.* This Meditation makes the heart willingly, freely, and constantly to resigne it self to the good pleasure of God in all things. Micah 7. 9. 2 Sam. 15.

5. That 'tis Gods will, after we have gone to the promise, to use all lawful means of help which God in his providence affords; but in point of *dependance*, that we solely rest on Gods *promises:* Faith coupleth the means and the end, but looketh to the Promiser (whose truth, and wisdom, and power, and mercy, never failes) and not to the probability of the thing promised: *Abraham against hope, believed in hope,* ------ *That what God had promised, he was able to perform.* Rom. 4. 18.

6. That the *Promises* are in Christ, *Yea* and *Amen*, and therefore set it down and conclude, that God will do whatsoever he hath promised, and we shall receive it in the wayes of his providence; it may be not yet, what then? *He that believes will not make haste: Daniel* waited seventy years for deliverance out of captivity in *Babylon*, and may not we wait seventy weeks, seventy dayes. Isa. 28. 16.

2. For prayer, and the parts and manner of it, observe this method:

1. Lay open our sorrow before the Lord, pour out our complaints into his bosome; *I am the man that have seen affliction by the rod of thine anger, thou hast brought me into darknesse but not into light:* —— *Lord, how am I beset with miseries? how do my sorrowes encrease daily? how are they encreased that trouble me?* Lam. 3. 2. Psal. 3. 1. Psal. 38. 19.

2. Confess our sins with hatred and godly sorrow: I *will declare my iniquity, I will be sorry for my sins:* For want of this God threatned the Israelites, *I will go and return to my place, till they acknowledge their offences, and seek my face, in their affliction they will seek me early.* Hos. 5. 15.

3. Importune the Lord, and direct we our supplications to our God: *Lord; how long wilt thou look on? O rescue my soul from their destruction, my darling from the Lyons; look upon mine affliction and my tears, for I am brought very low:* Psal. 35. 17.

4. Then press we the Lord with his promises: Lord, thou hast said, *The rod of the wicked shall not rest upon the lot of the righteous:* Thou hast said, *Yet a little while, and the indignation shall cease:* Thou hast said, *In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer:* O these are thy *promises*, Lord, make them effectual to my poor soul. Psal. 125. 3. Isa. 10. 25. Isa. 54. 8.

5. For conclusion, tell we the Lord, whatever becomes of us we will trust in him: *Though thou shouldst slay me, yet will I trust in thee:* ---- *For what time I am afraid, I will trust in thee.* Job 13. 15. Psal. 56. 3.

These are the acts of faith by which it puts forth, and exercises it self in time of affliction.

SECT. 4. *Of the manner of this Life of Faith in temporal blessings.*

CONcerning temporal blessings, or good things, consider we

1. The *promises.*
2. The exercise of faith in those *promises.*

1. *Promises* that concern temporal blessings, have reference to those blessings,

Either in { General / Special.

1. The general *promises* are these, and the like, 1 *Tim.* 4. 8. *Psal.* 34. 8, 9. *Psal.* 84. 11. *Phil.* 4. 19. 1 *Cor.* 3. 21. all things are yours, we are heires of all the world.

2. The special *promises* have a relation, some to our name, some to our bodies, some to our estates, some to our callings.

1. Those

1. Thoſe Promiſes that have a relation to *our good name*; are ſuch as theſe. 1 *Sam.* 2. 30. *Prov.* 3. 16. *Prov.* 4. 8. *Prov.* 14. 19. *Iſa.* 56. 3, 4, 5.

2. Thoſe promiſes that have a relation to our bodies, are either for *long life*, concerning which, *Deut.* 5. 16, 33. *Prov.* 3. 1, 2. or for *health*, concerning which, *Prov.* 3. 8. *Pſal.* 103. 3, 4, 5. or for *ſafety*, concerning which, *Prov.* 1. 33. *Job.* 11. 18. *Hoſ.* 2. 18. *Job.* 5. 23. or for *peace*, concerning which, *Lev.* 26. 6. *Pſal.* 29. 11. *Pſal.* 37. 11. *Prov.* 16. 16. or for *ſleep*, concerning which, *Job.* 11. 19. *Prov.* 3. 24. or for *food*, concerning which, *Pſal.* 37. 3. *Pſal.* 111. 5. *Joel.* 2. 26. or for *raiment*, concerning which, *Deut.* 10, 18. *Mat.* 6. 25, 30, 32. or for *Poſterity*, the fruit of the body, concerning which, *Deut.* 7. 12, 13, 14.

3. Thoſe promiſes that have relation to our eſtates, are theſe, *Job.* 22. 24, 25. *Prov.* 8. 18, 19. *Pſal.* 37. 5.

4. Thoſe promiſes that have a relation to our calling, are either for *plenty*, concerning which, *Prov.* 10. 4. and 12. 11. and 13. 4. and 28. 19. ------ or for *protection*, concerning which, *Pſal.* 91. 11. ---- or for *promotion*, concerning which, *Prov.* 12. 24. and 22. 29. -- or for *good ſucceſſe*, concerning which, *Prov.* 12. 14. *Iſa.* 65. 21, 23. I deny not but the wicked may enjoy all theſe Temporal bleſſings by a *general Providence*, but onely the juſt have a ſpiritual right to them; they only have them as rewards of their righteouſneſſe, as teſtimonies of Gods love and care over them, and by *vertue of a Promiſe*.

2. For the exerciſe of faith concerning theſe *promiſes*, obſerve that we may live by them, either in the { want / enjoyment } of theſe Temporal mercies.

1. In the want of them, go we to { *Meditation.* / *Prayer.* }

1. For Meditation, and the matter of it, conſider theſe things.

1. That faith in this caſe doth ranſack, and fan the ſoul narrowly to find out and remove whatſoever doth offend: *If thou return to the Almighty thou ſhalt be built up, thou ſhalt put iniquity far from thy Tabernacles: then ſhalt thou lay up gold as duſt, and the gold of Ophir as the ſtones of the brooks* This advice faith digeſts, and labours the reformation of what is amiſs, and whatſoever hinders the *promiſes*.

2. That faith is painful, provident and frugal; it ſhakes off idleneſs, takes the opportunity, husbands thriftily, and obſerves Gods providence in all affairs, otherwiſe we *live not by faith*, but tempt God, and throw away his *promiſes* and all.

3. That faith preſerves from the uſe of all unlawful meanes: The believer conſults ever what is juſt, not what is gainful; or what may be compaſſed by honeſt courſes, not what may be gained by fraud, deceit, cozenage, or the like carnal dealings: *Better is a little with righteouſneſſe, than great revenues without right.*

4. That faith leans upon the providence of God, who will keep back nothing from us; but what is hurtful and pernicious: Here's a ſweet act of faith, it ſubmits to Gods wiſdom, and reſts on his Providence, after the uſe of all lawful meanes; and this maintaines a Chriſtian in ſome meaſure of contentment.

2. For Prayer, and the parts or manner of it, obſerve this method.

1. Confeſs our ſins, eſpecially thoſe ſins which upon ſearch we are perſwaded hinders proſperity; *O Lord I have thought on my ways, and I find (this or that) ſin in my boſom, this or that corruption hath gotten head, and hinders thy bleſſings: O Lord how ſhould I expect needful things? What have I to do with thy promiſes, that have committed ſuch and ſuch ſins.*

2. Importune the Lord for his Temporal bleſſings, at leaſt, ſo far as he ſeeth them to be for our good, and for the glory of his great name: Thus *Bildad* tells *Job*, *If thou wouldſt ſeek unto God betimes, and make thy ſupplication to the Almighty, ſurely now he would awake for thee, and make the habitation of thy righteouſneſs proſperous: Though thy beginnig was ſmall, yet thy latter end ſhould greatly encreaſe.* Thus *Jabez* prayed *O that thou wouldſt bleſſe me indeed, and enlarge my coaſts, &c.* and God granted him that which he requeſted. In like manner was *Jacobs* prayer, *If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, ſo that I come again to my Fathers houſe in peace, Then ſhall the Lord be my God:* And thus may we importune the Lord, and make our ſupplication to the Almighty.

3. Then preſs the Lord with his promiſes, as with ſo many arguments: Lord, thou haſt ſaid, *Godlineſſe hath the promiſe of the life that now is, as well as that which is to come:* Thou haſt ſaid, *Fear the Lord, ye his Saints, for there is no want to them that feare him, &c.*

&c. O theſe are thy *promiſes*, make them good to us as it ſtands beſt with thy wiſdom.

2. In the enjoyment of theſe Temporal bleſſings, go we to--- { *Meditation.* / *Prayer.*

1. For Meditation, and the matter of it, conſider theſe things,

1. Faith in proſperity, keeps the heart in a holy temper and diſpoſition *(i.e.)* in humility, meekneſs, tenderneſs and compaſſion towards others, in thankfulneſs, obedience, and in the fear of the Lord: Satan himſelf could reply to the Lord, *Doth Job fear God for nought? haſt thou not made a hedge about him?* in this caſe faith will remember man of his duty, and perſwade him to be ſo much the more ſerviceable, as Gods mercies are more plentiful upon him. *Job 1. 10*

2. That faith makes a man heavenly-minded in the uſe and poſſeſſion of a proſperous eſtate; as it receives all earthly bleſſings from God, ſo it winds and pulls up the ſoul to God again: and if it be rightly conſidered, proſperity is the fitteſt ſeaſon for heavenly contemplation; the leſs trouble lies upon our eſtate, the more liberty we have to think of heavenly things: howſoever, faith conſiders theſe things as pledges of Gods love, as parts of our childes portion, and ſo it makes us look at the better part, thoſe never-fading riches which God hath reſerved in heaven for all that fear him.

3. That faith breeds a godly jealouſie and ſuſpition, leſt the heart ſhould be drawn away with the pleaſing delights of things tranſitory; for by grace it is that we are made conſcious of our own weakneſs, and of the ſnare that is in every creature, to take and entangle us: Proſperity is pleaſing, but dangerous; as man may quickly ſurfeit of ſweet meats. This makes the waking believer circumſpect and watchful, and jealous; and ſuſpitious of his own heart, leſt he miſcarry in proſperity, conſidering there is a ſnare in it.

4. That faith minds a change even when our mountain ſeems ſtrongeſt: *The thing I greatly feared* (ſaid Job) *is come upon me, and that which I was afraid of, is come unto me*; by this it appears, that *Job* alwayes thought upon a change; *There is no wind* (ſaith the Proverb) *which may not blow rain, if God ſo pleaſe. Riches have their wings, and take their flight like an Eagle:* Now faith minds this, and prepares for this; *The prudent man foreſeeth evil, and hideth himſelf.* *Job 3. 25* *Prov. 23. 5* *Prov. 27. 12*

2. For Prayer, and the manner of it, obſerve this method:

1. Confeſs and acknowledge Gods mercy both in his Promiſes and performances; ſay, *Lord, thou haſt promiſed, That no good thing wilt thou withhold from them that walk uprightly; and ſurely thou art true in thy ſayings, I believe by vertue of thy promiſe I enjoy this land, and thoſe goods, &c. I have nothing, Lord, but meerly of Free-grace, and by vertue of a promiſe.*

2. Pray, importune the Lord for ſanctification of proſperity, and for Gods bleſſings upon the means: the more we proſper, the more earneſt ſhould the prayers of faith be; for of our ſelves we have no power to wield a good eſtate well, no ability to preſerve or keep it: in greateſt wealth we lie open to many temptations, and if we pray not earneſtly that God may ſanctifie all his Temporal bleſſings to us, we ſhall cool in grace.

3. Praiſe God for his mercies, and devote our ſelves unto him from whom we have received all: *What ſhall I render unto the Lord* (ſaith *David*) *for all his mercies towards me? I will take the cup of ſalvation, and call upon the name of the Lord.* Men look for thanks for a ſmall kindneſs, and ſhall not we magnifie God for all his favors and loving kindneſs toward us? O praiſe the Lord, bleſs the Lord, O my ſoul! *Pſal. 116. 12, 13* *Pſal. 103. 1*

SECT. 5. *Of the manner of this Life of Faith in Spiritual evils.*

THings Spiritual, are either { *Evil.* / *Good.*

We ſhall begin with Spiritual evils: and concerning them, firſt give you the *promiſes*, and ſecondly the exerciſe of faith in reſpect of thoſe *promiſes*.

Evils Spiritual ariſe either from the Devil, or the Fleſh, or the World, or from Man, or God, or from our own ſelves.

1. Thoſe evils that ariſe from *the Devil*, are temptations of ſeveral ſorts; and the man whoſe heart is upright, ſhall finde ſtrength enough againſt every temptation: To that purpoſe conſider theſe Promiſes, *Matth.* 16. 18. 1 *Cor.* 10. 13. 1 *Joh.* 5. 18.

2. Thoſe

2. Thoſe evils that ariſe from *the fleſh*, are luſts or temptations of Uncleanneſs; and for ſtrength and ability againſt ſuch a temptation, conſider theſe Promiſes, *Prov.* 2. 10, 11, 16. *Eccleſ.* 7. 26. 1 *Theſ.* 5. 23, 24.

3. Thoſe evils that ariſe from *the World*, are covetouſneſs, cares, evil company, &c. and for ſtrength againſt ſuch, conſider theſe Promiſes, 2 *Cor.* 6. 17, 18. *Gal.* 1. 4. 1 *John* 5. 4. *Heb.* 13. 5. ὁ μὴ σε ἀνῶ οὐδ᾽ ὁ μὴ σε ἐγκαταλίπω, there are five Negatives together in the Original that ſtrongly affirm; *q. d.* I tell thee, I will never, never, never, never, never, forſake thee.

4. Thoſe evils that ariſe *from men*, are either oppoſitions againſt truth, concerning which, *Matth.* 10. 19. *Acts.* 18. 9, 10. or oppoſitions againſt goodneſs, *Matth.* 5. 10. 1 *Pet.* 3. 14. ---- or oppoſitions againſt both, and ſo they fall either on our good name, concerning which, *Pſal.* 37. 6. where howſoever thy *innocency* be at ſome times covered (as it were) with a thick and dark miſt of ſlander and oppreſſion, yet the Lord will in his good time ſcatter and diſſolve the miſt, and ſo make thy *innocency* apparent to the world; yea, he will make thy righteouſneſs as evident as the Sun when it ariſeth; yea, as noon day, when it is at higheſt, and ſhines brighteſt, *Pſal.* 68. 13. *Mat.* 5. 11, 12. 1 *Pet.* 4. 14. &c. ---- or they may fall on us in reſpect of our liberty, concerning which, *Pſal.* 69. 32, 33. and 102. 19, 20. *Rev.* 2. 10. ---- or they may deprive us of our goods, concerning which, 2 *Chron.* 25. 9. *Mat.* 19. 29. *Hab.* 3. 17, 18. ---- or they may take away life, concerning which, *Matth.* 10. 39. *John.* 12. 25. *Rev.* 14. 13.

5. Thoſe evils which ariſe *from God*, are deſertions, and for comforts againſt them, conſider theſe promiſes, *Iſa.* 49. 14, 15, 16. and 54. 7, 8. and 50. 10.

6. Thoſe evils that ariſe *from our ſelves* are ſins and infirmities, and they are either ſpiritual blindneſs, concerning which, *Luke* 4. 18. 1 *John* 2. 27. *Iſa.* 35. 4. 5. ---- or *ſpiritual lamenеſs*, concerning which, *Iſa.* 35. 6. and 40. 31. ---- or heavineſs of mind, concerning which, *Iſa.* 35. 1, 2. *Jer.* 66. 12, 13, 14. ---- or weakneſs of memory, concerning which, *Joh.* 14. 26. or fears of loſing Gods love, concerning which, *Iſa.* 49. 15. and 54. 10. *Jer.* 33. 20. *Pſal.* 89. 33, 34, 35. *John.* 13. 1. *Rom.* 11. 29. ---- or fear of falling away from God, concerning which ſee the impoſſibility in regard of God, 2 *Tim.* 2. 19. in regard of Chriſt, *Luke.* 22. 32. in regard of the Holy Ghoſt, *John.* 14. 16. *Eph.* 4. 30. in regard of the promiſes, *Pſal.* 94. 14. 1 *Cor.* 1. 8, 9. ---- or indiſpoſition, diſtraction, defects in our beſt performances, concerning which, *Numb.* 23. 21. *Cant.* 2. 14. ---- or particular falls, daily frailties and infirmities, concerning which, *Iſa.* 55. 7. *Jer.* 3. 1. *Pſal.* 37. 24. and 145. 14. *Hoſea.* 14. 4. 1 *John* 1. 9.

2. For the exerciſing of faith, concerning theſe *promiſes* that we may *live by them*, go we to { *Meditation.* / *Prayer.*

1. For *Meditation*, and the matter of it, conſider we theſe things.

1. That of our ſelves we cannot reſiſt theſe ſpiritual evils; all our comfort is, that neither the Devil, nor the world, nor the fleſh, nor ſin, can oppoſe any further then God will give them leave; not the Devil himſelf can tempt who he will, nor when he will, nor how he will, nor how long he will, but in all theſe he is confined by the providence of God. A legion of Devils could not enter into a *Gadarene* Hog; till Chriſt had given them leave: Satan could not touch one bleat pertaining to *Job*, till he had obtained liberty; nor after lay a finger on his body, till his liberty was renewed: meditate on God and his power, who hath all our enemies in a chain; as for our ſelves, we have no ability to reſiſt any of theſe evils.

2. That faith fortifies the ſoul againſt all oppoſitions, the more they rage, the more faith heartens the ſoul to believe, and to keep cloſe under the ſhadow of the Lords wings: as the childe affrighted, clings faſter to the mother; ſo the poor ſoul purſued by the Devil, or World, or Fleſh, or Man, or God, or our own Corruptions, it runs to Chriſt, the everlaſting Rock, and in his name reſiſts all theſe evils, and in his name gets the victory.

3. That in the moſt forcible tempeſts, which God, Devil, or Man raiſeth againſt us (when to preſent ſenſe and feeling all ſight and hope of the grace and goodneſſe in Chriſt Jeſus is loſt) then faith tells the heart, that a calm is at hand. The laſt temptation wherewith Satan ſet upon Chriſt, was the moſt furious, and when he could not prevail thereby, *he departed for a ſeaſon*: The Lord will not ſuffer us to be tempted above meaſure. This faith aſſures of, and perſwades us quietly to wait for the iſſue.

2. For Prayer, and the manner of it, obſerve this method:

1 Confeſs

1. Confeſs our ſins of former ignorance, vanity of mind, ſelf-confidence, ſolitary muſings on the temptations of Satan, miſ-interpreting of the Lords doings, &c. which which ſet open the ſoul to all other ſpiritual evils: —— *O my God, I have diſeſteemed thy mercy, diſtruſted thy promiſes, harboured thoughts of unbelief, &c. and ſo have expoſed my ſoul to the moſt violent, horrible and fiery temptations of the world, fleſh, Devil, and my own luſts: my ſoul, which ſhould have been raviſhed with the joyes of Heaven, and with the kiſſes of Chriſt, is continually peſtered and aſſailed with the black and helliſh thoughts of Atheiſme, Blaſphemy, and ſoul-vexing fears; my heart trembleth, my ſtrength faileth, my life is ſpent with grief, my ſpirit within me is overwhelmed, and prevailing fears ſo tyrannize over me, that I cannot ſpeak, I am ſore wounded and broken, I go mourning and deſolate all the day long.*

2. Importune the Lord for pardon of ſin, and for help againſt all oppoſitions: *Pardon, O Lord, my yielding to the temptations of the Devil, or Fleſh, or World, or Man, or Sin: Pardon, O Lord, the infidelity, doubtings, dejectedneſs; infirmities, and carnal exceſſive fears of thy poor ſervant; and for the future, deliver my ſoul from the ſnares, ſtrengthen me in the Combate againſt all my enemies: Ariſe O Lord diſappoint Satan, caſt him down, deliver my ſoul from the wicked one; O be thou my ſtrength in my trouble, for I flye unto thee for help and for ſuccour.*

3. Then preſs the Lord with his Promiſes, as with ſo many arguments: *Lord, thou haſt ſaid, That the gates of hell ſhall not prevail againſt us: That who ſo pleaſeth God, ſhall eſcape the ſtrange woman: That whoſoever is born of God overcometh the world: That if we ſuffer for righteouſneſſe ſake, happy are we: That in a little wrath I hid my face from thee for a moment, but with everlaſting kindneſs will I have mercy upon thee: That a good man though he fall, he ſhall not be utterly caſt down, for the Lord upholdeth him with his hand. O theſe are thy golden ſweet precious Promiſes; now Lord make them good to my ſoul, let me draw the ſweet, and juice, and virtue from every of theſe promiſes, let not a word of theſe promiſes fall to the ground, let me have my ſhare, and part, and portion in theſe comfortable promiſes, through the Lord Jeſus.*

Sect. *An Appendix of the manner of this Life of Faith, in oppoſition againſt truth and goodneſs, and more particularly againſt our good Name, whereby an unworthy ſervant of Chriſt ſometimes found abundance of Spiritual comfort.*

His Innocency being ſometimes overſhadowed with a thick and dark miſt of Slanders, Reproaches and defamations, he endeavoured, firſt to review the *promiſes*, and ſecondly to act his faith on them.

2. The *promiſes* were theſe: *Pſal.* 37. 5, 6. *Mat.* 5. 10, 11, 12. 1 *Pet.* 3. 14. 1 *Pet.* 4. 14. *Pſal.* 68. 13. *Though you have lyen among the pots, yet ſhall ye be as the wings of a dove covered with ſilver, and her feathers with yellow gold*; *q.d.* though hitherto you have been as ſo many abjects, caſt into the ends of the earth, as thrown amongſt black and ſmoaky pots, oppreſſed with mighty calamities, yet the time is at hand that ye ſhall be made white as doves; your innocency and happineſs ſhall appear, and your white ſhall be intermixt with the colour of pure and yellow gold, (*i.e.*) you ſhall come to the top of the higheſt felicity, and ye ſhall be freed from ſlanders, and obtain illuſtrious glory.

2. In the acting of his faith, he endeavoured. 1. To Meditate. 2. To pray.

1. His Meditations were theſe: ——

1. That we know not how to prevent it. Men may ſlander, and men will ſlander, ſo long as the world laſts; onely we have theſe *Promiſes* for comforts, and it is the Lord who promiſeth, and if he pleaſe, he can hide us from the ſcourge of tongues; or if he pleaſe, he is able to reſtore us double to our ſhame. *Job* 5. 21. *Iſa.* 51. 7.

2. That true faith will fortifie the ſoul againſt all Reproaches: There is an encouraging voyce of the Lord to this end, *Hearken unto me, ye that know righteouſneſs, the people in whoſe heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings.* *Iſa.* 51. 7.

3. That if the wicked reproach more &more, yet it is the duty of Chriſtians to exerciſe patience. Experience of their vanities, & Gods gracious dealings with us, will fortifie our hearts: *Fear not thou worm* (thou poor deſpicable thing) *I will help thee, ſaith the Lord thy Redeemer*; and as for thy reproachers, their doom is before, *Behold, all they* *Iſa.* 41. 14.

11. *that are incenſed againſt thee ſhall be aſhamed and confounded; they ſhall be as nothing, and they that ſtrive with thee ſhall periſh.*

4. That faith makes the ſoul circumſpect, and in this caſe doth ranſack and fan the ſoul narrowly, to finde out what is the matter and riſe of thoſe ſlanders and reproaches: 1 Pet. 3. 14 *If ye ſuffer for righteouſneſs ſake, happy are ye*; it muſt be for righteouſneſs ſake, or there is no bleſſing upon it: and ſo the Apoſtle adds, *You muſt have a good conſcience,* 16. *that whereas they ſpeak evil of you as of evil doers, they may be aſhamed that falſly accuſe* 17. *your good converſation in Chriſt: for it is better if the will of God be ſo, that ye ſuffer for well-doing, then for evil-doing.* We are ordinarily more impatient at undeſerved then 1 Pet. 4. 15, 16 deſerved ſufferings; but it is better (ſaith the Apoſtle) ſo to ſuffer, then otherwiſe. *Let none of you ſuffer as a murtherer, a thief, an evil doer, but if any man ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God on this behalf.*

5. That true faith eſteems all ſuch ſlanders as the moſt honorable badges of innocency Job 31. 35, 36 that poſſibly can be. *If mine adverſary ſhould write a book againſt me, ſurely I would take it upon my ſhoulder, and binde it as a crown to me. I rejoyce* (ſaid *Luther*) *that Satan ſo rages and blaſphemes, it is likely that I do him and his Kingdom the more miſchief. And they that reproach me* (ſaid *Auſtin*) *do againſt their wills increaſe mine honour both with God and good men.* The more the dirty feet of men tread and rub on the figure graven in gold, the more luſtre they give it: ſo the more cauſleſs aſperſions the wicked caſt on the godly, the more bright do they rub their glory. And hence was that choice of *Moſes,* Heb. 11. 25, 26 *rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon: eſteeming the reproach of Chriſt greater riches then the treaſures of Egypt.*

2. For Prayer, his method was,

1. To complain to the Lord, as ſometimes *David* did, *Thou O Lord, haſt known my* Pſal. 69 19, 20 *reproach, and my ſhame, and my diſhonour: mine adverſaries are all before thee. Reproach hath broken my heart, and I am full of heavineſs: and I looked for ſome to take pity, but there was none; and for comforters, but I found none.*

2. To petition to the Lord as otherwhiles *David* did, *Let me not be aſhamed, O Lord,* Pſal. 31. 17. *for I have called upon thee, let the wicked be aſhamed, let them be ſilent in the grave:* 18. *let the lying lips be put to ſilence, which ſpeak grievous things proudly and contemptuouſly againſt* 19. *the righteous. O how great is thy goodneſs, which thou haſt layd up for them that truſt in thee before the ſonnes of men? Thou ſhalt hide them in the ſecret of thy preſence, from the pride* 20. *of men, thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues.* Thus Lord I Lam. 16. 11, beg at thy hands, or if otherwiſe, thou knoweſt it beſt in thy wiſdom: *Let them alone,* 12. *and let them curſe, it may be the Lord will look on my affliction, and thou Lord wilt requite good for their curſing this day.*

3. To preſs the Lord with his gracious *Promiſes:* as thus, Thou haſt ſaid, *Bleſſed* Jam. 5. 11 *are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evill againſt* 1 Pet. 3. 14. *you falſly for my names ſake: And if ye ſuffer for righteouſneſs ſake, happy are ye: And* 4. 14 *if ye be reproached for the name of Chriſt, happy are ye:* Theſe are thy golden *promiſes,* now Lord make them good to my ſoul, let me draw the juyce, and ſweet, and vertue from every of theſe *promiſes*; let not a word of theſe *promiſes* fall to the ground, but let me have my part, and ſhare, and portion in them.

4. To pray to the Lord to forgive all his Enemies that treſpaſſed againſt him, as Matth. 6. 12 ſometimes Chriſt did, *Father forgive them, for they know not what they do:* Surely in Luke 23. 34 theſe two things there is much matter of comfort: 1. That our hearts are well, and not ill-affected to any man. 2. That going alone we can humble our ſelves, and pray for the authors of all the reproaches and ſlanders that are unjuſtly caſt on us.

SECT. 6. *Of the manner of this life of faith in ſpiritual bleſſings, as derived to us from God and Chriſt, and the Spirit of Chriſt.*

Concerning *ſpiritual bleſſings*, or good things, conſider we { 1. The *Promiſes.* 2. The exerciſe of faith in reſpect of thoſe *Promiſes.*

1. The *Promiſes* are of ſuch bleſſings as ariſe either

from { God. Chriſt. The Spirit of Chriſt.

1. From

1. From God proceeds his { Love of us. / Preſence with us. / Providence over us.

1. Concerning his *love of us*, we have theſe promiſes, *Deut.* 7. 7, 8, 13. *Iſa.* 54. 8. *Jer.* 31. 3. *Hoſea* 2. 19 and 14. 4. *John* 3. 16. *Eph.* 2. 4. 1 *John* 4. 19.

2. Concerning his *preſence with us*, we have theſe promiſes, *Gen.* 26. 24. and 28. 15. *Exod.* 3. 12. *Joſhuah* 1. 5. *Jer.* 1. 8. 1 *Chron.* 28. 20. *Iſaiah* 41. 10. *Matth.* 28. 20. *Rev.* 2. 1.

3. Concerning his *providence over us*, we have theſe promiſes, *Pſal.* 34. 7. and 91. 11, 12. *Job* 36. 7. *Zech.* 2. 8. whence (*He that toucheth you, toucheth the apple of mine eye*) obſerve, That the Lord to expreſs the tenderneſs of his love, names the tendereſt part of the body; nay the tendereſt piece of the tendereſt part, *The Chriſtal humor*, as the Philoſophers call it.

2. From Chriſt we have *promiſes*, { 1. Of the perſon of Chriſt. / 2. Of the benefits that flow from Chriſt.

1. *Of the perſon of Chriſt*, in *Geneſis* 3. 15. where was the firſt *promiſe*, and the foundation of all other *promiſes*, becauſe God intended to make good every *promiſe* in Chriſt.

2. Of the benefits that flow from Chriſt, whether { *Redemption.* / *Vocation.* / *Juſtification.* / *Reconciliation.* / *Adoption.*

1. Concerning *Redemption*, we have theſe *promiſes*, Tit. 2. 14. Eph. 1. 7. Gal. 3. 13. Heb. 9. 12.

2. Concerning *Vocation*, we have theſe *promiſes*, Acts 2. 39. Rom. 8. 30.

3. Concerning *Juſtification*, we have theſe *promiſes*, Iſaiah 53. 11. Acts 13. 39. Rom. 8. 33.

Now this *Juſtification* conſiſts of two parts, in { 1. *Not imputing ſinne.* / 2. *Imputing righteouſneſs.*

1. For *not imputing* (or forgiving) ſin, we have theſe *promiſes*, Pſal. 32. 2. Jer. 31. 34 Iſaiah 55. 7. Jer. 33. 8. hither tend all thoſe Metaphors, *Iſaiah* 43. 25. and 44. 22. and 38. 17 *Micah.* 7. 19.

2. For *imputing Righteouſneſs*, we have theſe *promiſes*, Rom 5. 19. 1 Cor. 1. 30. Rom 10. 4. Iſaiah 16. 10. Gal. 3. 6. this phraſe is uſed ten times in one Chapter, *Rom.* 4. 3, 5, 6, 8, 9, 10, 11, 12, 23, 24.

4. Concerning *Reconciliation*, we have theſe *promiſes*, 2 Cor. 5. 18, 19. Eph. 2 14, 16. Col. 1. 21, 22.

5. Concerning *Adoption*, we have theſe *promiſes*, Gal. 3. 26. John 1. 12. Rom. 9. 26. Gal. 4. 4, 5, 7.

3. From *the Spirit of Chriſt*, we have *promiſes*, ——— { 1. Of the Spirit himſelf. / 2. Of the operation of the Spirit.

1. Of the Spirit himſelf, in *Joel* 2. 28, 29. *Acts* 2. 17, 18. *John* 14. 16, 17. *Eph.* 1. 13. *Gal.* 3. 14.

2. Of the operation of the Spirit, and that { 1. In general, as *Sanctification.* / 2. In ſpecial, as { *Spiritual Graces.* / *Spiritual Duties.*

1. Concerning *Sanctification*, we have theſe *promiſes*, Micah. 7. 19. Jer. 31. 33, 34. Heb. 8. 10. and 10. 16. 1 Theſ. 5. 23. 1 John 1. 7. *Rev.* 1. 5. ——

Concerning *Graces* and *Duties*, we ſhall handle them anon.

2. For the *exerciſe of faith* concerning the *promiſes*, that we may *live by them*, we to { *Meditation.* / *Prayer.*

1. For Meditation, and the matter of it, conſider theſe things:

1. That faith (conſidering the priviledges of Gods children) admires, and adores,

Pſal. 31. 19 *O how great is thy goodneſs which thou haſt laid up for them that fear thee, which thou haſt*
Pſal. 36. 7 *wrought for them that truſt in thee, before the ſons of men!——How excellent is thy loving kindneſs, O Lord! therefore the children of men put their truſt under the ſhadow of thy wings.*

2. That faith (in conſideration hereof) reſts upon God, and Chriſt, and the Spirit of Chriſt, to receive whatſoever may be good and profitable to the Soul: *The Lord is*
Pſal. 23. 1 *my Shepherd; I ſhall not want: ----- He ſhall lead his flock like a ſhepherd, he ſhall gather the*
Iſa. 40. 11 *lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.* What can they want, who have God for their Father, Chriſt for their Saviour, the Spirit for their Sanctifier? *Thou Iſrael art my ſervant,* Jacob *whom I have choſen,*
Pſal. 41. 8, *the ſeed of* Abraham *my friend? Thou whom I have taken from the ends of the earth, and*
9. *called thee from the chief men thereof, and ſaid unto thee, Thou art my ſervant, I have choſen*
thee, and not caſt thee away: Fear thou not, for I am with thee; be not diſmaid, for I am
10. *thy God, I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my Righteouſneſſe.*

3. That faith hereupon ſets an high price upon Chriſt, upon God in Chriſt, upon the Spirit of Chriſt: Theſe *promiſes* are more worth than Kingdoms, Empires, the whole World, which made holy *David* ſay, *In the multitude of my thoughts within me,*
Pſal. 94. 19 *thy comforts delight my ſoul; q. d.* I have multitudes of thoughts, ſome running this way, ſome running that way; ſome on this pleaſure, ſome on that profit; but my ſoul is only comforted in the thoughts of thee: Pleaſures, profits, honours, all are vain and empty, and nothing is to be reſted on, to be delighted in, but Jeſus Chriſt; yea there's a full content in Jeſus Chriſt; let the world be filled with trouble and ſorrow, even now *faith* carries a merry heart.

4. Faith in theſe *promiſes* doth greatly inlarge the heart towards God, and ſtirreth up to earneſt ſtudy of holineſs; if a Chriſtian be much in the Meditation of Gods ſingular goodneſs in Chriſt, it will even conſtrain him to yield up himſelf wholly to God, in all manner of godly converſation: *Examine, O Lord, and prove me, try my reins and my heart,*
Pſal. 26 2, 3 *for thy loving kindneſs is before mine eyes, and I have walked in thy truth.*

5. Faith ever runs to theſe *promiſes* in all ſtraits, and here it findes comforts: Nature teacheth man and beaſt in troubles and ſtormes to make to a ſhelter; the child runs to
Pſa. 80. 26 the armes of the mother, the birds to their neſts, *the conies to the rock*, ſo muſt the ſoul have a ſanctuary, an hiding place, when danger and trouble comes; now where can it take up a ſurer and ſafer refuge, than with God and Chriſt, and the Spirit of Chriſt? indeed *God* it dares not look at, but *in Chriſt*; and the *Spirit* proceeds not but from *Chriſt*, to *Chriſt*; therefore it runs immediatly; it is Chriſt, *who of God is made unto us*
1 Cor. 1 30 *wiſdom, and righteouſneſs, and ſanctification, and redemption. Come* (ſaith Faith) *let us out*
to Chriſt, and if he receive us not preſently, let us ſtay a little; he is full of bowels and ten-
derneſs towards poor ſinners, he keeps open houſe for all comers, he invites all, entertains all,
John 7. 37 *old ſinners, young ſinners, great ſinners, leſs ſinners; his promiſe is ſure too: him that cometh*
unto me, I will in no wiſe caſt out. Thus faith takes the Believer off from ſelf, civil life, eſtate, friends, and hangs the ſoul alone upon that true friend, the Lord Jeſus Chriſt,
John 15. 13 who hath manifeſted the greatneſſe of his love to poor ſinners, *by dying for them*, and ſending his Spirit to *ſanctifie and comfort them.*

2. For Prayer, and the manner of it, obſerve this method:

1. Confeſs and acknowledge Gods mercies both in his *promiſes and performances:* Say, Lord, thou haſt ſaid, *I will love thee freely; ---- And I will be with thee, even to the end*
Hoſea 14. 4 *of the world: ---- He that toucheth you, toucheth the apple of mine eye: ---- And all is yours,*
Matth 28. 20 *and ye are Chriſts, and Chriſt is Gods: ----- And I will pray the Father, and he ſhall give*
1 Cor. 3. 22, 23 *you another Comforter, that he may abide with you for ever, &c. Surely Lord thou art true*
John 14. 16 *in thy ſayings; I believe by vertue of this and that promiſe, I have the love, and promiſe, and providence of God, I am redeemed, called, juſtified, reconciled, adopted by Chriſt; I have the Spirit of Chriſt, I am ſanctified in ſome meaſure by that Spirit, I have all this of free grace, and by vertue of a promiſe.*

2. Pray for this encreaſe of Faith, and for a further and further ſight of this belief: *Give me, gracious Father, to believe as thou haſt promiſed; create in me the hand of faith, and make it ſtronger and ſtronger, that I may effectually receive, what in mercy thou reacheſt forth; and then give me the ſpirit of revelation, that I may diſcern truly what thou haſt given me, that my lips may ſing of thy praiſe all the day long.*

3. Praiſe God for his mercies, and quietly reſt in the *promiſes: O Lord, thou haſt freely loved, and redeemed, and ſanctified my ſoul; O how ſhould I praiſe thee, how ſhould*

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I advance and ſet thee up on high? Salvation, and Glory, and Honour, and Praiſe be given to thy name, &c. I praiſe thee for my Election, Vocation, Juſtification, Sanctification, &c. but above all, for the fountaine of all, the Lord Jeſus Chriſt; It is my Chriſt juſtifies, and my Chriſt ſanctifies: Lord, thou haſt given Chriſt for my *Wiſdome and Sanctification*, as well as for *Righteouſneſſe and Redemption*: Lord, thou haſt appointed Chriſt to be the beginner and finiſher of my holineſs, and ſurely he will not leave that work imperfect, whereunto he is ordained of the Father; were the progreſſe of this building committed to my care and overſight, there might be cauſe of fear; but ſince thou haſt laid all upon Chriſt, my only and all-ſufficient Redeemer; Lord, encreaſe my faith, that I may hold him faſt and be ſafe, and ſo at laſt I may ſing *Hallelujahs* to thee in Heaven for ever and ever.

SECT. 7. *Of the manner of this Life of Faith in Spiritual graces.*

THe operation of the Spirit in general, we told you was *Sanctification*; now the operation of the Spirit in ſpecial appears

in { Spiritual graces. / Spiritual duties.

1. *Spiritual graces* we ſhall conſider in their { kinds. / Degrees.

And of them both give { 1. The Promiſes. / 2. The exerciſe of Faith in reſpect of thoſe promiſes.

1. The kinds of graces are theſe, *Knowledge*, and *Faith*, and *Hope*, and *Joy*, and *Love*, and *Fear*, and *Obedience*, and *Repentance*, and *Humility*, and *Meekneſs*, and *Patience*, and *Righteouſneſs*, and *Uprightneſs*, and *Peace of Conſcience*, and *Zeal*, and *Perſeverance*; ſixteen graces in number: concerning which the Lord hath made gracious *promiſes*.

{ 1. Of them, to give them. / 2. To them, to reward them.

The firſt Grace is *Knowledge*, and we finde ſome *promiſes*, 1. *Of it*, *Pſal.* 25. 14. *Jer.* 31. 34. *Iſai.* 2. 2, 3. *Micah.* 4. 1, 2. *Eph.* 3. 5. *Rev.* 21. 23.---2. *To it*, at *Prov.* 3. 14. *Pſal.* 91. 14. 2 *Pet.* 1. 2. *Prov.* 3. 18.

The ſecond grace is *Faith*, and we find ſome promiſes, 1. *Of it*, as *Eph.* 2. 8. *Ioh.* 6. 37. obſerve here theſe *promiſes* of aſſurance, the higheſt meaſure of faith, *Pſal.* 50. 23. *Ezek.* 34. 30. *Iſa.* 60. 16. *Pſal.* 97. 11.----2 *To it*, as 2 *Chron.* 11. 20. *Prov.* 29. 25. *Iſa.* 26. 3. *Act.* 10. 43. *Rom.* 18. 4. *Act.* 13. 39. *Ioh.* 1. 12. and 7. 38. and 3. 16, 36. and 5. 24. and 6. 47.

The third grace is *Hope*, and we finde ſome *promiſes*, 1. *Of it*, as *Pſal.* 65. 5. *Prov.* 14. 32. *Job.* 13. 15.---2. *To it*, as *Pſal.* 40. 4. *Rom.* 4. 18, 22. *Rom.* 8. 24.

The fourth grace is *Joy*, and we find ſome promiſes, 1. *Of it*, *Pſal.* 36. 8, 9. and 64. 10. and 68. 3. and 97. 11. and 118. 15. *Iſa.* 12. 2, 3. *Iſa.* 35. throughout, *Iſa.* 56. 7. and 66. 13, 14. *Ioh.* 16. 22. *Rom.* 14. 17.--- 2. *To it*, *Pſal.* 89. 15, 16.

The fifth grace is *Love*, eſpecially *of God*, and we may finde ſome *promiſes*, 1. *Of it*, as *Cant.* 1. 4. *Deut.* 30. 6.---2. *To it*, as *Pſal.* 91. 14. and 145. 20. *Prov.* 8. 21. *Deut.* 7. 9. 1 *Cor.* 8. 3. and 2. 9, 10. *Jam.* 1. 12. and 2. 5.

The ſixth grace is *Fear*, and we find ſome *promiſes*, 1. *Of it*, as *Ier.* 32. 39, 40. *Hoſ.* 3. 5.---2. *To it*, as *Pſal.* 103. 11. and 31. 19. and 147. 11. *Mal.* 3. 16, 17.

The ſeventh grace is *Obedience*, and we finde ſome *promiſes*, 1. *Of it*, as *Ezek.* 11. 19, 20. and 36. 26, 27.---2. *To it*, as *Deut.* 28. 1, 2, *to* 14.

The eighth grace is *Repentance*, and we finde ſome *promiſes*, 1. *Of it*, as *Acts* 5. 30, 31. *Ezek.* 11. 19. and 20. 43. and 36. 31.---2. *To it*, as *Mal.* 3. 7. *Iſa.* 55. 7. 2 *Chron.* 7. 14. *Iſa.* 1. 16, 17, 18. *Job* 3. 27, 28. *Jer.* 4. 14.

The ninth grace is *Humility*, and we finde ſome *promiſes*, 1. *Of it*, as 2 *Cor.* 10. 4, 5. *Gal.* 5. 22.----2. *To it*, as *Prov.* 15. 33. and 22. 4. *James* 4. 6. 1 *Peter* 5. 5. *Iſai.* 57. 15. *Matthew* 5. 3.

The tenth grace is *Meekneſſe*, and we find ſome *promiſes*, 1. *Of it*, as *Iſa.* 11. 6, 7, 8. *Gal.* 5. 22, 23.---2 *To it*, as *Pſal.* 37. 11. and 147. 6. *Iſa.* 29. 9. *Pſal.* 25. 9. *Zeph.* 2. 3. *Mat.* 5. 5. and 11. 29. *Pſal.* 149. 4.

The eleventh grace is *Patience*, and we finde ſome *promiſes*, 1. *Of it*, as *James* 1. 5.---2. *To it*, as *Heb.* 10. 36. *Jam.* 5. 11.

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The twelfth grace is *Righteouſneſſe*, and we finde ſome *promiſes*, 1. *Of it*, as *Rev.* 19. 7, 8.---2. *To it*, as *Pſal.* 11. 7. *Iſa.* 32. 17, 18. *Prov.* 14. 32. *Pſal.* 112. 2, 6. *Mat.* 25. 46.

The thirteenth grace is *Uprightneſſe*, or *Sincerity of heart*, and we finde ſome *promiſes*, 1. *Of it*, as *Jer.* 31. 33. *Jer.* 50. 5.---2. *To it*, as *Pſal.* 84. 11. *Prov.* 14. 11. *Pſal.* 112. 2. 2 *Chron.* 16. 9. *Pſal.* 112. 4. and 84. 11. *Gen.* 17. 1, 2. 1 *Chron.* 29. 17 *Prov.* 12. 22. *Pſal.* 37. 37. *Prov.* 28. 18. *Pſal.* 15. 1, 2.

The fourteenth grace is *Peace of Conſcience*, and we finde ſome *promiſes*, 1. *Of it*, as *Joh.* 14. 27. *Gal.* 6. 16. *Iſa.* 57. 19. *Iſa.* 54. 10. --- 2 *To it*, as *Phil.* 4. 7.

The fifteenth grace is *Zeal*, and we finde ſome *promiſes*, 1. *Of it*, as *Jer.* 20. 9. 2 *Cor.* 7. 11.---2. *To it*, as *Numb.* 25. 12, 13. *Rev.* 3. 19, 20.

The ſixteenth grace is *Perſeverance*; and we finde ſome *promiſes*, 1. *Of it*, as *Pſal.* 89. 28. *Prov.* 12. 3. *Iſa.* 46. 4.---2. *To it*, as *Mat.* 10. 22. *Rev.* 2. 26.

The degrees of *Graces* follow; and we finde ſome *promiſes*, 1. *Thereof*, as *Iſa.* 44. 3, 4. *Mal.* 4. 2. *Pſal.* 84. 7. *Prov.* 4. 18. ---2. *Thereto*, as *Rom.* 13. 11. 2 *Pet.* 1. 8.

2. For the exerciſe of faith concerning theſe *promiſes*, that we may *live by them*, go we to { *Meditation.* *Prayer.*

1. For Meditation, and the matter of it, conſider theſe things:

1. That of our ſelves we have no ability to attaine any of theſe *Graces*: Every one can ſay, *I purpoſe well*, but the queſtion is, whether they build not on their own ſtrength: Many a man (eſpecially in time of his ſickneſſe, danger, diſgrace) will make fair *promiſes* of amendment, but when the rod is removed, all is forgotten: What may be the reaſon? he ſtands on his own feet, he preſumes to go alone of himſelf, and by his own ſtrength, and then no marvel if he falls and catcheth many a knock: If we will have any of theſe Graces, then deny we our ſelves: *I will keep thy ſtatutes* (ſaid *David*) but immediately upon his reſolution he cries, *O forſake me not utterly*: Purpoſes thus grounded, bring forth holy performances, but of our ſelves we can expect nothing. Pſal. 119.8

2. That Gods Spirit will infuſe theſe Graces, and the encreaſe of theſe Graces into them that believe: Many would fain have knowledge, and Faith, and Hope, and Joy, &c. but they exerciſe not their Faith to believe God and his *promiſes*: *I know a man in Chriſt* (could *Paul* ſay) concerning his Revelation: ſo, *I know a man in Chriſt off and on, unſtayed, diſmayed at his manifold ſlips, ſtrong corruptions, little prevailings againſt them*, and (when all came to all) he could find no help till he went to a *promiſe*, and by faith believed that God would ayd and aſſiſt, and do the whole work for him; it is good to believe that (according to his *promiſe*) God will ſanctifie our natures, enable us to holineſs, and beſtow all his graces on us. 2 Cor. 12. 7

3. That for the degrees of theſe graces, it is neceſſary to improve them; *Graces improved, are the ready way to have them encreaſed*: God ever beſtows the greateſt meaſure, where he findes a care to put them forth to advantage: *Whoſoever hath, to him ſhall be given, and he ſhall have more abundance*; as men encreaſe their ſubſtance by labor, and learning by diligence, ſo he that improves graces, ſhall more and more abound in them. Mat. 13. 12

2. For Prayer, and the parts of it, obſerve this method:

1. Confeſs and acknowledge our inabilities: *O Lord, I have no grace by nature, I have no power to cleanſe my own heart: O Lord, I have defaced thine image, but I cannot repaire it; I may ſay with the Apoſtle, when I would do well, evil is preſent with me, but I finde no meanes to perfect what I deſire: I am not able to crawl about the doing of that which is good: O when ſhall I be ſet at liberty, that I might do the work of God, and run the race of his Commandments: O that I had Knowledge, and Faith, and Hope, and Joy, and Love.* Rom. 7. 21

2. Look we up to the Power, and Grace, and Truth of God, and preſs him therewith: *Lord, I have heard of thy power, thou art God Almighty, who calleſt the things that are not, as if they were; thou canſt if thou wilt, work in me theſe graces, and create them in me, as thou dideſt gloriouſly create them in* Adam, *the firſt man: Lord, I have heard alſo of thy grace and truth, thou art as faithful to keep, as free to make theſe ſweet precious promiſes; Thy grace is unſearchable, thy world purer then ſilver ſeven times refined: O then make good thy promiſes, I preſſe thee with thy Power, Grace and Truth: O repleniſh me with thy Graces, give me knowledge, and Faith, and Hope, &c.*

3. Look we on the *promiſes*, and pray by them, or turn them into prayer: Faith heark'neth

hearkneth what the Lord ſpeaketh, and ſpeaketh back again in fervent groans and deſires to whatſoever it hearkneth: Hence we can make no prayer in boldneſſe, faith, or comfort, but for things promiſed, and in that manner as they are promiſed. Thus *Jacob (Gen. 32 9.)* and *David (2 Sam. 7. 27, 28, 29.)* prayed *by a promiſe*, and thus ſhould we pray *by a promiſe*, and then we may be ſure we pray according to his will. In want of other Rhetorick and Oratory, let us urge God with this repetition: *Lord, thou haſt promiſed, Lord, thou haſt promiſed, thou haſt made many ſweet precious promiſes of graces, and of degrees of graces: Thou haſt ſaid, The ſecret of the Lord is with them that fear him*; and, *All that the Father giveth me ſhall come unto me*; and, *the righteous hath hope in his death*; and, *the righteous ſhall be glad in the Lord, and ſhall truſt in him*; and, *They ſhall go from ſtrength every one of them in Zion, appearing before God: O make theſe promiſes effectual to me, blow on my garden, that the ſpices (theſe graces) may flow out.*

Gen. 32. 9
2 Sam. 7. 27
28, 29
Pſal. 25. 14
John 6. 37
Prov. 14. 32
Pſal. 84. 7.

SECT. 8. *Of the manner of this Life of Faith in Spiritual Duties.*

AS *Spiritual Graces*, ſo *Spiritual Duties*, are of the operation of Gods Spirit: Now the duties are twenty, concerning which we ſhall give,

1. The *Promiſes*.
2. The exercifes of Faith in reſpect of the *Promiſes*.

The firſt duty is *Prayer*, to which are affixed theſe *Promiſes*, Pſal. 5. 3. and 10. 17. and 65. 2. *Prov.* 15. 29. *Pſal.* 50. 15. and 12. 17, 18, 19, 20. *Zech.* 13. 8, 9. *Rom.* 8. 13. *Jam.* 5. 15.

The ſecond duty is *Praiſes*, to which are affixed theſe *promiſes*, 1 Sam. 2. 30. Pſal. 50. 23. and 67. 5, 6.

The third duty is *Preaching*, to which *Matth.* 28. 20. *John.* 5. 25.

The fourth duty is *Reading the Word*, to which *Pſalm* 19. 8. *Prov.* 1. 4.

The fifth duty is *Loving the Word*, to which *Pſal.* 119. 165. and 112. 1.

The ſixth duty is *Waiting on the Word*, to which *Proverbs* 8. 34, 35.

The ſeventh duty is *Hearkening to the Word*, to which *Iſa.* 55. 2, 3 *Acts* 5. 20. —— 20. 32. —— 13. 26.

The eighth duty is *Sacraments* of { *Baptiſm*; to which *Acts* 2. 3, 8. and 22. 16. 1 *Peter* 3. 21. / *Lords Supper*, to which *Iſa.* 25. 6. *Proverbs* 9. 5, 6. *Mat.* 26. 26. }

The ninth duty is *A lawful Oath*, to which *Jer.* 12. 16. *Pſal.* 15. 4.

The tenth duty is *Faſting*, to which *James* 4. 9, 10. *Matth.* 6. 18.

The eleventh duty is *Meditation*, to which Pſal. 1. 2. Prov. 14. 22. Phil. 4. 8, 9.

The twelfth duty is *Examination*, to which, 1 *Cor.* 11. 31. *Gal.* 6. 4.

The thirteenth duty is *Sanctification of the Lords Day*, to which *Iſa.* 58. 13, 14. and 56. 2. *Jer.* 17. 26.

The fourteenth duty is *Watchfulneſs*, to which, *Mat.* 24. 46, 47. *Luke* 12. 37, 38, 43. *Rev.* 16. 15.

The fifteenth duty is *Conference*, to which Prov. 12. 14. and 16. 13. *Mal.* 3. 16. *Luke* 24. 32.

The ſixteenth duty is *Reproof*, to which Proverbs 24. 25. and 28. 23.

The ſeventeenth duty is *Almſgiving*, to which Pſal. 41. 1, 2, 3. *Luke* 14. 13, 14.

The eighteenth duty is *Seeking of God*, to which Pſal. 34. 10. *Ezra* 8. 22.

The ninteenth duty is *Waiting on God*, to which, *Iſa.* 40. 31. and 64. 4. and 49. 23.

The twentieth duty is *Delighting in God*, to which Pſal. 37. 4.

2. For the exerciſe of Faith concerning theſe promiſes, that we may live by them, go we to { *Meditation*. / *Prayer*. }

1. For Meditation, and the matter of it, conſider theſe things:

1. That God deals graciouſly with his people, he might out of his abſolute ſoveraignty over us, command only, and we were bound then to obey in every of theſe *Duties*; but he is pleaſed (the better to quicken us to obedience) to annex theſe gracious *promiſes*.

2. That as he is gracious to us, ſo we ſhould be chearful in our *Duties* to him: This chearfulneſs of ſervice is the very fruit of faith; *By faith Abel brought of the firſtlings of his*

his flock, and of the fat thereof; an offering to the Lord. By Faith David went with the multitude unto the house of God, with the voyce of joy and of praise. It is the voyce of faith, I will sing and give praise with the best member I have.

3. That to make us chearful, we should rowze our selves to awaken to the work of our God: *Arise, O my soul, why sleepest thou! stir up thy self with readiness to obey the charge of God in the duties prescribed; look on the Saints who have gone before thee, they endured imprisonment, losse of liberty, spoiling of their goods, hazard of life: Thou art not yet called to suffer, but to obey, why dost thou delay, or goest forth unwillingly? wouldest thou reign with them, and not labour with them? receive the prize, and not run the race? divide the spoile, and not fight the battel? look on the promise annexed to the duty: I said not unto the seed of Jacob, Seek me in vain,* saith God: *O my soul, arise, contend forward towards the marke, heaven is worth all thy labour.*

4. That to remove all *remora's* the Lord hath *promised* to assist us in these *duties* by his own spirit: Besides the *promises to Duties*, we have *promises of duties*, God deals with us (as we do by way of commerce one with another) propounding mercy by covenant and condition; yet his Covenant of Grace is alwayes a gracious Covenant; for he not only gives the good things, but helps us in performing the condition by his own Spirit; he works our hearts to *believe and repent, &c.* and he gives what he requires: For instance, in one place he commands, *Cast away from you all your transgressions, and make you a new heart, and a new spirit*; and in another place he promiseth, *I will sprinkle clean water upon you, and you shall be clean from all your filthiness: A new heart also will I give you, and a new spirit I will put within you:* in one place he commands them, *Circumcise the foreskin of your hearts:* and in another place he promiseth, *That he will circumcise their hearts:* in one place he commands us, *To keep his commandments*; in another place he promiseth to cause us, *To walk in his statutes:* in one place he commands us, *To fear him*; and in another place he promiseth, *To put his fear into our hearts:* in one place he commands us, *To pray, to ask, seek and knock*; and in another place he promiseth, *To pour upon us the Spirit of Grace and Supplication:* These *promises of duties* are the foundation of all our performances, and those *promises to duties* are the rewards of his Free-Grace and good-pleasure; we do not by working cause him to fulfil his *promises*, but he by *promising* doth enable us to perform our works, and so he rewards us accordingly.

2. For prayer and the parts of it, observe this method:

1. Acknowledge the goodnesse and Free-Grace of God in these *promises: O Lord, why shouldst thou allure me to that which I am every way bound to? If I had none of these Promises, I have already in hand a world of mercies, which do infinitly bind me to duty; and wilt thou yet adde this and that Promise, to this and that duty? O miracle of mercies! O the goodnesse of God!*

2. Bewail our own dulnesse and sloath to the duty: *And yet (O Lord) how dull, and remisse, and slighty am I in the practice of this or that duty? thou hast said, Cursed is the man that doth the work of the Lord negligently*; and, *Cursed be the deceiver, that hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: O then what is my portion, who have sacrificed that which is torn and sick unto the great King and Lord of Hosts, whose name is dreadful among the Heathen? no marvel if I feel no power, no sweet in the Ordinances of Grace, whilest I deal partially, hear perfunctorily, pray coldly, labour not to feed on the Promise, and to suck vigor out of it: O Lord, thou lovest a chearful giver, but my services are maimed, and corrupt, and dead, and superfical, and very unchearful.*

3. Importune the Lord to revive and quicken our dead hearts *to the duty*; so prays *David, Teach me to do thy will, thy Spirit is good, lead me in the Land of uprightnesse*; so prays the Church, *Draw me, and we will run after thee*; and so let us pray, *Give me a chearful heart in thy service, animate and enliven my heart by thy blessed Spirit, give me to do what thou requirest, encline my heart to thy statutes, and not to covetousnesse.*

4. Implore the assistance of Gods Spirit to every good *duty*, beg acceptance of our persons and performances in the Lord Jesus Christ, presse him with his promises to *set on duties*, and to reward *duties*; and what ever *duty* we do, presse him with that especial Promise belonging unto it: Thus if we meditate and pray, and pray and meditate, we may live by Faith, in reference to *Spiritual duties.*

SECT.

SECT. 9. *Of the manner of this Life of Faith in things Eternal.*

THings Eternal are either { Evil, as Damnation. / Good, as Salvation.

Concerning both, we ſhall firſt give you the *promiſes*, and ſecondly, the exerciſe of faith in reſpect of theſe *Promiſes*.

1. Concerning *Damnation*, or eternal confuſion, we have theſe *promiſes* againſt it, *Iſa.* 45. 17. *Rom.* 8. 1.

2. Concerning *Salvation*, we have theſe *Promiſes* for it, *Rom.* 6. 23. 1 Theſ. 4. 17. *God hath Promiſed us a Kingdom*, Mat. 25. 34. *An heavenly Kingdom*, Mat. 7. 21. *An eternal Kingdom*, 2 Pet. 1. 11. *A Crown of life*, James 1. 12. *A Crown of Righteouſneſſe*, 2 Tim 4. 8. *An unacceſſible Crown of glory*, 1 Pet. 5. 4.

2. For the exerciſe of Faith concerning theſe *Promiſes*, that we may live by them, go we to { *Meditation.* / *Prayer.*

1. For Meditation, and the matter of it, conſider theſe things:

1. That faith in the precious *Promiſes* of eternal life, quiets and chears the heart in the midſt of diſcouragements: This we ſee in the lives and deaths of Gods faithful ſervants, *who took joyfully the ſpoiling of their goods, knowing in themſelves, that they had in Heaven a better and an enduring ſubſtance.* Heb. 10. 34

2. That Faith ſtrives to enter into the poſſeſſion of this Kingdom by degrees: Men that purchaſe an inheritance to come in hereafter, they are glad if any part fall into their hands for the preſent: Fulneſſe of glory is reſerved for the life to come, but the beginnings of glory (as peace of Conſcience, joy in the Holy Ghoſt, Sanctification of the Spirit) are vouchſafed here; *grace is the beginning of glory, and glory is the perfection of grace*; now as grace grows, ſo we enter upon the poſſeſſion of our inheritance: Hence lively grace covets grace more and more, that we may get Heaven by degrees, and by parcels.

3. Faith earneſtly deſires and longs after the full accompliſhment of glory: *Our ſelves alſo which have the firſt-fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the adoption, to wit, the Redemption of the body: I am in a full ſtrait* (ſaid *Paul*) *betwixt two, having a deſire to depart, and to be with Chriſt, which is far better:* Salvation is the end of Faith, Heaven is the home of Believers: Now all would be at home, all things deſire perfection in their kinde; this makes the Believer to long after glory. Rom. 8. 23 Phil. 1. 23

2. For Prayer, and the parts of it, obſerve this method:

1. Confeſſe we our former careleſneſſe to enter upon this inheritance: *O Lord, I have ſlighted thy promiſes, I have neglected the motions of thy Holy Spirit, I have not carefully improved the gifts received, I have not laboured more and more to be ſealed with the promiſed Spirit: Ah Lord, what a dwarf am I in Holineſs and Sanctification? by reaſon of my ſloath, the powers of grace are ſo enfeebled, that I can ſcarce breath or ſigh, or crawl in the way to Heaven: O that I have not ſo earneſtly ſought (as I might) to make Heaven ſure to my ſelf, that I have not entered poſſeſſion thereof, ſo far as in this life I have given me of Grace.*

2. Pray that the Lord would encreaſe our Faith, ſeal us by his Spirit, lead us in the way of peace, cauſe us to grow up in holineſſe, make us wiſe to prize and value, to taſte and reliſh the very joys of heaven; and above all, that he would aſſure our conſciences of our right and title thereto: O it is God that ſealeth, and makes us to read the ſealing; it is God that *promiſeth* Heaven, and affects the heart with the goodneſſe and worth of the thing *promiſed*; it is God that (by the pledges of his favour, and earneſts of his Spirit) doth teſtifie our adoption, and cauſeth us certainly to apprehend what he doth teſtifie: pray then, *Who am I Lord, that thou ſhouldeſt make ſuch ample, and free promiſes to thy poor ſervant? it is of thy free mercy, and according to thine own heart: And now, O God, eſtabliſh I beſeech thee, the word that thou haſt ſpoken concerning thy ſervant: O ſeal unto me the promiſed inheritance, and make me aſſuredly know what thoſe hopes are which thou haſt reſerved for me in Heaven: Of thy Free grace thou calledſt me to this hope, therefore is thy ſervant bold to entreat the ſenſe of thy love, the knowledge of this hope, the increaſe of grace, the aſſurance of thy mercy.* 2 Sam. 7 25

3. Praiſe God for his promiſes of eternal life: *O Lord, thou haſt looked on my baſe eſtate, and viſited me with mercy from on high; of a ſtranger and forreigner, thou haſt made*

me a free denizen of the New Jeruſalem: Now I ſee, I read it in thy precious promiſes, that my name is regiſtred in heaven; an eternal weight of glory is reſerved for me; Heaven is my home, my hope, my inheritance: O where ſhould my heart be, but where my treaſure is? where ſhould my thoughts be, but where my hope is? now all glory, and honor, and praiſe be given to my God! O the incomprehenſible love and favor of my dear Lord! what a mercy is this? What promiſes are theſe? my ſoul rejoyceth in thee my God, my ſpirit ſhall bleſſe thy name for ever and ever.

SECT. 10. *Of the manner of this life of Faith in regard of others.*

WE have done with the *promiſes* that concern our ſelves: Now follow ſuch ſpecial *promiſes* as we finde in Holy writ concerning others, and they have reference to { Our own Family. / Godly Society further enlarged. / The Church of Chriſt { Particular. / General.

1. The members of our *Family* are either { *Husband and Wife.* / *Parent and Childe.* / *Maſter and Servant.*

1. For *the Husband and Wife*, if godly, they have a *Promiſes* from the Lord, *Pſal.* 128. *Prov.* 31. 28. and 11. 16. *Job.* 5. 25.

2. For *Parent and Childe*, God hath made a gracious Covenant with them, *Gen.* 17. 7, 9. *Acts* 2. 39. *Jer.* 32. 39. *Prov.* 20. 7. Good Parents (though poor) leave their Children a good patrimony, for they have laid up many prayers for them in heaven, and they leave Gods favour for their poſſeſſion, and his *promiſes* for a ſure inheritance, *Pſal.* 37. 25, 26. *Prov.* 11. 21. *Pſal.* 112. 2. and 25. 13. and 37. 29. *Prov.* 13. 22. *Iſa.* 44. 3, 4. and 54. 13. and Children obeying their Parents, have theſe *promiſes*, Exod. 20. 12. Eph. 6. 2. Jer. 35. 18, 19. Prov. 1. 8, 9. and 6. 20.

3. For *Maſter and Servant*, they have ſweet *promiſes*, Prov. 3. 33. Job 8. 16. Prov. 14. 11. eſpecially the ſervant that is truly obedient, Col. 3. 23, 24. 1 Pet. 2. 19. here conſider:

{ Magiſtrates, *Deut.* 17. 19, 20. *Pſal.* 132. 18. / Miniſters, *Pſal.* 105 15. *Rev.* 2. 1. *Iſa.* 49. 4.

2. *Godly Society* (out of our own Families) hath precious *promiſes*, as *Prov.* 13. 20. *Mal.* 3. 16, 17. *Mat.* 18. 20.

3. The *Church of Chriſt*, whether *particular* (as publike Aſſemblies) hath bleſſed *promiſes*, Iſa. 33. 20, 21. & 59. 21. Mat. 18. 20. 1 Cor. 5. 4. Rev. 2. 1. Pſal. 26. 8. & 133. 3. Micha. 4. 4, 11, 12. or whether *general and univerſal*, it hath glorious *promiſes*, as *Mat.* 16. 8. *Iſa.* 27. 3. *Pſal.* 125. 2. *Zech.* 9. 16. Here come in all the *Promiſes*; Firſt, of calling the *Jews*, as Iſa. 59. 20. Rom. 11. 23, 26. Hoſ. 13. 14. & 14. 2, 3, 4, 5, 6, 7, 8. Secondly, of bringing in the *Gentiles*, as *Iſa.* 49. 22, 23. *Rev.* 21. 24. *John* 10. 16. *Iſa.* 60. 3, 5, 8. *Acts* 10. 14. *Eph.* 2. 12, 19. Thirdly, of the deſtruction of *Antichriſt*, as 2 Theſ. 2. 8. Rev. 17. 16. & 18. 21. where each word hath almoſt a gradation, in that *an Angel*, a *mighty Angel* taketh *a ſtone*, and *a great ſtone*, even *a milſtone*, which he letteth not barely fall, but *caſteth into the ſea*, whence nothing ordinarily is recovered, much leſs a *milſtone*, thruſt from ſuch a hand, and with ſuch force.

Now for the exerciſing of faith concerning theſe *Promiſes*, that we may live by them, go we to { *Meditation.* / *Prayer.*

1. For Meditation, and the matter of it, conſider theſe things.

1. That we have had the performance of many of theſe *promiſes* in hand; and this may perſwade us that the reſidue (eſpecially of the Churches flouriſhing, and of Antichriſts downfal) is as ſure as that part already accompliſhed, which we ſee with our eyes; experience ſhould ſtrengthen faith, and breed an aſſured hope in Gods people, of the Lords moſt glorious appearing, and this *hope ſhall not make us aſhamed.* Rom. 5. 5.

2. That the time is now for the Churches reſtoring, and for bringing, in more Kingdomes from Antichriſt to Chriſt; what elſe mean all the ſhakings in all the Kingdoms of the world at this time? therefore ſtudy we *this time of God*, and in our places

places and callings, work with providence, now we have a season to help up the Church, Gods holy Mountain.

2. For Prayer, and the parts of it, observe this method:

1. Confess our former neglect in our several relations: *O Lord, I have not done my duty in my own family, among Christians in the Churches of Christ, I have not performed my vows, served my generation, helped onward the building of Zion. And now Lord, what shall I say, but confesse to thy glory, and my own shame, my disrespect of others good, or of the communion of Saints.*

2. Pray for a blessing on others, as on our own selves; forget not our relations to others in our best Prayers; be importunate with God more especially for *Zion, O look upon Zion, the city of our solemnities, let thine eye see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; let not one of the stakes thereof be removed, nor any of the cords be broken.* Isa 33. 20.

3. Press we the Lord with all his precious *promises*, either to our *Families*, or *Christian Societies*, or to the *Churches of Christ*: We have a *promise*, that *The Lord will create upon every dwelling place of mount Zion, and upon the assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence.* Now Lord make good thy word, &c. Isa. 4. 5.

Conclude with, *I believe, that whatsoever God hath said in any of these respects, he will fulfil it in his own time: Heaven and earth shall pass away, but not one jot, one title of Gods word shall fail.* It may be for the present things seem contrary, *yet God hath said it*, (should a soul say) *and that's enough for me: If I can but really acknowledge, and believe, that God is able to do it, he will then speak from heaven, as he did once on earth, According to your faith be it unto you.* Thus much of *The Life of Faith.* Mat. 5. 18 Mar. 9. 23, 24

OF

Looking unto Jesus.

THere is one *duty* more of this kind, which I look upon as the *duty of duties*, and that is *a looking unto Jesus*: a view of the everlasting Gospel of Jesus; or the souls eying of Jesus, as carrying on the great work of mans salvation from first to last. This *duty* is the Saints solace, we are never more chearful, then when Christ Jesus is in view: This *duty* is the very Angels delight, they are said *to look into these things*. The Apostle alludes to the manner of the Cherubims looking down into the mercy-seat: this is the study, the desire, the delight and recreation of the elect Angels to look into the several scopes of our salvation by Jesus Christ, to behold the whole frame and fabrick of it, to observe all the parts of it from the beginning to the end, to consider all the glorious attributes of God, his wisdom, his power, his justice, his mercy, all shining and glittering in it like bright stars in the firmament. Oh that such a *duty* as this should lye dormant, neglected of most, I had almost said unknown unto most of the Saints themselves! but the discovery of this *duty* will be a great work, and require much paines; and therefore I shall reserve it for a tract by it self; and if the Lord will, I shall in time bring it forth to light, and to the view of all. In the mean time let this passe as no distinct Chapter. 1 Pet. 1. 12

CHAP. XI. SECT. 1.

Of the Nature of

Family-duties.

HItherto of the *Duties* which concern every man in his own particular; next to them succeed *Family-duties*: And they are such *Duties* as ought to be *joyntly or respectively observed by the Families and houses of the People of God.* This is implyed by that threat, *Poure out thy fury upon the heathen that know thee not, and upon the families that call not on thy Name*; and by that example of *Joshua*, *But as for me and my house, we will serve the Lord*, and by that promise of God, *At the same time, saith the Lord, will I be the God of all the Families of* Israel, *and they shall be my people.*

Jer. 10. 25.

Josh. 24. 15

Jer. 31. 1

SECT. 2. *Of the Preparatives to Family-duties.*

NOw that we may comfortably carry on these *Family-duties*, observe we

{ 1. Our entrance into them.
{ 2. Our proceedings in them.

1. For entrance, we must lay a good foundation for tractableness unto Religion in those that belong to this family:

As { 1. In the governour.
{ 2. In the governed.

1. In the governor, whose duty it is,

1. To endeavour in a special manner for knowledge in Gods Word, and for holiness of conversation in a Christian walking; This would tend much to the preservation of his authority, who otherwise will be slighted and disregarded, through an aptness in inferiours to take occasion there-from.

2. *To marry in the Lord*, and then to live chastely in wedlock, that there may be an holy seed: Now that he may *marry in the Lord*; 1. Let piety be the mover of his affection, and personage, parentage, and portion, be only as a comfortable accessary, considerable in a second place: Christianity and grace is the chief golden link and noble tye, which hath the power and priviledge to make marriage a lovely and everlasting bond. 2. Let him ply the throne of Grace with fervency of prayer; a good wife is a more immediate gift of God: whence *Solomon* could say, *Houses and riches are the inheritance of fathers, but a prudent wife is from the Lord*: such a rare and precious Jewel is to be sued and sought for at Gods mercy-seat with extraordinary importunity and zeal; and if she be procured at Gods hand by prayer, he shall find a thousand times more sweetness and comfort, than if she be cast on him by an ordinary providence. 3. Let him observe and mark these six points in his choyce, as, 1. The Report: 2. The looks: 3. The speech: 4. The apparel: 5. The companions: 6. The education: These are like the pulses: that shew the fitness and godliness of any party with whom he ought to marry.

1 Cor. 7. 39
Mal. 2. 15

Prov. 19. 14

3. To beware whom he admits to dwell with him, that they be tractable unto religious courses: See *Davids* resolution herein, *Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way shall serve me, he that worketh deceit shall not dwell within my house, he that telleth lies, shall not tarry in my sight.*

Psal. 101. 6, 7

2. In the governed, whose duty it is both to joyne together in the performance of

Family-

Family-duties with their governour, and to submit to his government: *My ſon, here the inſtruction of thy Father, and forſake not the law of thy Mother, for they ſhall be an ornament of grace unto thy head, and chaines about thy neck.*

Theſe Preparatives I pin upon the front or porch of this Family: Now to the Family-duties themſelves, and how they muſt be exerciſed.

SECT. 3. *Of the Duties of Governours in general.*

IN the proceedings of theſe *Family-duties*, we are to conſider
the *Duties*, { 1. Of the governours. 2. Of the governed.

1. The governours, if (as it is in marriage) there be more then one, as firſt, the chief governour, to wit, the Husband: ſecondly, the helper; to wit, the Wife; both theſe owe duties to their *Families*, and *Duties* to one another.

1. The *Duties* they owe to their *Families*, are either { In general to the whole. In particular, according to their ſeveral relations.

1. That which in general they owe to the whole Family, is either to their { Bodies. Souls.

1. To their Bodies; concerning which, ſaith the Apoſtle, *He that provideth not for his own, and eſpecially for thoſe of his owne houſe, he hath denyed the faith, and is worſe than an infidel.* Now as the Spirit of God chargeth us with this duty, ſo he ſetteth us about ſuch things whereby this may be compaſſed; as, 1. That every one ſhould have ſome honeſt and good calling, and walk diligently in it; *Let him that ſtole, ſteal no more*, (ſaith the Apoſtle) *but rather let him labour, working with his hands the thing which is good.* 2. That he bear a low ſail, and keep within compaſſe; remembring that of *Solomon, He that is deſpiſed, and hath a ſervant, is better then he that honoureth himſelf, and lacketh bread.* 1 Tim. 5. 8. Eph. 4. 28. Prov. 12. 9.

2. To their Souls; concerning which, ſome *duties* they are to { Perform to the Family. Require of the Family.

1. The *Duties* they muſt performe to them, are——

1. To provide that they may live under the publick Miniſtery, for otherwiſe how ſhould they be brought into the ſheepfold of Chriſt, if they hear not the voyce of the chief Shepherd ſpeaking unto them by thoſe whom he hath ſent.

2. To overſee the wayes of their Families, that they ſerve God; and as in all other *duties*, ſo eſpecially in ſanctifying the Sabbaths: To this the very words in the fourth Commandment, do binde all Maſters of *families: Remember, thou and thy ſon, and thy daughter, thy man-ſervant, and thy maid*; —— Where the Lord ſpeakes by name to the Governours, as if he would make them overſeers of this work of ſanctifying his Sabbaths.

3. To ſet their houſe in order for the ſervice of God, to offer prayers and praiſes to the Lord morning and evening. To this purpoſe, *Pray continually* (ſaith the Apoſtle) *1 Theſ. 5. 17.* which we muſt not underſtand of uninterrupted and inceſſant pouring out of prayers, as the *Maſſalians* or *Euchite* did; but of morning and evening prayers, the Apoſtle here ſpeaking in reference and in analogy to the continual, or daily ſacrifices. This was *Davids* practice, *Evening and morning, and at noon will I pray and cry aloud, and he ſhall hear my voice*; and this was *Jobs* practice, who ſent for, and ſanctified his ſonnes and daughters, *and roſe up early in the morning, and offered burnt-offerings according to the number of them all: ——— Thus did* Job *continually:* And this was *Abrahams* practice, whereſoever he came, *to build an Altar to God*, where God ſhould be worſhipped joyntly of him and his family: And this was Chriſts practice for *himſelf and his family*, Mat. 14. 19. and 26. 30. Joh. 17. 1. 1 Theſ. 5. 17. Pſal. 55. 17. Job 1. 5. Gen 12. 7. & 13. 4. & 21. 33.

4. To inſtruct their families privately in matters of Religion, that they may not only profeſs, but feel the power of Religion in their lives and converſations: This *duty* hath theſe ſpecials belonging to it.

1. A familiar catechizing of them in the principles of Religion: Thus were Parents commanded of old, *Thou ſhalt teach theſe words diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lyeſt down, and when thou riſeſt up.* Deut. 6. 7. Prov. 22. 6.

2. A

2. A daily reading of Scriptures in their hearing, directing them to mark and to
2 Tim. 3. 15 make use of them: So *Timothy* was trained up by his parents, and that *from his childhood.*

3. A careful endeavouring that they may profit by the publick Ministery: to this end, They must prepare them to hear the Word, by considering Gods Ordinances, Promises, and their own necessities. 2. They must remember them to look in the Word for a Christ, and for communion with Christ. 3. They must examine them after the Ordinances, what they have learned, and what use they can make of it; thus
Mark 4. 13 Christ, after he had preached a parable to his disciples, he said unto them, *know you not this parable, and how then will you know all parables?* and then he expounds the Parable to them.

2. The *duties* they are to require of the family, are both carefully to frequent the publick Ministery, and diligently to be conversant in the private worship of God, and constantly to practice all holy and Christian *duties*, comprised briefly in the Commandments of God; and they are to require these things, not onely by telling them, calling on them, catechizing them, admonishing them, but if they be negligent, by correcting them.

Now this correction must be ministred in { *Wisdome.* / *Patience.*

1. *In Wisdome*, whose property it is to finde out the right party that committed the fault, to consider of what sort and nature the fault is, to weigh circumstances of age, discretion and occasions; and to look to the minde of the doer, whether negligence or meer simplicity brought him to it.

2. *In Patience*, whose property it is to make the fault manifest to the offender, that his conscience may be touched therewith; to hear what the offender can say in his own defence, and accordingly to allow or disallow; to avoid bitterness, which sooner will harden the heart, then reform the manners of the offender: These Rules being observed, and the heart lifted up in prayer to God for direction and blessing; this *Correction* is necessary, as is evident in *Gen.* 30. 2. *Prov.* 13. 24. and 19. 18.

These are the *duties* that *Governours* owe to their *families* in respect of their souls; *to correct them, catechize them, admonish them, call on them, read to them, pray for them, &c.* only with these limitations:

1. That they presume not above their callings: This was *Pauls* Exhortation, *That no man take this honour to himself, but he that is called of God, as was Aaron:* The *honour*
Heb. 5. 4 here, is the *honour* of the publick Ministery; except that, and I know not but that every Governour of a family, who hath special abilities, utterance, memory, may read
Gen. 35. 2 Scriptures, repeat Sermons, pray, teach and instruct out of Scriptures, 1 *Pet.* 4. 10. Thus *Jacob* said to this houshold, *put away the strange gods that are among you:* *And*
Heb. 7. 7 *without all contradiction* (saith the Apostle) *the lesse is blessed of the better:* *And if the*
1 Cor. 14. 25. *woman would learn any thing, let them ask their husbands at home*; thus *Origen* would
Orig. Hom. 9 in Levit. have the Word expounded in Christian families; and *Augustine* saith, *That which the Preacher is in the pulpit, the same is the housholder in the house.*

2. That they presume not above their gifts: This was *Pauls* Exhoration to every
Rom. 12. 3 man, *Not to think of himself more highly then he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith*; yet I deny not but in some cases they may lawfully depute or substitute some one in the family, whom they judge
1 Sam. 8. 1 fittest unto the service and imployment which they themselves should ordinarily perform, as in case of old age and weakness of body; *Thus Samuel being old, made his sons*
Exod. 4. 16 *Judges:* Or in want of good utterance or expression of what is to be said; thus *Aaron*
Luke 7. 3 was *Moses* his spoaksman, and in stead of a mouth: Or in want of boldness and
Phil ver. 2 audacity, arising from a consciousness of weakness: thus the good Centurion sent
1 Thes. 3. 1, 2 the Elders of the Jews to Christ to intercede for him: Or in case that a Minister of the Gospel do sojourn in ones family, as *Archippus* did in *Philemon* his house: Or in
1 Cor. 12. 31 case of necessary absence; thus the Apostle *Paul* made *Timothy* his deputy to the Christian *Thessalonians:* Or in case the Lord hath bestowed more of his gifts and graces to one then another: I know not in this case, but that we may *Covet earnestly the best gifts in others, as well as in our own selves.*

SECT.

SECT. 4. *Of the Duties of Parents to their Children.*

THe *Duties* in particular which *Governours* owe to the *Family*, according to their *Relations*, are either { As Parents to their Children. / As Masters to their Servants.

The duties of Parents to their childern, are either { To their bodies. / To their souls.

1. The *Duties* of Parents to the *bodies* of their children, are in many particulars, but may be all compriſed under this one head, *A provident care for their Temporal good*; and this extendeth it ſelf to all times,

As { 1. To their infancy. / 2. To their youth. / 3. To the time of Parents departure out of this world.

1. The firſt age of a childe is his infancy, and the firſt part of its infancy, is while it remaineth in the Mothers womb: Here the *Duty* lies principally upon the mother, to have a ſpecial care of it, that it may be ſafely brought forth. Why was the charge of *abſtaining from wine, ſtrong drink, and unclean things*, given to *Manoahs* wife, but becauſe *of the child which ſhe had conceived?* *Judg.* 13. 4

The next degree of a childs infancy, is while it is in the ſwadling-band, and remains a ſucking child; in this alſo the care more eſpecially lies on the mother, whoſe *duty* it is to take all paines ſhe poſſibly may, for the education of her child; and eſpecially to give her child ſuck, if ſhe be able thereto: This not only Nature, but Scripure ſets forth;

{ 1. By Conſequence, *Gen.* 49. 25. *Hoſ.* 9. 14. 1 *Tim.* 5. 10. / 2. By Example, *Gen.* 21. 7. 1 *Sam.* 1. 23. *Pſal.* 22. 9. / 3. By Grant, the Word giving it as a ruled caſe not to be denied, *Gen.* 21. 7. *Cant.* 8. 1. *Luk.* 11. 27.

2. The ſecond age of a child is its youth, from the time it begins to be of any diſcretion, till it be fit to be placed forth; Now the *duty* of Parents at this time is,

{ 1. To nouriſh. / 2. To nurture their children.

Under *nouriſhment*, are compriſed Food, Apparel, Recreation, means for recovery of health when they are ſick; in which if Parents provide not for their Children, *they are worſe then Infidels:* and under *nurture*, are compriſed good manners, a good calling, frequent admonition, reprehenſion, correction, the laſt remedy, which may do good when nothing elſe can, *Prov.* 19. 18. ——23. 13, 14. ——29. 17.

3. The laſt time to which Parents provident care extendeth it ſelf, is the time of their departure out of the world; and then they are to ſet their houſe in order, and to leave their eſtates to their children.

2. The *duty* of Parents to the *ſouls* of their children extends it ſelf alſo to all times, as

{ 1. To their Infancy. / 2. To their Youth. / 3. To the time of Parents departure out of this world.

1. The firſt age of a child, is his infancy; and the firſt part of its infancy, is while it remaineth in the mothers womb. Now the *duty* of Parents at that time are theſe: 1. That they pray for their children: Thus did *Rebeckah*, while the children were quick in her womb. Thoſe Parents that neglect this *duty* to their children, conſider not rightly that they are conceived in ſinne. *Gen.* 25. 22.

2. That they make ſure (ſo much as in them lies) that their children be born under the Promiſe, or under the Covenant, in reſpect of the Spiritual part of it: How? *by making ſure that they be under the Promiſe or Covenant themſelves:* If God in Chriſt be their God, they may have a comfortable hope, that God will be the God of their ſeed, according to the promiſe, *I will be thy God, and the God of thy ſeed.* *Gen.* 17. 7.

The next degree of a childs infancy, is when it is born: and the *duty* of Parents then is, to give up their children unto God, caſting them into the hands of his providence, into the armes of his Mercy, begging for them a gracious acceptation with God; and to tender them to the Ordinance, *The Sacrament of Baptiſme*, to get the Seal of the Covenant ſet upon them, to get them mark'd out for ſalvation.

2. The ſecond age of a child, is its youth: Now the *Duty* of Parents to their children at this time, is to train them up in true piety, *To bring them up in the nurture and admonition of the Lord.* To this end, *Eph.* 6. 4.

1. What

1. When children begin to reade, let them *read the holy Scriptures:* ſo was *Timothy* 2 Tim. 3. 15 *trained up from a child*; and thus will children ſuck in Religion with learning.

2. Let children be Catechized conſtantly from day to day; only with this cayeat, that Parents deal with their children, as skilful Nurſes and Mothers do in feeding their children, (*i.e.*) not to give them two much at once: over-much dulls a childs underſtanding, and breeds wearisomeneſs to it; it is moſt ſuitable to give them *precept upon precept,* Iſa. 28. 10 *precept upon precept, Line upon line, Line upon line, here a little, and there a little:* Thus ſhall they learn with eaſe and delight, and in time a great meaſure of knowledge will be gained thereby.

3. Let Parents declare to their children, the admirable works that God in former times hath done for his Church, eſpecially ſuch works as he hath done in their time: outward ſenſible things do beſt work upon children, and therefore this direction was Joſh. 4. 6, 21 given under the law, *Joſh.* 4. 6, 21.

4. Let Parents be to their children a good pattern in piety, leading them to Chriſt by their examples: This will take place with children, more then all precepts or paternal inſtructions: *But as for me* (ſaid *Joſhua*) *and my houſe, we will ſerve the Lord;* Joſh. 24. 15 he ſets himſelf firſt, as a guide to the reſt.

5. Let Parents reprove and correct their children for ſin; and that the Lord may ſanctifie this *Correction* unto them, *Conſider this O ye Parents,* Do you obſerve ſuch and ſuch ſins in your children? enter into your own hearts, examine your ſelves, whether they come not from you: Conſider how juſtly the hand of God may be upon you: and when you are angry with your children, have an holy anger with your own ſelves, and uſe this or the like Meditation with your own ſouls, *Lord, ſhall I thus puniſh my own ſin in mine own childe? ſhall I thus perſecute the corruptions of mine own anceſtors? how then mayeſt thou be diſpleaſed with me for the too carnal conception of my own childe; It may be, I then lay in ſome ſin, or I asked it not of thee by prayer: Be merciful to me, O Lord, and in thy good time, ſhew thou pity on me and my childe?*

6. As children grow in years, and in the knowledge of Chriſt, and of juſtification by Chriſt, let Parents traine them up in the exerciſe of all *Duties,* as *Prayer, Meditation, Self-Examination, Watchfulneſs, and all means publicke and private:* if this be done, the world to come may reap the benefit of their education; ſuch children as you bring up, ſuch parents will they be (when you are gone) to their children; and ſuch children ſhall they have, who are parents in the next generation, &c. You then are the very making or marring of the world: but on the contrary, if this be neglected, the rich man ſhall riſe up againſt you in the day of Judgement, and condemn you; for he being in hell, had a care of his fathers houſe, that they might be forewarn'd, he deſired *Abraham to ſend Lazarus to his brethren, to teſtifie unto them that they came not to that place of torment;* but you will not admoniſh your children, you will not teach them *Moſes and the Prophets;* you will not ſhew them the danger of Gods heavy diſpleaſure hanging over their heads; you will not, whileſt you life, lead a good example before them: O you may fear that your children ſhall be Furies of hell to torment you. *Now the Lord open your eyes to foreſee, and to fly theſe judgements to come.*

3. The laſt time to which the *Duty* of Parents extends it ſelf, is the time of their departure out of the world, and then they owe to their children { Good direction. Faithful prayer.

1. For *direction:* when Parents obſerve their time to draw near, it is their *duty* then eſpecially, to commend ſome wiſe and wholſom precepts unto their children, the better to direct them in their Chriſtian courſe; ſo did *Iſaac,* and *Jacob,* and *David:* The words of a dying Parent are eſpecially regarded, and make a deeper impreſſion.

2. For *prayer:* then is the moſt proper time for Parents to pray and to bleſſe all their children. As they commend their own ſouls into Gods hands, ſo let them commend their children unto Gods grace: Gods *providence and promiſes are the beſt inheritance in the world,* and if Parents (in their prayers) leave theſe to their children, they can never want any thing that is good. O the faithful prayers of Parents for their children (eſpecially when they are leaving their Children, and going to God) muſt needs, *in, for, and through Chriſt,* prevail mightily with *God.*

SECT. 4.

SECT. 5. *Of the Duties of Masters to Servants.*

THe *Duty* of *Masters* to their *Servants*, is either { To their Bodies. / To their Souls.

1. The *Duty* of *Masters* to the *Bodies* of their Servants, consists in these particulars; *viz.* In a due provision of food for them, *Prov.* 31. 15. and 27. 27. In a wise care for their clothing, *Prov.* 31. 21. In a well-ordering of their labour, so as they may be able to undergo it: In their ease, rest, and intermission from labour at seasonable times: In paying them sufficient wages, *Deut.* 24. 14, 15. In a careful preserving of their health, and using means for their recovery in case of sickness, *Mat.* 8. 6. and that not of the Servants wages, but of the Masters own charge, otherwise they *undo not the heavy burden*, but rather lay burthen upon burthen. *Isa.* 58. 6

2. The *Duty* of *Masters* to the *Souls* of their *Servants*, consists in these particulars; *viz.* In teaching them the Principles of Religion, and all duties of Piety: In causing them to go to the publick Ministery of the Word and Worship of God: In taking account of their profiting by the publike and private means of Edification: In praying for them; and as they observe any grace wrought in them, in praising God for it, and praying for the encrease of it: Nothing so much wins a Servants heart, or the affections of any gracious heart, as the edifying of it in grace.

SECT. 6. *Of the Duties of the Husband and Wife.*

THe Duties which the chief governour and his helper owe to one another, are either { Common and mutual. / Proper and peculiar to each severally.

1. The common mutual *Duties* betwixt Man and wife, are either { Of necessity to the being of marriage; as { *Matrimonial Unity.* / *Matrimonial Chastity.* } / Of honesty to the wel-being of marriage; as a { Loving affection of one another. / Provident care of one for another. } } *Mat.* 19. 6 *Tit.* 2. 5 *Mal.* 2. 15

The former Duties presupposed: there ought to be------

1. A sweet, loving, and tender-hearted pouring out of their hearts, with much affectionate dearness into each others bosoms. This mutual-melting-heartedness, being preserved fresh and fruitful, will infinitely sweeten and beautifie the marriage state. Now for the preservation of this love, let them consider:

1. The compassionate and melting compellations which Christ and his Spouse exchange in the *Canticles*, *My fair one, my love, my dove, my undefiled, my wel-beloved, the chief of ten thousand*: such a fervent and chaste love as this, all married couples should resemble and imitate.

2. The Command of God to this purpose, *Husbands love your wives*, Ephes. 5. 25. and *Wives* (or young women) *love your husbands*, Tit. 2. 4. Me thinks this charge oft remembered, should ever beat back all heart-rising and bitterness, all wicked wishes that they had never met together, that they had never seen one anothers faces: when the knot is tied, every man should think his wife the fittest for him, and every wife should think her husband the fittest for her of any other in the world. *Eph.* 5. 25 *Tit.* 2. 4

2. A provident care of one for another; which extends to the body: *No man hateth his own flesh, but nourisheth and cherisheth it*: and to the good name; *Joseph* was *not willing to make* Mary *a publike example*: and to the goods of this world; in which if there fall out any cross providence, they are both to joyn with *Jobs* spirit, *The Lord hath given, and the Lord hath taken, &c.* But especially to the soul; in praying together, for, and with one another: in taking notice of the beginning and least measure of grace, and approving the same; in conferring about such things as concern the same, mutually propounding questions, and giving answers one to another; in maintaining holy and religious exercises in the Family, and betwixt their own selves, in stirring up one another to hear the Word, to receive the Sacraments and conscionably to perform all the parts of Gods publick Worship: In case the one prove unconverted, let the other wait, and pray, and expect Gods good time: or in case the one be a babe in Christ, or weak in Christianity, let the other deal fairly, lovingly, meekly, and let our *Eph.* 5. 29. *Mat.* 1. 19 *Job* 1. 21

Lord Jesus his tender-heartedness to Spiritual younglings, teach us mercy this way, who is said to *gather the lambs with his arms, and to carry them in his bosom, and gently to lead those that are with young.*

Isa. 40. 11

2. The proper and peculiar duties to each severally, are -----

1. Of the husband, whose *Duty* it is { 1. That he dearly love his Wife. 2. That he wisely maintain and manage his authority over her.

For the former, consider, { 1. The matter. 2. The manner of his love.

1. *The matter of it* is a dear love, a special love, and a more special then that common mutual love to one another: No question the Wife is to love her Husband, and a brother to love his Brother, and a Friend is to love his Friend, but more especially, or with a more *special love*, is the Husband to love his Wife. To this purpose she is called, *The Wife of his bosom*, to shew that she ought to be as his *heart* in his bosom. He must love her at all times, he must love her in all things: love must season and sweeten his speech, carriage, actions towards her: love must shew it self in his commands, reproofs, admonitions, instructions, authority, familiarity with her; the rise of which love must not be from her beauty, nobility, or because she contends and pleaseth her husband; but especially because she is his sister in the profession of Christian Religion; and an inheritor with him of the Kingdom of heaven: because of her graces, and vertues, as modesty, chastity, diligence, patience, temperance, faithfulness, secrecy, obedience, &c. because she bears and brings him forth children, the heirs of his Name and Substance, and the upholder of his family; and because of the union and conjunction of marriage. Love growing on beauty, riches, lust, or any other slight grounds, is but a blaze, and soon vanisheth, but if grounded on these considerations, and especially on this union of marriage, it is lasting and true: The want hereof is the fountain of strife, quarrelling, debate, which converts the paradise of marriage into an hell.

Eph. 5. 25

2. For the *manner of this love*, the Apostle gives it thus, *Husbands, love your own wives, even as Christ also loved the Church.* Now the love of Christ to his Church, is commended to us in these particulars: ---

Deut. 7. 7, 8

1. In *the case of his love*, which is his *love*: *He set his love on you, because he loved you*; his love arose wholly and solely from himself, and was every way free: so should husbands love their wives, though there be nothing in wives to move them, but meerly because they are wives.

2. In *the order of his love*: Christ began it to the Church, before the Church could love him: and as a wall is first smitten on by the Sun-beams, before it give a reflection of her heat back again: so the Church is first heated and warmed at heart by the sense of Christs love, before she love him again: *We love him, because he loved us first:------*

1 John 4. 19

Cant. 1. 2

Because of the savour of thy oyntments, therefore do the Virgins love thee; so should husbands begin to love their own wives: I know some wives prevent their husbands herein, and there may be reason for it; but the greater is their glory. This pattern of Christ should rather stir up the husbands to go before them.

Eph. 5. 25, 26, 27

3. In *the truth of Christs love*: This was manifested by the fruits thereof to his Church; *He gave himself for it, that he might sanctifie it, and cleanse it, and present it to himself a glorious Church, not having spot or wrinkle*: So must husbands *love* their wives in truth and indeed, by guiding them in the way of life, and path, that is called *Holy*; for this is the truest character of a sincere love.

4. In *the quality of his love*; Christs *love* is an holy, pure, and chaste *love*; as he himself is, so is his *love*; such must be the *love* of husbands, an holy, pure, and chaste *love*. Away with all intemperate, excessive, or any ways exorbitant pollutions of the marriage-bed! from which, if the fear of God, imitation of Christ, love of purity, awfulness of Gods all-seeing eye cannot draw, yet that slavish horror, lest God should punish such a couple with no children, or with mis-shapen children, or with idiots, or with prodigiously wicked children, or with some other heavy cross, one would think should be able to affright them.

John 13. 1

5. In *the continuance of Christs love*: *Having loved his own, he loved them unto the end.* His *love* is a constant *love*, an everlasting *love*: no provocation or transgressions could ever make him forget his *love*; *Thou hast played the harlot with many lovers, yet return unto me.* Such must be the *love* of husbands, a firme *love*, an inviolable *love*: the ground of it must be Gods Ordinances, and the support of it must be an inviolable

Jer. 3. 1

resolution,

reſolution, that no provocation ſhall ever change it, or alter it. Husbands muſt paſs by all infirmities, endeavouring in love to redreſs them, if poſſibly they can, or if not, to bear with them.

2. Duty of an Husband, is, *Wiſely to maintaine and manage his authority:* Now the mannaging of it conſiſts in two things:

1. That he tenderly reſpect her.
2. That he carefully provide for her.

1. He muſt *tenderly reſpect her*, as his wife, companion, yokefellow, as his very delight, and the *deſire of his eyes*, and *never be bitter againſt her*. This bitterneſs ordinarily turneth the edge of his authority: if therefore any matter of unkindneſs ariſe (as ſometimes certainly will) then muſt he carefully with all lenity, gentleneſs and patience quiet all; and never ſuffer himſelf nor his wife to ſleep in diſpleaſure: *Let not the Sun go down upon your wrath*; or if he ſhall have occaſion to reprove her, he muſt keep his words until a convenient time, and not do it in preſence of others, and then utter them in the ſpirit of meekneſs and love. Surely if ſhe be not corrected by a word of wiſdom and diſcretion, ſhe will never amend by threats, or any haſty rigorous carriage: and if ſhe once begin to loſe her ſhamefac'dneſs in the preſence of her huſband, it is likely there will be often brawlings and quarrels betwixt them, and the houſe will be full of diſquietneſs: it is beſt therefore to deal wiſely with her, to admoniſh her often, to reprehend her ſeldom, never to lay violent hands on her; and if ſhe be dutifull, to cheriſh her, that ſhe may ſo continue; if wayward, mildely to ſuffer her, that ſhe wax not worſe. *Ezek. 24. 16* *Col. 3. 19* *Eph. 4. 26*

2. He muſt *carefully provide for her*; To this purpoſe he is called her Head, and Saviour, as *Chriſt is the head of the Church*, and the Saviour of the body: The *Head* (you know) is the fountain of motion, quick'ning, life, ſenſe, and lightſomneſs to the body; ſo ſhould the husband be as the well-ſpring of livelineſs, light-ſomneſs, light-heartedneſs to his wife: ſhe hath forſook all for him, and therefore ſhe ſhould receive from him a continual influence of chearful walking, and comfortable enjoying of her ſelf. And a *Saviour* (you know) both provides for, and protects the ſaved: Chriſt thus ſaved his Church, he is every way a ſufficient Saviour; *able perfectly to ſave, even to the very uttermoſt*; he ſaves ſoul and body, he ſaves from all manner of miſery, from the wrath of God, the curſe of the Law, the venom of all outward croſſes, the tyranny of Satan, the ſting of death, the power of the grave, the torments of hell; or if ſin be the greateſt evil, (as indeed it is) *he will ſave his people from their ſins*: I cannot ſay thus of the husband, yet an husband carrieth a reſemblance of Chriſt, and is after a manner a *Saviour* to his wife, to protect her, and provide for her. *David* compares her to a *vine*, intimating that as a *vine* is underpropped and raiſed by ſome tree or frame near to which it is planted, ſo is the wife raiſed to the height of honour by vertue of her relation to her husband; by his wealth is ſhe enriched, by his honour is ſhe dignified: he is under God and Chriſt, *all in all to her*. In the Family he is a King, to govern and aid her; a Prieſt, to pray with her and for her; a Prophet, to teach and inſtruct her; a *Saviour*, to provide for, and protect her to *his utmoſt*, if not to *the utmoſt*, which indeed is proper and peculiar to the Lord Chriſt. *Eph. 5. 23* *Heb. 7. 25* *Mat. 1. 21* *Pſal. 128. 3*

2. The Duties proper to the wife, are theſe,

1. That ſhe be in ſubmiſſion to her husband.
2. That ſhe be an helper to him all her days.

1. *Wives muſt be in ſubjection to their own husbands: Sarah obeyed Abraham, and called him Lord:* But here is a caſe of conſcience:----

1. What if her husband be a ſon of *Belial*, an enemy to Chriſt? muſt ſhe then yield ſubjection?----Yes: becauſe in his office her husband is as in Chriſts ſtead: The Church is compared to *a lilly among thorns*, ſhe remains *lilly-like*; white, ſoft, pleaſant, and amiable, though ſhe be joyned with *thorns*, which are prickly and ſharp: So a wife muſt be meek, milde, gentle, obedient, though ſhe be matched with a crooked, perverſe, prophane and wicked husband: She muſt in this caſe remove her eyes from the diſpoſition of her husbands perſon to the condition of his place, and by vertue thereof (ſeeing he beareth Chriſts image) be ſubject unto him as unto Chriſt. *Gen. 3. 16* *Eph 5. 22* *1 Pet. 3. 1* *Cant. 2. 2*

2. What if her husband command things contrary to Chriſt? muſt ſhe therein be ſubject?----No: *Submit, &c.* How? *as unto the Lord*: if ſhe ſubmits to things contrary to Chriſt, ſhe ſubmits not *as to the Lord*. Conſcientious wives muſt remem- *Eph. 5. 22*

ber they have an husband in heaven, as well as on earth, betwixt whom there is a greater difference, then betwixt heaven and earth, and therefore in case they bid contrary things, they must prefer God before man, Christ before all men.

Gen. 2. 8, 10

2. *Wives must be helpers to their husbands.* Now this helpfulness consists in these things:

1. That she be careful to preserve his person, in sickness or health, in adversity, or prosperity, in youth or old age.

* Lib 2. de Christiana fem. pag 362

A most memorable and famous pattern for this purpose, is recorded by * *Vives: A young, tender, and beautiful Maid was matched* (as he reports) *to a man stricken in yeares, whom after marriage she found to have a very fulsom and diseased body, full of many loathsome and contagious diseases: yet notwithstanding, out of sense and conscience, that by Gods providence she was become his wife, she most worthily digested all with incredible patience: friends and Physicians advised her by no means to come near him, and for their parts they utterly forsook him; but she (passing by with a loving disdain those unkinde disswasions) becomes to him in their stead, Friend, Physician, Nurse, Mother, Sister, Daughter, Servant, every thing, any thing to do him good any manner of way. At last by extraordinary expence, and excessive charges about him she came to some want of some necessaries, whereupon she sold her Ring, Chains, richest Attire, Plate, and choycest Jewels: and when he was dead, and friends came about her, rather to congratulate her happy riddance, then to bewaile her widowhood; she not only abhorred all speeches tending that way, but protested, if it were possible, she would willingly redeem her husbands life with the losse of her five dearest children.* Whence it appears that this worthy woman was wedded to her husbands soul, not to his body, seeing no infirmity or deformity thereof, could cool or weaken the fervency of her love.

2. That she learn and labour to forecast, contrive and manage houshold affairs, and *businesse within doors*, as they say: for which see a right noble glorious pattern in *Prov.* 31.

3. That she help her husband, in setting forward the rich and royal trade of Grace, in erecting and establishing Christs glorious Kingdom in their house, and especially in their own hearts. This is that *one necessary thing*, without which their Family is but Satans Seminary, and a Nursery for hell: This will marvellously sweeten all reproaches cast upon them by envenomed tongues: This will sweetly seal unto them their assurance of meeting together hereafter in heaven,---Where the husband and wife perform these and the like *Duties*, there's an happy Family, there's a colledge of quietness; where these are neglected, we may term it an Hell.

Thus much of the *Duties* of Governours, we now come to the governed.

SECT. 7. *Of the Duties of Children to Parents.*

Duties of Children to parents, are either { inward, as *Love and Fear.* / or outward, as { *Reverence.* / *Obedience.* / *Recompence.*

1. The inward *Duties* which children owe to their Parents, are *Love and Fear: love* like Sugar sweetens *Fear*, and *Fear* like Salt seasons *Love*; there must be a loving-fear, and a fearing-love. Hence the *fear* of a child, is opposed to the *fear* of a slave, for a childes *fear* being mixt with *love*, hath respect to the offence which a Parent may take: but a slaves *fear*, which is ordinarily mixed with hatred, hath respect to nothing but the punishment which his Master may inflict upon him. This *love-like-fear* is so proper to children, as that the awful respect which the Saints bear to God, is called *a filial fear*: Children have received their substance, from the very substance of their Parents, and therefore they are to perform this *Duty* of *Love* and *Fear* to them.

2. The outward *Duties*, or the manifestation of this *Love* and *Fear* in children, appears:

Gen. 48. 12
1 King. 2. 19
Prov. 30. 17

1. In their Reverence, *in speech and carriage:* They must give to their Parents reverent and honorable titles, meek and humble speeches, obeysance, as becomes their age and sex: Thus *Joseph* and *Solomon* bowed, the one to his father, the other to his mother. Contrary hereto is mocking and despising father and mother: of which said *Solomon, The eye that mocketh at his father, and despiseth to obey his mother, the ravens*

of

of the valley ſhall pick it not: a phraſe that ſets forth the end of a notorious malefactor, that is hanged in the air till the ravens pick out his eyes.

2. In their obedience to their Commands, Inſtructions, Reproofs and Corrections of their Parents, *Eph.* 6. 1. *Prov.* 1. 8, 9. the reaſon is, becauſe of God, whom the father repreſents: Children muſt remember, that whatſoever they do to their Parents, they do it to God; when they pleaſe them, they pleaſe God; when they diſobey them, they diſobey God; when their Parents are juſtly angry with them, God is angry with them: nor can they recover Gods favour (though all the Saints of heaven ſhould intreat for them) till they have ſubmitted themſelves to their own Parents; only with this limitation, that they ſubmit or obey them *in the Lord*, Eph. 6. 1. Eph. 6. 1

3. In their Recompence: This is a *Duty* whereby children endeavour (as much as in them lies) to repay what they can for the parents kindneſs, care and coſt towards them, in way of thankfulneſs: *If any widow have children, or nephews, let them learn firſt to ſhew kindneſs at home, and to requite their parents*; in ſickneſs, they muſt viſit them, in time of mourning, the muſt comfort them, in want, they muſt provide for them; as the children of *Jacob*, who viſited, comforted, and went to buy food for their father: in time of danger, they muſt endeavour their protection, as *David* did, *Let my father and mother* (ſaith he to the King of *Moab*) *I pray thee, come forth and be with you, till I know what God will do for me. And he brought them before the King of Moab, and they dwelt with him all the while that David was in the hold.* If God pleaſe to take children out of this world before their parents, and their parents be ſuccourleſs (they muſt as they can) provide for their well-being after their deaths: Thus Chriſt commended his Mother to his Diſciple *John*, a little before he gave up the ghoſt. It is recorded of the Stork, That when the dams are old the young ones feed them; and when through age they are ready to faint in their flying, the young ones help them; and when they are paſt flying, the young ones carry them on their weak backs. Thus Nature teacheth children their *Duty*, how much more ſhould grace? 1 Tim. 5. 4 Gen. 48. 1 and 31. 39 and 42. 9. 1 Sam. 22. 3, 4 John 19. 27

SECT. 8. *Of the Duties of Servants to their Maſters.*

Duties of Servants to their Maſters, are either { inward, as *Fear*. / outward, as { *Reverence*, *Obedience*.

1. The inward *Duty* is *Fear*: *Servants, be ſubject to your Maſters with all fear, and account them worthy of all honour*: So proper is this fear to a Servant, as where it is wanting, there is a plain denyal of his Maſters place and power: *If I be a maſter, where is my fear?* ſaid God: obſerve, I mean not an exceſſive ſlaviſh fear; as when a ſervant fears nothing but the revenging power of his Maſter (ſuch was the fear of that unprofitable ſervant, who could ſay to his Maſter, *I know that thou wert an hard man,--and I was afraid*) but I mean an awful fear of provoking his Maſters wrath, ſo as it makes him caſt every way, how he may pleaſe his maſter, and ſuch a fear draws him on chearfully to perform his *Duty*. 1 Pet. 2. 18 1 Tim 6. 2 Mal 1. 6 Mat. 25 21, 25

2. Outward Duties which iſſue from this fear, are { *Reverence*. / *Obedience*.

1. *Reverence*, which is manifeſted in ſpeech and carriage. Thus ſervants muſt give reverend titles to their Maſters, as *Father*, *Lord*, and *Maſter*, *&c.* They muſt yield obeyſance to them; as *The children of the Prophets, when they ſaw that the Spirit of Elijah reſted on Eliſha, they came to meet him, and bowed themſelves to the ground before him.* 2 King. 2. 15

2. *Obedience*, which hath reſpect to the Commands, Inſtructions, Reproofs and Corrections of their Maſters, 1 *Pet.* 2. 18, 19, 20. But here's a caſe or two of Conſcience.

1. How far they muſt obey; or what is the extent of ſervants obedience to Maſters? ------ The Apoſtle anſwers, *Servants, obey in all things your maſters according to the fleſh.* It is not ſufficient that ſervants perform well their *Duties* in ſome things; they muſt do it in *all things*, yea in things that may be againſt their own minde and liking, if their Maſters will have it ſo: This is clear in the example of *Joab*, *the King Commands him to number the people*; *Joab* declares himſelf, that he thinks it a very unmeet thing, *Why doth my Lord the King delight* (ſaith he) *in this thing?* yet againſt his Col. 3. 22 2 Sam 24. 2, &

his judgement he yields unto the Kings peremptory command, *The Kings word prevailed against Joab.* Look as *Peter*, when Christ bid him lanch out into the deep, and let down his net for a draught, *He answered and said, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net.* So must servants say, when they have a peremptory command, though contrary to their own judgements, this or that, in all humility, I suppose, or I propound to you, *Nevertheless, at your word I will let down the net,* I will do as you please.

2. But what if God and Master should command contrary things?---In such a case the Apostle sets down an excellent limitation in these four phrases, [1. *As unto Christ:* 2. *As the servants of Christ:* 3. *Doing the will of God:* 4. *As to the Lord:*] All these imply, That if Masters command their servants any thing contrary to Christ, they may not yield to it: Upon this ground the Midwives of the *Hebrew* women, would not kill the *Hebrew* children, *They feared God* (saith the Text) *and did not as the King commanded them.* It this case *Joseph* is commended in not hearkning to his Mistris; and the servants of *Saul* are commended, for refusing to slay the Lords Priests at their Masters command. When Masters command or forbid any thing against God and Christ, they go therein beyond their commission, and their authority ceaseth; so that servants may say, *We ought to obey God rather then men.*

3. But some *Anabaptists* object, *That all men are alike, and that there is no such difference as betwixt Masters and Servants, nay it is expresly forbidden to be servants of men.* I answer, to *be a servant*, in that place, is not simply to be in subjection under another, but to be so obsequious to man, as to prefer him before *God:* Hence the Apostle elsewhere in the *Duties* of servants, layes down this Antithesis, *Not as men-pleasers, but as the servants of Christ*; again, *doing service as to the Lord, and not to men:* The meaning is, That we must do *Duty* to a *Master*, not as meerly to a *man*, but as to one *in Christs stead*; Masters by vertue of their office and place bear the image of Christ; Christ communicates his authority unto them, and so in performing *Duty* to Masters, we perform *Duty* to Christ; and in denying *Duty* to Masters, we deny *Duty* to Christ: Thus the Lord said to *Samuel*, when the people rejected his Government, *They have not rejected thee, but they have rejected me, that I should not reign over them.* Consider this, all ye that are *Servants*, though *Masters* should neither reward your good service, nor revenge your ill service, yet Christ will do both: This is your prerogative that fear God above all other Servants; others may serve their Masters with *fear and trembling*, in singleness of heart, and with good will; but onely Christians and Saints do service *as to Christ*, and this makes them not content themselves with doing the thing, but to endeavour to do it after the best manner they can, so as God and Christ may accept of it.

I have now run through the Family, and informed you of the *Duties* both of *Governours and Governed.* Christians, look within you, look about you, *that man is not a good man, that is not good in all his relations.* The same God that requires us to serve him as private persons, requires us to serve him in our relations: And therefore though you be never so careful of your *Duty* in the former respect, yet you may go to hell for neglecting your *Duties*, as *Masters, Servants, Husbands, Wives, Parents, or Children*; nay, I'le say a litle more, that though you would be good in one relation, yet if you endeavour not to be good in every relation, you shall never go to heaven: for the same God that commands you to serve him as a Master, commands you to serve him as a Father, as an Husband, &c. *And he that keeps the whole Law, and offends in one point, is guilty of all.*

CHAP.

CHAP. XI. SECT. 1.

Of Preparatives to

Christian-Society.

Hitherto of secret *Duties*, and private *Duties*, so far as they concern every man in his own particular, and in his own family: Now as of many particulars consists a *family*, so of many *families* may consist this *Christian-Society* we are ready to treat of; and the rather do we fall upon it, because we hold it a *Duty*, to keep a constant, indeared and loving correspondence with the Saints, to communicate with experimental Christians, in their *Experiences* of Christ working and dwelling in them, *To exhort one another, and so much the more, as we see the day approaching.* Heb. 10.24,25

Now that we may joyntly and comfortably carry on this *Duty*, observe we, { 1. Our entrance into it. 2. Our proceedings in it.

1. For enterance, we must { 1. Renounce all sinful and wicked Society. 2. Entertain such Graces as will fitly prepare us for this Society.

1. We must renounce and discharge all wicked society: *For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? what agreement hath the Temple of God with Idols?* as melted gold will unite it self with the substance of gold, but not incorporate it self with dross; so if God by his Spirit melts the heart, and fits it for union with believers, then he separates it from that which is Heterogeneous and disagreeing to it: *Lord, who shall dwell in thy holy hill?* saith *David*; the answer is given, *Psal.* 15.4. *In whose eyes a vile person is contemned, but he honoureth them that fear the Lord:* Understand the Text soberly concerning *Contempt of a vile person. David* would not have us to deny him courtesies and civil behaviour: We may eat, and drink, and buy, and sell, and shew kindeness, and pity him, and pray for him, and carry our selves with all wisdom towards him, though he be without; but as for holy communion we must say to him as *Peter* to *Simon, Thou hast neither part nor fellowship in this body*; or as *Nehemiah* to *Sanballat, Tobiah* and *Geshem, You have no portion, nor right, nor memorial in Jerusalem.* 2 Cor. 6. 14. Psal. 15. 4. Act. 8. 21. Neh. 2. 20.

2. We must entertain such Graces as will fitly prepare us for this *Christian Society*, and they are such as these: ----

1. *Humility:* Humble men contend not, censure not, quarrel not, disdain not: They can meet with unequal respects of age, sex, state and parts; they can discern even in women what is to be honored, and if there be not always so profound a judgment, yet many times there is more holy, and more sweet affections: They have not the faith of Christ in respect of persons, but can say to the poor man (if he be of the poor whom God hath chosen rich in Grace, and heir of the Kingdom) *Sit thou here in a good place*; they can prefer Grace before parts, and delight in the sweet scent of creeping Violets: They can make use of, and improve all other mens gifts, *For in honor they prefer one another*, and so they come to be kindely affectioned one to another in brotherly love; they can spy out Graces of all sorts, in all sorts and ranks of people: They observe the sweet affability and courtesie of some great ones, the honest diligence and patience of some poor ones, the blushing modesty and humility of some solidly learned, the chearful activity in Gods worship of some illiterate, that love Christ in sincerity, though they cannot dispute for him: Several sorts of men have several lustres; now the Rom. 12. 10

humble

humble learn of all, and so receive much benefit in communion from all: This Grace then gives him a fitnesse for this Society.

2. *Acknowledgement, and the prizing of others gifts:* It is said of *Apollos, That though he were an eloquent man, and mighty in the Scriptures, yet he so far acknowledged and honored the Graces of God, and the gifts that were in* Aquila *and* Priscilla, (a plain couple, an handy-crafts man his wife) *that he was content to learn of them:* O let not Brethren envie and grudge at one another, but acknowledge and prize the gifts of others as their own gifts.

3. *Self denyal: Let nothing be done through strife or vain glory, but in lowlinesse of minde, let each esteem others better then themselves: Look not every man on his own things, but every man also on the things of others:* How goodly is it to see a man who hath parts, and gifts, and graces, to deny himself, and all for the edifying of the body? *Paul* could endeavour to please all men in all things, *Not seeking his own profit, but the profit of many:* He hath a true publique spirit, that prefers the body of Christ, before his own private; that can deny himself, so that God may be glorified.

4. *Love:* A grace of such use and influence, that without love there can be no *Christian-Society*; it is love that joyns hands and hearts: So the soul of *Jonathan* was knit to the soul of *David, For Jonathan loved him as his own soul. Love* disposeth men to all spiritual Offices, to pray together, sing together, talk or confer together; on the contrary, all the gifts in the world, how excellent soever, are nothing worth without love, *Though I spake with the tongues of men and Angels; Though I had the gifts of all prophecy, and understood all mysteries, and all knowledge, and have not love, I am nothing.*

5. *Amiableness, Facility or Condescension:* Rugged stones unhewn and unsquared, cannot fitly lie and joyn together in one building; sowre, harsh and sullen spirits, are not fit for society: If there be a *Nabal*, who is such a son of *Belial*, that no man can speak to him, he may not be entertained: I know there are some good men of an harsh and rigid disposition, who make many a poor Christian to startle back, though he came with a resolution to consult and learn something of them: But there is in some others (whom I always prefer) an alluring facility, that doth call in the modest and blushing, who would otherwise step back: Now this sweet disposition for gaining of souls into the liking and relishing of the good ways of God, is a commendable Grace.

6. *Sobriety of spirit*, in the suspending of all rashnes of censures, and a patient bearing with some errors and offences, which unavoidably will sometimes fall out: The Apostle had respect unto this, when he admonished the *Colossians*; *To forbear one another, and to forgive one another, if any man have a quarrel against any, or a matter of complaint* (as the word signifieth) *even as Christ forgave you:* How quarrellous are some men? How loud and shril, and thunder-stormy in their complaints? on the contrary, heavenly souls resolve to do good, and to suffer evil: Such was *Davids* carriage towards *Shimei*, when *Shimei* cursed him: *Come out thou bloody man, thou man of Belial: David* said no more, but, *Let him curse, because the Lord had said unto him, Curse David.*

7. *Innocency, harmlesnesse, or inoffensiveneſſe of conversation:* Nothing more destroyes *Christian-Society*, then frequent lyes, flatteries, whispering, scoffs, calumnies, and invented slanders: Hence *James* calls the tongue, *An unruly evil, full of deadly poison;* —— *And if this member be not tamed, all Religion is in vain;* and consequently all Religious Society.

8. *An holy coveting of excellent gifts:* Emulation ordinarily engenders strife, and overthrows *Christian-Society*; But this holy contention, this spiritual emulation, this zeal after more perfection of gifts and graces, the Apostle enjoyneth, *Covet earnestly the best gifts: q. d.* affect, emulate, be zealous after a further growth or improvement.

9. *Wisdome:* Both to discern where the rich treasure lies, and to be able to draw it forth: There lies many times a great deal of spiritual wealth, in some obscure and neglected Christians which many supercilious and conceited professors do passe by and neglect: One would not think what dexterity in Scriptures, what judgement in controversies, what fervency and expressions in Prayer, what acquaintance with God and his Providence, what strength of Faith, what Patience, Meeknesse, Moderation, Contentednesse, Heavenly mindednesse, may be now and then found out and discovered in plain people, that have plain carriage and plain speech: Here then is the necessary use of wisdome, to discover those gifts and graces; and when we find such a vein, to dig it,

and

and draw it forth: Do you observe one of great dexterity in Scriptures? propound to him some difficult place where you were fain to make a stand: Do you observe one well studied in controversies? desire him to untie a knot, where you have been a great while looking for an end: Do you observe one acquainted with cases of desertion and soul-clouds? learn of him what experiments he hath collected, and which was his way out of the mist: Do you observe one powerful in Prayer? get him to commend your suits with you unto God: All men would be dealt with in the proper way wherein they are versed, and wherein they excel.

SECT. 2. *Of a mutual exchange of gifts and graces.*

After the Preparatives, we come to the Duties themselves, which consist.

1. In a mutual exchange and imparting of Gifts and Graces.
2. In a mutual serviceableness to the bodies and souls of one another.
3. In a mutual walking together, and holding of hands in the Ordinances of Christ.

1. There must be in *Christian Society, a mutual exchange and imparting of Gifts and Graces:* God hath dispensed variety of gifts unto his people; as *Job* was exemplary for patience and unprightnesse; *Moses* for faithfulness and meekness; *Josiah* for tenderness and activity in the cause of Reformation; *Timothy* for Ministerial diligence and care of the flock: the gift of Christ is Grace, according to measure: He measures to one such gifts, to another such, to another such and such, as he pleaseth: *Unto every one of us is given grace, according to the measure of the gift of Christ:* God gave the Spirit without measure unto Christ, but we have it according to our scantling, and as he pleaseth to honour and entrust us: *To one is given the word of knowledge, to another faith, to another prophecy, to another the discerning of spirits, to another divers kinds of tongues:* Thus every man hath his proper gift of God, *One after this manner, and another after that:* One hath quickness of parts, but not so solid a judgement; another is solid, but not so ready and presential; one hath a good wit, another a good memory, a third a good utterance; one is zealous, but ungrounded: another well principled, but timerous: One is wary and prudent, another open and plain-hearted; one is trembling and melting, another chearful and full of joy: Now thus God freely gives, and most wisely disposeth, that we may be engaged to use his bounty to each others help: The knowing Christian is to impart to him that is weak in gifts, and the zealous Christian that hath fewer notions, is to impart his warmth and heat to his knowing friend: The Christian that hath collected experiences, or found out methods, for the advancement of holiness, must not deny such knowledge to the body; Christians must drive an open and free trade, they must teach one another the mystery of godliness: Tell your experiences, and tell your conflicts, and tell your comforts, make all that you have, the bodies, and all the body hath yours. Some say, The Art of Medicine was thus perfected, as any one met with an herb, and discovered the vertue of it by any accident, he would post it up in some publique place, and so the Physicians skill was perfected by a collection of these experiments and receipts: We must one day account how we have laid out our Knowledge, our Utterance, our spirit of Prayer, our Ability of discerning, our experience of God, our taste of the Promises, our enlargements after prayer, our improvements by Conference, our comforts after private Humiliation, our strengthening by Sacraments, or what else may be instanc'd in for the use of others; how we got rid of such a lust, how we mast'red such a temptation, how we attained to such a facility in this or that *duty*; and there must be this commerce among them that are in this heavenly partnership.

Ephes 5. 7.

1 Cor. 12. 8, 9, 10.

1 Cor. 7. 7.

SECT. 3. *Of a mutual serviceableness to the bodies and souls of one another.*

There must be in this *Christian Society, a mutual serviceableness.*

1. *To the bodies,*
2. *To the souls of one another.*

1. *To the bodies of one another:* The primitive Christians excelled in this care; they put their estates (by reason of the persecution) into *a common stock*, that all, even the poorest sort, that in those hard and uncertain times, gave their names to Christianity, might

Acts 4. 32, & 34, 35.

be tended and looked on with equal care and reſpect: I know ſome have ſtretched this too far, to make it a leading caſe and binding example; but thus far it holds, that if the neceſſity of the faithful call for it, even all that we have muſt be ſerviceable in order and in due reſpects; The Catalogue runs thus; 1. The publique ſtate wherein we live, we muſt provide for. 2. Our ſelves. 3. Our wives. 4. Our parents. 5. Our children and family. 6. The houſhold of faith. 7. Our kindred. 8. Our neareſt neighbours and common friends. 9. Our country-men. 10. Strangers. 11. Enemies. It is truly an acceptable ſervice to God, and a glorious Miniſtry, to tend the Lords poor and ſick; therefore *Paul* ſometimes took upon him the *fellowſhip of the Miniſtering to the Saints*, as he was deſired by the Churches of *Macedonia*, whom he commends for their charity, and whoſe example he wills the *Corinthians* to follow. 1 Cor. 8. 4. 7.

2. *To the ſouls of one another*, and this ſeverall ways:

1. *In watching over one another*: I know we have Enemies that malicioufly watch over us for our haltings, but it is the part of a friend, to watch over his companion for good; we are apt enough to neglect our own watch, we had need to have either prying enemies, or faithfull friends, to make us know our ſelves.

2. *In admoniſhing and reproving thoſe that fall*: This is a great Duty, but much neglected. Reverend Mr. *Bolton*, ſpeaking of that grave and religious Judge, *Nichols*, (who deſired him ſometimes to deal plainly with him) confeſſed after the Judges death, that *he was grieved at his heart that he had done no more in that kind.* O count not admonition an unneceſſary medling, we may, through a fooliſh humour to be eſteemed peaceable and quiet, ſuffer many to miſcarry and be loſt. Boltons quæſtiones novißimæ, pag. 163.

3. *In recovering thoſe that are fallen, through a ſpirit of meekneſs*: *Brethren, if any man be overtaken with a fault, ye which are ſpiritual, reſtore ſuch a one in the ſpirit of meekneſſe, conſidering thy ſelf, leſt thou alſo be tempted.* Chriſtians ſhould not triumph over them that are on the ground, and thrown down by a temptation, but rather they ſhould ſit by them on the ſame flat, and mourn with them and for them, and feel ſome of their weight. Gal. 6. 1, 2.

4. *In inſtructing the ignorant, dull, and leſs capable*: To this purpoſe we ſhould rather keep a ſlow pace, than willingly out-go the young and tender Lambs: O deſpiſe them not here, with whom we ſhall have eternal company in heaven, it may be, they can reach no higher than the very principles of Religion, without which they could not be ſafe: yet if they know and can ſay any thing of God in Chriſt Jeſus, or if they would fain hear of him, be not too high for their Society; neglect not the rear of the Chriſtian army, but ſtrive with their infirmity or unfitneſs, whatſoever it be.

5. *In encouraging weak beginners*: bid them welcome that ſtand upon the threſhold, that linger in the porch of this Society, and would be glad to ſit down among the Diſciples of Chriſt, It was prophecied of Chriſt, *A bruiſed reed ſhall he not break, and a ſmoaking flax ſhall he not quench*: It ſhould be thus with Chriſtians, they ſhould not quench, but rather encourage the ſmoaking flax into a flame: Do you perceive a poor ſoul to liſten after Chriſt and to hearken if ſome word of comfort may be let fall? open your ſelves to him, and let him in to the pleaſures and ravishments of the Kings chambers: Take heed of making any one go back, or grow out of love with the order and government of Chriſts family. 2. 3.

6. *In ſtirring up the ſpirits and gifts of one another*: *Conſider one another* (ſaith the Apoſtle) *to provoke unto love and to good works; not forſaking the aſſembling of our ſelves together, but exhorting one another.* A mean perſon, by asking a queſtion, may lay the firſt ſtone, whereupon a goodly frame of excellent and rich diſcourſe may be reared: Chriſtians muſt quicken one another in the ways of godlineſs; as the iron ſharp'neth iron, as rubbing of the hands makes both warm, and as live-coles make the reſt to burn, ſo let the fruit of Society be mutual, ſharp'ning, warming and inflaming. Heb. 10. 24, 25.

7. *In raiſing, cheering, comforting the dejected and diſmayd ſpirit*: How did the Martyrs in their Priſons ſet one another at liberty from the bondage of fears? how did holy *Bradford*'s ſweet and cheerful company, make the very dungeons lightſome, and Pallace-like to his fellow-priſoners? An unbelieving heart, oppreſſed many times with fooliſh cares and fears, doth ſometimes (by a word duly ſpoken, or by a Promiſe applyed in the ſeaſon of it) feel the load quite taken away.

SECT.

SECT. 4. *Of a mutual walking together, and holding hands in the Ordinances of Christ.*

THere must be in *Christian Society*, *A mutual walking together in the Ordinances of Christ*, as——

1. *In hearing the Word*, by quick'ning one another unto it, by helping the negligent to apply it, by taking forth the several portions belonging to the several conditions and necessities of each, by praying for one another, that it might be useful and seasonable to all.

2. *In the Sacraments, joying in one another, beholding their order and stedfastness of faith in Christ*: How should they but rejoyce together in the love of God, feeding at the same table, as those that shall meet and sit down with Christ in his Kingdom of Glory: how should they but behold their order and stedfastness of faith, now renewing their Covenant of Love among themselves, & laying down all grudges, rancour, prejudice, uncharitableness, surmises, for Christ's sake, and giving *the right hand of fellowship*, cordially and unfainedly to one another, as those that find themselves to be all retainers to the same Master, and provided for with the same care, and purchased by the price of the same blood? Col. 2. 5.

3. *In prayer for and with each other*: In Primitive times they used to transact one anothers affairs in the court of Heaven by Prayer: *Pray always* (saith *Paul*) *with all prayer and supplication, for all Saints, and for me*:— and, *Pray one for another* (said *James*) *that ye may be healed*; *q.d.* if the heart rankles, or if there be any fallings out, any differences and jarrings among Christians, let them meet together, and humbly acknowledge where the fault lies, and make up the matter before God, who is both a witness of their mutual sincerity, and is only able to search the bottom of the wound, and to cure it: Sometimes Christians have known blessed experiments of this, and can tell when a *Probatum est* was written upon it. Eph. 16. 18. James 5. 16.

4. *In fasting, for the afflicting, and humbling of the soul*; so *Ezra* and his men, and *Esther* and her maids, maintained communion together: Such fasting-days are soul-feeding-days, and soul-curing-days; some diseases, some lusts will go out no other ways.

5. *In mutual bemoanings, confessions, and opening of our sores and wounds*; it may be, when the Apostle saith, *Confess your faults one to another*, he means more than acknowledgement of offences, whereby a man hath sinned against his brother; *viz.* that Christians should also bewail their failings, infirmities, deadness, unsavourines, coldness, narrowness, unfruitfulness to one another, to see whether others have been in the same case, and what course they took, and what remedy they procured: many souls may perish through too much reservedness and modesty.

6. *In holy conference*: This indeed is it that might much improve the meeting of Christians. In the Prophets time, when proud scorners, and prophane spirited men talked vainly, and did even what they list, then *they that feared the Lord met, and spake often one to another*; no doubt they spake of God, and his councels, of his works and ways, of his providence and goodness, of the baseness of Atheistical thoughts concerning God: would Christians thus meet and exchange words and notions, they might build up one another, they might heat and inflame one another, thy might strengthen and encourage one another, as the brethren did *Paul*: and have we not an express command for this *Duty* of conference? *Thus shall ye say, every one to his brother, and every one to his neighbour, What hath the Lord answered? and what hath he spoken?* Mal. 3. 16. 1 Thes. 5. 11. Luke 24. 32. Acts 28. 15. Jer. 23. 35.

And now I am fallen on this *Duty*, give me leave to lay down some experiments and proceedings of some Christians, as willingly joyned themselves in a *Christian Society*, and by Gods blessing thereby sweetly improved themselves.

SECT. 5. *Of some Orders to which some Christians subscribed before Conference.*

IN this Conference of Christians, § 1. Some Orders were made, to which all subscribed. § 2. Some questions were propounded, to which all answered.

1. The Orders were these:——

1. That every Wednesday (especially during winter) we will meet for Conference about soul-affairs.

2. That if any difference in opinion ſhall ariſe amongſt us, we will fully debate, and then ſubmit to the judgment of the Society, as it ſhall be made good out of the Word.

3. If we obſerve any of the Society to fall into any ſinne or ſcandal, he that obſerves it ſhall firſt warn the party thereof; and if he offend again in the ſame kind, the obſerver ſhall then joyn with himſelf one or two more to warn the ſome party; and *if he will not hear them*, the obſerver or any other ſhall then acquaint the Society at our next meeting: and if he will not hear them, that then he be excluded till he repent, and be voted for his admiſſion again.

4. That whatſoever is ſpoken amongſt us (the telling whereof may tend to the prejudice of any one of us) ſhall be kept ſecret, upon pain of undergoing ſuch cenſure as the major part of the company ſhall think fit.

5. That for admiſſion of any into our Society, we will not be too ſtrict nor too large; not too ſtrict in excluding any, in whom we have any good hopes of ſincerity, and real deſire to increaſe their knowledge, and mutual love, though they may be *but weak* in gifts: nor too large in admitting ſuch, who may be either *heretical in opinion*, or *enordinate in life*: And by this Rule, thoſe that are to be admitted ſhall be voted by the major part of us.

Rom. 14. 1. 1 Theſ 36. 14. Tit. 3. 10.

6. That for better regulating of this Society, we will have a Moderator. And what further Orders we or any of us ſhall hereafter think upon, we ſhall propound the ſame to the Society at our next meeting; and the ſame ſhall be confirmed or annulled, as it ſhall be agreed by the major vote of our Society.

7. That the Moderator ſhall propound the queſtion and matter of our Diſcourſe the week before it be diſcuſſed; and at every meeting begin with Prayer, and end with Thankſgiving.

SECT. 6. *Of ſome Queſtions of Practical Divinity, which at the Conference were propounded and anſwered.*

THe Queſtions propounded were of ſeveral ſorts:

1. Choyce Heads of Practical Divinity.
2. Wholeſome Caſes of Conſcience.
3. Some Controverted Points.

The Queſtions of the firſt ſort, were theſe and the like:

Sect. 1. *What was the happineſs of Mans condition in the ſtate of Innocency?*

1. GOd made man in his own Image, *Gen.* 1. 26, 27. and 9. 6. *Eccleſ.* 7. 29. *Eph.* 4. 24.
2. Man was wonderfully and fearfully made, *Pſal.* 139. 14.
3. Man was made Lord of all the creatures, *Gen.* 1. 26, 28. *Pſal.* 8. 6.
4. Man had a perfect knowledge of { God, *Rom.* 1. 19, 20. / The Creatures, *Gen.* 2. 19.
5. Man had ſweet and immediate communion and conference with God, *Gen.* 1. 28, 29, 30, and 3. 8.
6. Man was placed in Paradiſe, *Gen.* 2. 15.
7. Man was made little lower then the Angels, *Pſal.* 8. 5.
8. Man laboured without pain, *Gen.* 3. 17.
9. Man lived without ſin or ſhame, *Gen.* 1. 31. and 2. 25.
10. Man was crowned with glory and dignity, *Pſal.* 8. 5. 1 *Cor.* 11. 7.
11. Man was Gods delight, *Prov.* 8. 31.
12. Man had a poſſibility not to dye, *Gen.* 2. 17. and 3. 19.
13. Man had free choice of good and evil, not neceſſitated to either, *Gen.* 2. 16.

Sect. 2. *What are the Miſeries of Man in ſtate of Nature?*

1. HE is impure in his conception, *Pſal.* 51. 5.
2. He is born in iniquity, *Pſal.* 51. 5

3. He

3. He is defiled with ſin in the whole nature, *Iſa.* 64. 6. *Ezek.* 16. 6. *Rom.* 7. 24.
4. His thoughts are corrupted with ſin, *Gen.* 6. 5. *Eph.* 4. 17, 18.
5. All the members of his body and powers of his ſoul are defiled with ſin, 2 *Pet.* 2. 14.
6. His members are ſervants to unrighteouſneſs and to iniquity, *Rom.* 3. 13, 14, 15, 16. and 6. 19.
7. He is ſpiritually blind, *Rev.* 3. 17. *Jer.* 10. 14. 1 *Cor.* 2. 14. *Eph.* 5. 8.
8. His minde is ſet on evil works, *Eph.* 4. 18. *Col.* 1. 21.
9. His will luſteth after evil, *Rom.* 8. 7.
10. His heart is deceitful and deſperately wicked, *Jer.* 17. 9.
11. His affections are inordinate, *Iſa.* 59. 7.
12. He hath a defiled conſcience, *Tit.* 1. 15.
13. He hath an unſatiable deſire after ſin, *Job* 14. 4. ——— 15. 16.
14. He is full of ſin, *Prov.* 22. 15. *Rom.* 1 24. ——— 7. 5, 14. 2 *Pet.* 2. 19.
15. He is dead in ſin, *Eph.* 2. 1, 2.
16. His civil actions are ſin, *Prov.* 21. 4.
17. His beſt ſervices are ſin, *Prov.* 15. 8, 9, 28, 29.
18. He is unable to any good, *Rom.* 3. 12 ——— 7. 19. ——— 8. 8. 2 *Cor.* 3. 5. *Rev.* 3. 17.
19. He is hated of God, *Pſal.* 5. 5.
20. He is ſeparated from all fellowſhip with God, *Iſa.* 59. 2. *Eph.* 2. 12.
21. He is under Gods curſe, *Gal.* 3. 10. *Deut.* 28. 16, 17, 18.
22. He is without Chriſt, *Eph.* 2. 12. and out of the communion of Saints, *Eph.* 2. 12.
23. He is a bondſlave of Satan, *John* 8. 34, 44. 2 *Cor.* 4. 4. *Eph.* 2. 2. *Heb.* 2. 15.
24. He is a child of wrath, *Eph.* 2. 3.
25. He is ſubject to all the calamities and curſes of this life, *Deut.* 28. 15, 16, 17, &c.
26. His life is ſhort and vain, and full of toil and care, *Gen.* 3. 19. *Eccleſ.* 5. 14. *Pſal.* 103. 14, 15.
27. He is liable to death, *Rom.* 5. 12. ——— 6. 23. *Gen.* 3, 19. *Deut.* 30. 18. *Pſal.* 89. 48.
28. He is guilty of damnation, *Rom.* 5. 17, 18. ——— 8. 6. 2 *Theſ.* 2. 11, 12.
29. He ſhall not (as ſuch) inherit the Kingdom of heaven, 1 *Cor.* 15. 50. 2 *Theſ.* 1. 9.
30. He is an enemy to his children, *Deut.* 28. 18.

Sect. 3. *What means hath God appointed to come out of this miſerable eſtate.*

1. WE muſt enquire after the means of ſalvation, *Luke* 3. 10, 12. *Acts* 2. 37. ——— 16. 29, 30.
2. We muſt lay hold on ſeaſons and opportunities of grace offered, *John.* 12. 35.
3. We muſt hearken to, and entertain the motions of Gods Spirit, *Rev.* 3. 18. 20.
4. We muſt ſeriouſly conſider of our own ways, *Haggai* 1. 5. *Luke* 15. 20.
5. We muſt go to God by Chriſt, *John* 14. 6. and 10. 9.
6. We muſt ſearch the Scriptures, *Deut.* 17. 19. *Iſa.* 55. 1, 2, 3. *John* 5. 39.
7. We muſt wait on the word preached, *John* 5. 24. *Acts* 26. 18. *Rom.* 10. 14, 17. 1 *Cor.* 1. 18, 21. 1 *Pet.* 1, 23. 1 *John.* 4. 6.
8. We muſt ſee our ſin, *Rom.* 2. 20. *Gal.* 2. 10. have a ſenſe and feeling of ſin, *Mat.* 11. 28. *Acts* 2. 37.
9. We muſt confeſs our ſins, *Prov.* 28. 13. 1 *John* 1. 9.
10. We muſt be grieved for ſin, *Iſa.* 57. 15. *Mat.* 5. 4. *James* 4. 9, 10. *Zech.* 12. 10. 2 *Cor.* 7. 10.
11. We muſt be inſtant in prayer, *Acts* 8. 22. *Rom.* 10. 13. 2 *Theſ.* 1. 11, 12. *Heb.* 4. 16.
12. We muſt endeavour after regeneration, *John* 3. 3, 5. and mortification, *Mat.* 7. 13. *Rom.* 8. 13.
13. We muſt conſider the curſe due to us for ſin, *Ezek.* 18. 28. *Gal.* 3. 10. *Col.* 3. 6.
14. We muſt remove all lets and impediments that hinder converſion, *Deut.* 12. 8. *Eph.* 4. 17.

15. We

14. We must remove all lets and impediments that hinder conversion, *Deut.* 12.8. *Eph.* 4. 17.
15. We must consider that by sin we had an hand in crucifying Christ, *Zech* 12. 10. *Acts* 2. 36, 37.
16. We must judge our selves, that we be not judged, 1 *Cor.* 11. 31.
17. We must forsake our ways and thoughts, and turn to the Lord, *Isa.* 55. 7. *Joel.* 2. 13. *Acts* 2. 38.
18. We must avoid evil society, 2 *Cor.* 6. 17, 18.
19. We must desire after Christ and his righteousness, *Mat.* 5. 6. *Rev.* 3. 18. —— 21. 6.
20. We must believe on the Lord Jesus, *John* 3. 15. —— 6. 35, 65. *Acts* 16. 31. *Gal.* 3. 22. *Eph.* 2. 8.
21. We must rest on Gods promises in Christ for conversion, *Isa.* 43. 45. —— 44. 21, 22. *Ezek.* 6. 26, 27.
22. We must deny our selves, *Mat.* 15. 24. *Luke* 14. 26.
23. We must be doers of the word, and not hearers onely, *James* 1. 22.

Sect. 4. *What are the signs of a sound and sincere Humiliation.*

1. A Sorrow for sin, because God hates it, *Psal.* 51. 4.
2. A breaking of the heart out of pure love to God, *Rom.* 2. 4.
3. A sorrow for sinne, because it crucified Christ, *Zech.* 12. 10.
4. A free acknowledgement of our unworthiness, in greatest fulness of our worldly felicity, *Gen.* 32. 10.
5. A suffering of sorrow to abide on the soul, and not putting it off by worldly comforts, *Isa.* 58, 5, 6. *Joel* 2. 13.
6. A mourning for lesser sins, as well as for greater; for the evil that cleaves to a mans best works, as for his other evil actions, *James* 2. 10.
7. A submission to Gods will, let him do what he pleaseth, *Josh.* 10. 15. 2 *Kings* 20. 10. *Jer.* 10. 19.
8. A throwing of the soul (being affrighted with the threats of the Law, and accusations of his own conscience) wholly upon Christ and his promises, *Luke* 13. 12. *Acts* 16. 31.
9. A hatred against, and shunning of all sin, *Job* 42. 6. *Psalm* 119. 113 2 *Cor.* 7. 11.
10. A leaving of all sin, and doing the contrary good things, *Isaiah* 8. 6, 7, 8 *Micah* 6. 8.
11. The seven marks of godly sorrow, laid down in 2 *Cor.* 7. 11.

Sect. 5. *What means hath God appointed for brokennesse of heart?*

1. AN eyeing of the word, as it is an ordinance for that very purpose, *Jer.* 23. 29.
2. Attendance unto, and hearing of the word powerfully preached; 2 *Kings* 22. 19.
3. A sight and sense of our sins, *Ezra* 9. 6. *Psalm* 31. 9, 10 —— 38. 3, 4, 17, 18. *Jer.* 23. 9, 10.
4. A consideration of the sins of our Prophets, *Jer.* 23. 9.
5. A consideration of Christ crucified for and by our sins, *Zech.* 12. 10. *Acts* 2. 37.
6. A consideration of the hardnes of others hearts, much more of our own, *Mark* 3. 5.
7. Prayer for contrite spirits, *Psalm* 51. 10.
8. A remembrance of our affliction and misery, *Josh.* 7. 5. *Lam.* 3. 19, 20.
9. A consideration of Gods withdrawing his comfortable presence from us, *Lam.* 1. 16.
10. A consideration of Gods infinite love and grace to our souls, *Joel* 2. 13 *Rom.* 2. 4.
11. A consideration of the death of Gods Saints, who are as the pillars of the places where they live and abide, *Isa.* 38. 2 —— 57. 1.
12. A consideration of Gods judgements on others, who have been hardened in sin, *Heb.* 3. 8, 9, 10, 11, 12, 13.
13. An actuating of our faith in respect of the precious promises of softning hearts, *Ezek.* 11. 19 —— 36. 26.

Sect. 6.

Sect. 6. *What are the means both for the obtaining and increasing of Faith?*

1. THe preaching of the word, *John.* 4. 42.——5. 24. *Acts.* 13. 48. 14. 22——16. 14. 32. 34. *Acts*, 18. 8. *Rom.* 1. 16, 17——10. 8. 14. 17. *Eph.* 1. 13.
2 The influence and assistance of the Spirit concurring with the word, 1 *Cor.* 2. 4, 5.
3 A forsaking of our own legal righteousnes, *Rom.* 3. 27---9. 30, 31. *Phil.* 3. 8, 9.
4 Godly conference with others, *John.* 4. 7. 29. 39. *Acts.* 17. 2, 4.
5 Due administration of the Sacraments of { Baptisme, *Rom.* 4. 11. *Heb.* 10. 22, 23. / The Lords Supper, 1 *Cor.* 10. 4. 16. *Gal.* 3. 1.
6 Fervent prayer and wrestling with God, *Luke.* 17. 5——22. 32. *Eph.* 3. 16, 17. 1 *Thes.* 3. 10.
7 A complaining of our own unbelief, *Marke.* 9. 23, 24.
8 Experiences of Gods former dealings, 1 *Sam.* 17. 37. 2 *Cor.* 1. 10.
9 A consideration of the faithfulnes of God in his Promises, *Heb.* 11. 11.
10 A drawing nigh to God with an heart sprinkled from an evil conscience, *Heb.* 10. 22, 23.

Sect. 7. *What are the signs of a true justifying Faith?*

1 THe blessed fruits of the Spirit, *Gal.* 5. 22, 23. 1 *Tim.* 2. 15——6. 11.
2. All the graces linked together in that golden chain, 2 *Pet.* 1. 5, 6, 7.
3. A love of Christ, *John.* 16, 17. 2 *Tim.* 1. 13. *Philem.* 5. 1 *Pet.* 1. 8. 1 *John.* 5. 1.
4. A love of the Saints. *Eph.* 1. 15. *Col.* 1. 4.
5. Love and peace with the brethren, *Eph.* 6. 23.
6. Love and hope of salvation, 1 *Thes.* 5. 8.
7. A joy unspeakable and full of glory, 1 *Pet.* 1. 8. *Rom.* 5. 1, 2.
8. Patience in waiting for the Promises, *Isa.* 28. 16. *Heb.* 6. 12. 15.
9. Patience in enduring affliction, 2 *Thes.* 1. 4. *James* 1. 3. *Rev.* 3. 10.
10. Hope in God, 1 *Cor.* 13. 13. 1 *Pet.* 1. 21.
11 Repentance from dead works, *Heb.* 6. 1.
12 Righteousnes, peace and charity out of a pure heart, 1 *Tim.* 2. 15. 2 *Tim.* 2. 22.
13. A heart weaned from the world, 1 *John* 5. 4, 5.
14 A resistance of Satan, and his fiery darts of temptation, *Eph.* 6. 16. 1 *Pet.* 5. 9.
15. A confidence in Christ, without being ashamed, *Rom.* 10. 12. 2 *Tim.* 1. 12.
16. A firm resolution to cling to Christ, maugre all discouragments, *Mat.* 15. 28 *Rom.* 8. 35, 36.
17. A relying upon Gods power, when all worldly means fail, *Rom.* 4. 18, 19, 20.
18. A relying on mercy, not upon merit, *Rom.* 4. 5. *Phil.* 3. 9.
19. A throwing our selves on God, though he frown on us, *Job* 13. 15.
20. A pure heart, and a good conscience, *Rom.* 5. 1. 1 *Tim.* 1. 5, 19. *Heb.* 10. 22.
21. A sanctified life, or pure conversation, *Acts* 15. 9——26. 18. *Heb.* 11. 7. *James* 2. 17, 18.
22. Obedience to God in things contrary to, or above humane reason, *Rom.* 11. 7, 8, 11.
23. Fervent and hearty prayer, *Rom.* 5. 1, 2. *Eph.* 3. 12. *James* 1. 6. *Mark.* 9. 24.
24. A contempt of the world in respect of the heavenly inheritance, *Heb.* 11. 24, 25, 26.
25. The seal of Gods Spirit, which is the earnest of our inheritance, *Eph.* 1. 13, 14. 1 *John* 5. 6
26. A glorifying of God for his grace, and truth, and infinite power in overcoming all natural difficulties, and performing what he promiseth, though never so contrary to the course of nature, *Rom.* 4. 20

27. An

27. An assenting, closing with, and embracing the Promises afar off, as if they were already performed, *Heb.* 11. 13.
28. A disregard, and defiance of the tyranny of man, *Psal.* 56. 4, 11.
29. A sence of our own infidelity, and an earnest desire of the encrease of our faith, *Marke* 9. 24.
30. A true, real and cordial confession of faith, *John* 20. 28. *Acts* 19. 18. *Rom.* 10. 12.
31. A constancy in our holy profession, 2 *Cor.* 1. 24.
32. An earnest longing after the coming of Christ, 2 *Cor.* 5. 7, 8.

Sect. 8. *What motives to Evangelical Repentance?*

1. SIn laid open before us, to the conviction of conscience, *Act.* 2. 37, 38.
2. A consideration of Gods judgments threatned, *Ezek.* 18. 30. *Jonah.* 3. 4, 5. *Jer.* 4. 3, 4.----6. 26.---26. 4. *Amos* 4. 12. *Luke* 13. 3, 5. *Rev.* 2. 4, 5, 16.
3. A consideration of the Lords chastisements and corrections on us, *Lam.* 3. 19, 20. *Rev.* 3. 19.
4. A fear of the enemy prevailing against us and over us, *Judg.* 10. 9, 10, 15, 16. 2 *Chron.* 12. 5, 6. *Jer.* 6. 26.
5. A fear of Gods removing the Candlestick from us, *Revel.* 2. 5.
6. A consideration of the great Judgement-day, *Acts* 17. 30, 31.
7. A consideration of Gods mercies and grace, *Hos.* 6. 1. *Jer.* 18. 8. *Joel* 2. 13. *Zech.* 1. 3.
8. A consideration of Gods patience and goodness, *Rom.* 2. 4. 2 *Pet.* 3. 9.
9. A consideration of Gods travelings after our souls salvation, *Ezek.* 33. 11.
10. The approaching of Gods Kingdome, or of the beauty of Religion, *Matth.* 3. 2, 4. *Mark* 1. 15. *Acts* 17, 30. *Ezek.* 43. 10, 11.
11. A consideration of the Promises of Remission upon our Repentance, *Isa.* 55. 6, 7. *Ezek.* 18. 21, 22. *Acts* 3. 19.
12. A consideration of the Promise of Life upon Repentance, *Ezek.* 18. 32. 38.
13. A consideration of the promise, of Gods communion and fellowship with us *Isa.* 57. 15.
14. A consideration of Christ crucified for us, *Zech.* 12. 10, 11.
15. A consideration of Gods former dealings with us in mercy, *Hos.* 12. 3, 4, 5, 6.
16. A hope and belief of Gods acceptance when we come to him, *Jer.* 3. 22.
17. The publication of Christs marriage with our poor soules, *Jer.* 3. 14.
18. A consideration of those comforts that await Repentance, *Mat.* 5. 4. *Luk.* 15. 7, 17, 18.

Sect. 9. *What are the signes of true and Evangelical Repentance?*

1. AN abhorring of sin, and our selves for sin, *Job* 42. 6. *Amos* 5. 15.
2. A godly shame for sin, *Ezr.* 9. 6. *Jer.* 3. 24 25---31. 19. *Ezek.* 16. 61, 63.
3. A mourning for sin, because God is offended, 1 *Sam.* 7. 2. *Psal.* 51. 4. *Zech.* 12. 10, 11.
4. Sorrowing mingled with hope, *Ezra.* 10. 1, 2.
5. Serious carefulnesse,
6. Judicious clearing,
7. Holy indignation,
8. Filial fear,
9. Eager desire,
10. Godly zeal,
11. Impartial revenge on our selves for sin,

} 2 *Cor.* 7. 11.

12. Works meet for Repentance, *Mat.* 3. 8. *Act.* 26. 20. *Isa.* 1. 1. 16, 17. *Hos.* 12. 6.
13. A forsaking of sin, *Ezek.* 14. 6.---18. 28, 33. *Rom.* 6. 6. *Heb.* 6. 1. *Isa.* 30. 22.
14. Self-denial, *Luke* 15. 19.
15. A justifying of God, or giving him the glory, *Hos.* 14. 1, 2. *Luke* 7. 29.
16. A disesteem of all wordly helps, *Jer.* 3. 23.
17. A submission to all offices of humility upon sence of sinne, *Luke* 7. 37, 38.
18. A dear love to Gods Ministers, whom God hath made instruments of our Repentance, *Acts* 16. 14, 15.
19. An endeavour about this work on our selves, to work it on others, *Psal.* 15. 13 *Ezek.* 18. 30.

20. A

20. An earnest longing after Christs coming to judgment, 1 *Thess.* 1. 9, 10.

Sect. 10. *How may a Believer Redeemed by Christ, acknowledge his thankfulness to Christ?*

1. BY a continual remembrance of Gods goodnesse to us, *Psal.* 103. 1, 2, 3, 4.
2. By telling others what Christ hath done for our souls, *Psal.* 34. 3, 4. *Eph.* 1. 3.
3. By walking holily, and without blame before Christ in love, *Psal.* 116. 8, 9. *Eph.* 1. 4. *Phil.* 1. 11. *Col.* 2. 6, 7.
4. By rejoycing in God through our Lord Jesus Christ, *Psal.* 34. 2.---63. 7. *Eph.* 5. 11
5. By calling on God, and paying our vows, *Psalm.* 116. 12, 13, 14.
6. By endeavouring the conversion of others, *Psalm* 51. 12, 13.
7. By administring to the necessity of the Saints, *Hebrews* 13. 16.
8. By singing of Psalms, making melody in our hearts unto the Lord, *Eph.* 5. 19, 20.
9. By worthily receiving the Sacrament of the Lords Supper, 1 *Cor.* 11. 24, 25.
10. By loving the Lord Jesus Christ, *Cant.* 1. 3. *Luk.* 7. 47. 1 *John* 4. 19.
11. By denying our selves and highest excellencies in respect of Christ, *Rev.* 4. 10.
12. By a publick profession of Christs soveraignty, *Philip.* 2. 11.
13. By suffering willingly for the Name of the Lord Jesus, 1 *Pet.* 4. 14, 16.

Sect. 11. *What are the signes of a sincere love to Christ?*

1. UPright walking with God, *Cant.* 1. 3. *Joh.* 14. 15, 21, 23. *Eph.* 1. 4. 1 *Joh.* 2. 5.---15.
2. A fainting and languishing desire after Christ, *Cant.* 3. 1, 2. 3, 4.---5. 8.
3. A love to the members of Christ, 1 *John* 4. 12, 20.
4. A hating of evil, *Psalm* 97. 10.
5. A relieving of the poor members of Christ, *Mat.* 25. 45. 1 *John* 3. 17.
6. A full assurance of faith, *Canticles* 6. 3. *Romans* 8. 38, 39.
7. A disesteem of all things in comparison of Christ, *Mat.* 10. 27. *Phil.* 3. 8.
8. A conquering of all difficulties, and discouragements for Christ, *Cant.* 8. 6, 7. *Rom.* 8. 35. 2 *Cor.* 5. 14.
9. A heart and tongue enlarged in the praises of Christ, *Cant.* 5. 10. to the end.
10. All the fruits of the Spirit, *Gal.* 5. 22.
11. A contemplation of Christs love, and desires after further sence of it, *Eph.* 3. 17, 18, 19.
12. A restlesnes of the soul in the non-enjoyment of Christ, *Cant.* 3. 1. 2, 3, 4.
13. A contentednes to suffer censures, disgraces, and death for Christ, *Cant.* 5. 6, 7, 8. *Acts* 21. 13.
14. A rejoycing in Christ, whom we love, *Psal.* 5. 11. *John* 14. 28.
15. A patient waiting for Christs appearing, 2 *Thessalonians* 3. 5.

Sect. 12. *What are the causes in us of Christ's withdrawing from us?*

1. COvenant-breaking, *Deut.* 31. 16, 17.
2. Idolatry, or spiritual whoredom, *Deut.* 31. 16, 17, 18. *Psalm* 78. 58, 60. *Hos.* 5. 3, 4, 6.
3. The pride of our hearts, *Hos.* 5. 5, 6.
4. Hypocrisie in Gods service, *Hos.* 5. 6.
5. Infidelity, and frowardnesse of hearts, *Deut.* 32. 20.
6. Leaving our first love, *Rev.* 2. 4, 5.
7. Carnal security, *Psalm* 30. 6, 7. *Cant.* 5. 3.
8. Carelesnesse of accepting the seasons of grace, whether Christ draw near in Ordinances, or in inward dispositions, *Cant.* 5. 3, 6.
9. A preferring of the creature before Christ, *Isa.* 57. 17.
10. A wearinesse of Gods Ordinances, *Jer.* 33. 38, 39. *Mal.* 3. 7.
11. A withdrawing from God in the duties of our obedience, *Deut.* 32. 20. 2 *Chron.* 15. 2. *Hos.* 5. 4, 6.

Sect. 13. *What are the causes for which Christ on his part withdraws himself from us?*

1. TO try us what is in our hearts, *Deut.* 32. 20. 2 *Chron* 32. 31.
2. To bring us to an humble acknowledgement of our sinnes, *Job* 13. 23, to the end. *Hos.* 5. 15. *Deut.* 31. 17. *Psal.* 30. 7.
3. To prevent spiritual pride in us, 2 *Cor.* 12. 7, 8.
4. To make us pray earnestly to him, *Psal.* 3. 7, 8.------13. 1.----77. 1, 2, 3.-----88. 1, 2, 3, &c.
5. To exercise our faith in his Name, *Isa.* 50. 10.
6. To make us seek him in the use of all means, *Cant.* 3. 1, 2, 3, 4.----5. 6, 8.
7. To make us prize him, and highly to esteem of him, *Cant.* 5. 8.---8. 1.
8. To make us hold him more surely when once we have found him, *Cant.* 3. 4.
9. To stir up and exercise in us all our spiritual graces. *Cant.* 5. 6, 7, 8, 9, 10. 11.

Sect. 14. *What meanes for the recovery of Christ's comfortable presence?*

1. A Search after, and an acknowledgement of those sinnes which caused his withdrawings, *Psal.* 32. 4, 5. *Lam.* 3. 40, 50.
2. An hearty bemoaning, shame and repenting for sin, *Jer.* 31. 18, 19, 20. *Psal.* 34. 18. *Isa.* 57. 15.
3. A waiting upon God in the use of his Ordinances, *Psal.* 27. 13, 14. *Cant.* 1. 8. *Isa.* 8. 17. *Luke.* 24. 32. 1 *John* 1. 3, 4.
4. A diligent enquiry after Christ, *Cant.* 3. 3, 4.
5. A moaning and weeping for his loss till he be found, *John.* 20. 11, 13, 14, 15, 16.
6. A drawing nigh to God in the duty of prayer, *Lam.* 3. 57. *Psal.* 51. 12.----145. 18. *Jam.* 4. 8.
7. A pressing of God in prayer with his word and promises, *Psal.* 119. 49, 50.
8. A due receiving of Christ in the Lords Supper, 1 *Cor.* 10. 16.
9. A feeding upon Christ Spiritually, by a true and lively faith, *Joh.* 6. 56. *Isa.* 50. 10.
10. A recourse to our former experiences, *Psalme* 77. 7, 8, 9, 10.
11. An hope that for all this we shall enjoy Christ, *Psalme* 43. 5.
12. A listening and submitting to the voice of his Spirit, *Rev.* 3. 20.
13. A walking in his statutes, and keeping his commandments, *Lev.* 26. 11, 12.

Sect. 15. *Of what use is Christ to a Believer already justified?*

1. CHrist is wisdome and sanctification unto us, 1 *Cor.* 1. 30.
2. Christ is the satisfaction of all our desires, *John* 6. 35.
3. Christ is our example in forgiving others, *Eph.* 4. 32. *Col.* 3. 12, 13.
4. Christ is our example in suffering injuries with patience, *Heb.* 12. 3. 1 *Pet.* 2. 21.
5. Christ is our example in holiness 1 *Pet.* 1. 15, 16.
6. Christ is our example in love, *Eph.* 5. 1, 2.
7. Christ is our example in meekness, lowliness, humility, *Mat.* 11. 29. *John.* 13. 14, 15. *Phil.* 2. 5.
8. Christ is the way and means for our access to God the Father, *Rom.* 5. 2. *Heb.* 10. 19, 20.
9. Christ is both the representer, and the granter of our requests, doing for us whatsoever we desire in his name, *John* 14. 13, 14. *Rev.* 8. 3.
10. Christ is our consolation in sufferings, 2 *Cor.* 1. 5.
11. Christ is our continual joy, *Rom.* 5. 11.
12. Christ is the death of sin in us, *Rom.* 8. 10. 1 *Cor.* 15. 57. *Heb.* 9. 14.
13. Christ crucifies the world in us, *Galatians* 6. 14.
14. Christ is our freedom, the end of the Law for righteousness, *Rom.* 8. 2.----10. 4. *Gal.* 5. 1.
15. Christ is our life, the very life of grace in us, *John* 14. 6. *Rom.* 8. 11. *Gal.* 2. 20. *Eph.* 3. 17.
16. Christ makes intercession for us, *Rom.* 8. 34. *Heb.* 7. 25. 1 *Joh.* 2. 1.
17. Christ is our upholder in temptations, *Heb.* 2. 18.
18. Christ is our harbinger for heaven, *John* 14. 2, 3.

19. Christ

19. Christ is our Master, *Mat.* 23. 8, 10. our Lord, *Rom.* 14. 9. our Head, *Eph.* 4. 15. our Master and Lord, *John* 13. 13.
20. Christ is our enabler to do all things, *Phil.* 4. 12.
21. Christ is both the Author and finisher of our faith, *Heb.* 12. 2.
22. Christ is our Saviour, yea salvation it self to us, *Rom.* 5. 9, 10. 1 *Thes.* 5. 9. 2 *Tim.* 2. 11, 12.
23. Christ is our very being, the food, and soul of our souls, *John* 6. 55. *Acts* 17. 28.
24. Christ is our all in all, *Col.* 3. 11.

SECT. 7. *Of some Questions or Cases of Conscience, which at the Conference were propounded and answered.*

THe Questions concerning cases of conscience, were these and the like.

Sect. 1. *Whether a Believer may profit more, or be more intent in publike, or in secret Prayer.*

IT was answered, That this *Case* might better be resolved by experience then Scripture; and accordingly some preferred publike Prayer for these Reasons:
1. Because in publique they are stirred up by others; but in private, or secret Prayer, they had none others to joyne with them.
2. Because in publique, they that exercised had more excellent gifts, which exceedingly tend to their edification; but in secret, they found themselves weak, and dull, and dead-hearted ordinarily.

Others answered otherwise, and preferred secret Prayer on these grounds: ----
1. Because in secret they could confesse more enlargedly and feelingly their own sinnes than others could do it for them in publique, to whom they were not particularly known.
2. Because in secret they had fewer occasions of distraction, than in publike, and consequently they kept closer to God in the Duty.
3. Because they found by experience, that in secret their hearts were more up; and when they themselves were to perform in publick, the Society, whom they joyned with, did ordinarily more straiten them.
4. Because in secret they could take more paines with their heart: as in midst of Prayer, to prostrate, or by breaking off, to meditate, &c. which conveniently they could not do in publike.

In conclusion, this *Case* was resolved, That *some Believers may profit more, or be more intent in publique, others in private: yea, the same Christian may sometimes be more intent in publike, and sometimes in private:* And the reason rendred was, Because the Spirit that helps us to pray, is a free agent, and works diversly in the hearts of his people, to shew the diversity of his gifts, and his diverse manner of working. And yet withal, this is observable, that the comforts in duties, which have least of man, and are most immediate from the Spirit of God, are usually the sweetest comforts.

Sect. 2. *Whether a Christian in his own apprehension, decaying in Grace, may not yet grow in Grace? and if so, What are the reasons of his wrong apprehensions.*

TO the first Question it was answered Affirmatively; as in case of temptation, *Psal.* 73. 21, 22, 23. or in a spiritual desertion, *Psal.* 51. 12. *Psal.* 88. *Isa.* 49. 14.
To the second question these reasons were given in: ——
1. The neglect of Self-examination.
2. The want of Gods lively Ordinances.
3. A too much eying of afflictions.
4. A too much poring upon sin, without any thoughts of Christ or Free-grace.
5. The want of the light of Gods amiable countenance.
6. The insensibleness of grace, which is of a spiritual nature, and not so easily to be perceived.
7. A present deadness or dulness of Spirit.
8. A misapplying of some one or more places of Scripture, as *Heb.* 6. 6. &c.

9. Weakneſs of knowledge, or want of judgement in ſuch experimental paſſages, eſpecially in the beginning of Chriſtianity.

10. The diſtemper of the ſoul (eſpecially in deſertion) when as in the diſtemper of of the body, a man thinking or ſpeaking idely, we ſay it is not he, but his ſickneſs; ſo it is in this caſe.

In concluſion, theſe reaſons were approved; but we agreed, *That all the ſucceeding Anſwers or Reſolutions ſhould be proved out of Gods holy word.*

Sect. 3. *Whether is a Chriſtian always bound to reprehend an offender? or in what caſes may he forbear?*

IT is anſwered, That a Chriſtian is not bound ever to reprove, but he may forbear in ſuch caſes as theſe: —

1. When the party offending is a ſcorner, and we perceive he will but ſcoff at it, *Prov.* 9. 8. ----- 23. 9. *Mat.* 7. 6.

2. When the offender ſins of infirmity, *Gal.* 6. 12.

3. When the offended is not able to convince the offender that it is ſin, *Job.* 6. 25. *Tit.* 1. 9.

4. When there is no hopes to prevail in reſpect of the evil times, *Amos.* 5. 13.

5. When the offence is ſmall, and but little, *Prov.* 19. 11. ---- 20. 3.

6. When we know not certainly whether the ſuppoſed offence be a ſin, or not, *Joſh.* 20. 16, &c.

7. When the reprehender is faulty in the ſame thing, *Matth.* 7. 3, 4, 5.

8. When the party offending is not capable of reproof, as in caſe a man be an Idiot, or drunk, or in the height of his paſſion, 1 *Sam.* 25. 36, 37.

9. When our reproof may breed ſome diſſention, or imminent and dangerous diſturbance: as in caſe it be amongſt rude, boiſterous and deſperate company, *Mat.* 7. 6.

10. When the offender is obſtinately and wilfully bent to go on in his ſin, *Mark* 14. 60, 61. ----- 15. 4, 5.

Sect. 4. *How may we know whether we profit by afflictions.*

WE may know by theſe ſigns:

1. If by affliction we come to be ſenſible of Gods heavy diſpleaſure, *Deut.* 31. 17. *Ruth.* 1. 13. *Mich.* 6. 9. 1 *Cor.* 11. 37.

2. If by affliction we are drawn to ſearch our ways, 1 *Kings* 8. 38. *Ezra.* 9. 14. *Pſal.* 32. 4, 5. *Lam.* 1. 5. ---- 3. 39, 40.

3. If by afflictions we are ſoundly and ſincerely humbled, 2 *Kings* 22. 19, 20. *Job.* 1. 20. 1 *Pet.* 5. 6.

4. If our afflictions work on us to make our peace with our God, *Iſa.* 27. 5. *Hoſ.* 5. 15.

5. If by afflictions we be drawn to make and pay vows of better obedience, *Pſalme* 66. 13, 14.

6. If in our greateſt afflictions we reſt upon God, 2 *Chron.* 14. 11. and wait on God, *Pſalms* 37. 7, 34. *Micha.* 7. 9.

7. If in our afflictions we minde the promiſes, and rowl our ſelves on them, 1 *Sam.* 30. 6. *Pſalms* 119. 49, 50, 92.

8. If in our afflictions we clear God when he is judged, *Pſal.* 119, 75.

9. If for afflictions we bleſs God, and his afflicting hand, *Job.* 1. 21.

10. If by afflictions our graces are ſtirred up and exerciſed, *Job.* 13. 15. *Pſal.* 42. 5. *Jer.* 31. 18. *Rom.* 5. 3. 2 *Cor.* 1. 10. *Heb.* 10. 34. *James.* 1. 3.

11. If by our afflictions our prayers are more fervaet, *Neh.* 1. 3, 4. *Pſal.* 77. 2. ---- 116. 3. ---- 142. 4, 5.

12. If in our afflictions we gather in ſome experiences of Gods love and help, *Pſal.* 34. 46. ---- 66. 16, 17.

13. If in our afflictions we ſubmit willingly and chearfully to Gods good will and pleaſure, *Levit.* 26, 11. 1 *Sam.* 3. 18.

14. If in afflictions we look more at the hand of God that ſtrikes, than at the inſtrument, 1 *Sam.* 3. 18. 2 *Sam.* 16. 11.

15. If in affliction we reject all wordly ſinful hopes, and unlawful means of deliverance, and reſt onely on God, 1 *Cor.* 1. 8, 9. *Heb.* 11. 25, 26.

16 If

16. If in preſent afflictions we gather aſſurance of deliverance from former experience, 1 *Sam.* 17. 37. *Pſal.* 77, 9, 10, 11. 2 *Tim.* 3. 11.

17. If by afflictions we finde corrptions to weaken, and to be mortified, *Iſa.* 21. 9.

18. If our afflictions beget aſſurance of our adoption, *Heb.* 12. 8. ſanctification, *Heb.* 12. 6, 7, 8, 9, 10. 11. glorification, *Mat.* 5. 12. 2 *Cor.* 4. 17. 2 *Pet.* 2. 8.

Sect. 5. *How ſhould a Chriſtian fortifie himſelf againſt the reproaches of wicked men?*

1. LEt him conſider the command of God in this caſe, *Mat.* 5. 44. *Rom.* 12. 19. 1 *Pet.* 3. 9.

2. Let him look on reproaches as the very hand of God, 2 *Sam.* 16. 11.

3. Let him conſider what an honour it is to ſuffer reproaches for Chriſt, *Acts* 5. 41.

4. Let him eye the bleſſedneſſe of thoſe that are reproached for Chriſt, *Mat.* 5. 11. 12. 2 *Tim.* 3. 12. 1 *Pet.* 3. 14. ---- 4. 14.

5. Let him conſider, it as the lot of Gods ſervants to ſuffer reproaches, 2 *Tim.* 3. 12.

6. Let him conſider, that in his reproaches he ſuffers with, and for Chriſt, *John* 15. 20.

7. Let him conſider, that though the wicked reproach, yet God will in his time juſtifie and approve, *Pſalms* 37. 33. ---- 147. 11.

8. Let him conſider, that the Lord in due time will both clear his ſervants, and puniſh the reproachers, *Micha.* 7. 8, 9, 10.

9. Let him ſet before him the examples of Chriſt, his Apoſtles, and Prophets, *Iſa.* 53. 7. *Mat.* 5. 12. *John* 15. 18. 1 *Cor.* 4. 13. 1 *Pet.* 2. 21.

10. Let him pray with fervency and faith, *Job* 16. 20. *Pſal.* 109. 1, 2, 4. 1 *Cor.* 4. 13.

11. Let him be ſure to keep a clear conſcience within, 1 *Pet.* 4. 15.

12. Let him refer the iſſue of all unto God, 2 *Sam.* 3. 39.

13. Let him exerciſe that heavenly duty of the life of Faith, and faſten it on theſe 10 miſes, *Pſal.* 37. 7. ---- 68. 13. *Iſa.* 61. 7. 1 *Pet.* 1. 7. ---- 3. 14. ---- 4. 14.

Sect. 6. *Whether a true Believer may not ſometimes doubt? and what are the ſeveral cauſes of doubting?*

IT was anſwered, That without controverſie (and as following Texts will evince) a true Believer may doubt of his ſalvation; and the cauſes are theſe: ----

1. The proſperity of the wicked, *Pſal.* 38. 17. ---- 73. 2, 3. 12, 13.

2. His own want of neceſſary proviſions for this life, *Numb.* 20. 3, 4, 5.

3. Suſpenſion of divine favour, *Job.* 13. 24. *Pſal.* 77. 7, 8, 9, 10.

4. Imminent dangers and fears, *Exod.* 14. 10, 11, 12. *Math.* 8. 25, 26. --- 14. 30, 31.

5. Apprehenſions of Gods denying his prayers, *Pſal.* 22. 1, 2.

6. The afflictious hand of God lying ſore on his ſoul, *Pſal.* 116. 10, 11. *Lam.* 3. 17, 18.

7. Miſtaken apprehenſions and weakneſs of judgement, *Math.* 14. 26. *Marke* 6. 49, 50. *Luke* 24. 37.

8. Relapſes, or re-inſnarements into former ſins, *Pſal.* 51. 8. 12.

9. The littleneſſe or ſmalneſſe of faith, *Matth.* 14. 30. *Marke* 9. 24.

10. A poring on, or a ſtudying too much of the life of ſenſe, *Luke* 1. 18, 20. *John* 20. 5

11. A want of the true underſtanding of ſome divine myſteries, *John* 6. 60.

12. A diſtruſting of Gods promiſes, upon humane reports, *Num.* 13. 32, 13. ——— 34. 1, 2, 3.

Sect. 7. *What are the cures or remedies of doubtings incident to Believers?*

1. FAith in the Lord Jeſus Chriſt, *Rom.* 11. 20. ——— 14. 23.

2. A wary and filial fear, *Heb.* 4. 1.

3. A hope in God, *Pſal.* 42. 11. and waiting on God, *Iſa.* 8. 17. *Jer.* 14. 19, 22.

4. Earneſt prayer: 1 Againſt doubting, *Matth.* 21. 12, 22. *Mark.* 9. 24. *Luke* 17. 5. --- 22. 32. 2 *Cor.* 12. 1, 8, 9. and 2. To have our doubts reſolved, *Judges* 6. 37, 38.

5. A depending on the faithfulneſs of God and his promiſes, *Heb.* 10. 23. --- 11. 11.

6. A ſtriving to keep down the life of ſenſe, *Matth.* 6. 28, 29, 30, 31.

7. A recalling to minde the Lords diſpenſations in our former afflictions, *Lam.* 3. 18, 19, 20, 21.

8. A recalling to minde Gods former love to our ſouls, *Pſal.* 22. 1, 2, 3, 4, 5. *Lam.* 3. 22, 24.

9. Diligence in the use of all means, *Psal.* 73. 17. *Cant.* 3. 1, 2, 3.
10. A trusting in Gods Name, making him our stay and support, *Psal.* 73. 26. *Isa.* 50. 10.

Sect. 8. *What are those* Remora's *that hinder the growth of Christianity or the spreading of the Kingdom of Christ?*

1. WAnt of a pious and powerful Ministery, *Prov.* 29. 18. *Rom.* 10. 14, 15.
2. Negligence of the Ministery in place, *Jer.* 1. 21, 22, 23. *Ezek.* 34. 4, 5, 6.
3. A scandalous and vicious Ministery, 1 *Sam.* 2. 7. *Jer.* 23. 1, 2. *Mal.* 2. 8. *Mat.* 23. 13.
4. The deceits and sophistry of false Prophets, *Jer.* 27. 14. ---- 28. 15. *Ezek.* 13. 6. 10. 2 *Pet.* 2. 18.
5. A presuming to teach others without Gods call, *Jer.* 23. 32.
6. A despising of the Ministery of the Gospel, *Marke* 6. 3. *John* 8. 57.
7. Envy and railing against the Word and Ministery, *Acts* 13. 45, 46.
8. Persecution of Gods Messengers, *Acts* 12. 1, 2, 3, 4.
9. Ambitious, factious, and malicious spirits, 3 *John* 10.
10. Fomenters of divisions amongst the people of God, *Rom.* 16. 17, 18. 2 *Pet.* 2. 2, 3.
11. Enemies of the truth and power of godliness, 2 *Tim.* 3. 6.
12. The evil example of Superiours, 1 *Sam.* 2. 23, 34. 1 *Kings* 14. 16. *John* 7. 47, 48.
13. Seducing spirits, 1 *Kings* 12. 27, 28, 29, 30. *Acts* 14. 19.---20. 30. 1 *Tim.* 4. 1.
14. Scandalous Professors, *Heb.* 12. 14, 15.
15. Evil Society, *Psal.* 18. 26. Prov. 4. 14, 15, 16.
16. Conspiracy of the wicked, *Acts* 19. 29, 34.
17. Satan and Antichrist, *Zech.* 3. 1. 2 *Cor.* 4. 4. *Rev.* 8. 10, 11, &c.
18. Broaching and fomenting of errors, and especially of idolatry, 1 *Kings* 12. 30. *Acts* 19. 27, 28. 2 *Pet.* 2. 2. *Rev.* 2. 20.
19. Mistake in the matters of Salvation, *Hosea.* 4. 6. *John* 6. 66.
20. A prophanation of holy things, 1 *Sam.* 2. 17.
21. A preferring carnal things before Christ, *Mat.* 8. 34.----19. 22. *Acts* 19. 26.
22. Obstinacy and unbelief, *Jer.* 44. 16. *Mat.* 13. 58. *Heb.* 3. 19.----4. 2.
23. Slavish fear, *John* 9. 22.
24. Abuse of Christian liberty, 1 *Cor.* 8. 9, 10, 11.
25. A giving offence in things meerly indifferent, *Rom.* 14. 13. 1 *Cor.* 10. 32, 33.
26. Persecution of the Church, *Acts* 8. 1, 3. *Rev.* 11. 7.

Sect. 9. *What means to preserve Unity and Amity amongst Christians?*

FRequent and fervent prayer, *Psal.* 122. 6. *John* 17. 11. *Rom.* 15. 5, 6. *Jams* 5. 16.
2. Pithy and pious exhortations, *Rom.* 12. 16, 16. 1 *Cor.* 1. 10. 1 *Thess.* 5. 13. 1 *Pet.* 1 8.----4. 8.
3. The spirit of meekness and lowliness, of long-suffering and forbearing one another in love, *John* 13. 14, 15. *Rom.* 12. 10.---- 15. 1, 2. *Eph.* 4. 2, 3. *Phil.* 2. 3.
4. A not rendring evil for evil, 1 *Pet.* 3. 8, 9.
5. A restoring such as are fallen with the spirit of meekness, *Gal.* 6. 1, 2.
6. A moderate reprehension of such as are contrary-minded, 2 *Tim.* 2. 24, 25.
7. A slighting of slanderous reports, *Prov.* 25. 23.
8. A quelling of the spirit of pride, *Prov.* 13. 10.
9. A seasonable visit of the Brethren, with whom we have had spiritual commerce, *Acts.* 15. 36.
10. Meetings and Conferences about differences that have fallen out, *Acts* 15. 6.
11. A ready submission to the judgement of one another, according to the Word, *Eph.* 5. 21.
12. An endeavour to speak the same things, and to be of one minde, 1 *Cor.* 1. 10. *Phil.* 2. 2.
13. A doing of all things in charity, 1 *Cor.* 16. 14.
14. A readiness to forgive, as Christ forgave us, *Mat.* 18. 33. *Eph.* 4. 32.

15. A spirit of wisdom and discretion, *Proverbs* 19. 11. *Eccles.* 7. 9.
16. A mortifying of lusts, and subduing of passions, 1 *Cor.* 3. 3. *James* 4. 1.
17. A loving carriage and deportment of the outward man, *Pet.* 15. 1.---- 25. 23.
18. A chearful admission of the weak into Christian-Society, and bearing with their infirmities, *Rom.* 14. 1.---- 15. 1. 1 *Thes.* 5. 14.
19. An avoiding of such as cause divisions amongst Christians, *Rom.* 16. 17.
20. An avoiding of ill speeches one against another, 1 *Pet.* 2. 1.
21. A not thinking too highly of our selves, but soberly, according to the measure of faith God hath given us, *Rom.* 12. 3, 4. 1 *Cor.* 4. 6.
22. A desire to do to others, as we wish others to do to us, *Mat.* 7. 12.
23. A study to be quiet, and not to meddle with another mans business, 1 *Thes.* 4. 11.
24. A solmn entring into Covenant with God, and with one another, *Jer.* 50. 5.
25. A consideration of the command, *Be of the same minde one towards another*, Rom. 12. 16.
26. A consideration that we all know but in part, and therefore that we should bear with one anothers infirmities, 1 *Cor.* 13. 9.
27. A consideration that a passionate, peevish and froward professor, is seldom acquainted with the truth as it is in Jesus, *Psalm.* 25. 9. *Proverbs* 11. 2.-------- 27. 20. *Isaiah* 28. 9. *Rom.* 16. 17. *Jams* 1. 21, 26.
28. A consideration that unity in judgement is the promise and blessing of another life, and that unity in affection is our prefent duty, *Ephes.* 4. 13. *Phil.* 3. 15, 16.

SECT. 8. *Of some Questions or controverted Points, which at the Conference were propounded, and answered.*

THe Questions of controverted points were these, and the like: ---

Sect. 1 *Whether doth God see sin in Believers, so as to be offended at it? and how may it appear?*

1. IT is answered affirmatively, that God doth see sin in his Saints, as appears by these Texts, *Exod.* 4. 14. 1 *Sam.* 3. 12, 13. 2 *Sam.* 12. 9, 10. *Psal.* 135. 14. *Jer.* 16. 17, 18. *Rev.* 2. 4, 13, 14. though not in reference to their justification, yet in reference to their conversation and sanctification, which is but in part.

2. This appeareth ——

1. From the Lords complaining against believers for sin, *Isa.* 1. 2, 3, 4, 5, 6, 7, 8, 9. *Jer.* 2. 5, 6, 7, 8, 9, 10, 11, 12, 13.
2. From his threats, if they do not repent, 2 *Sam.* 7. 14. *Psal.* 89. 30, 31, 32. *Isa.* 1. 20. *Rev.* 2. 5, 16. ----- 3. 8.
3. From his chastisements of them for sin, 2 *Sam.* 12. 15. *Psalm.* 74. 1.——— 99. 8. *Amos* 3. 2. *Jer.* 30, 15. *Luke* 1. 22.
4. From Gods withdrawing the comforts of his Spirit for sin, *Psal.* 51. 12.
5. From the Prayers of Believers to God, for the hiding of his face from their sins, and removing of his anger for their sins, *Psalm.* 6. 16.----32. 5, 6.----51. 9.
9. From the Lords reproving of his people for their sins, 2 *Sam.* 12. 7, 8, 9. *Mat.* 16. 23

Sect. 2. *Whether are Believers to repent for their sins? and upon what grounds?*

1. ANswered, that they are to repent, as appears, *Job* 42. 6. *Jer.* 31. 49. *Rev* 2. 5.-3. 3.

2. The grounds or reasons are these following ——

1. Because God looks for repentance from them, *Zech.* 6. 6.
2. Because God commands them to repent, *Rev* 2. 5, 16.——3. 3, 19.
3. Because it is Gods pleasure that we should feel the bitterness of sin, as well as the sweet of sin, *Jer.* 2. 9.
4. Because believers sin as well as others, 1 *King.* 8. 46. 1 *John* 1. 10.
5. Because in believers there is a proclivity and disposition to all sin, *Psalm.* 51. 5. *Rom.* 7. 24.
6. Because repentance is a means for the diverting of judgements from a Land, or a person, 2 *Chron.* 7. 14. *Joel.* 2. 13.

7. Because

7. Because repentance is a means for obtaining mercies, *Judg.* 20. 26. *Neh.* 1. 9.
8. Because repentance is a means, way, or qualification, to { Pardon, 1 *Chron.* 7. 14. / Salvation, 2 *Cor.* 7. 10.
9. Because repentance is a necessary fruit of faith, *Zech.* 12. 10. *Acts* 19. 18.
10. Because after repentance we may expect comfort, *Psalm.* 126. 5, 6. *Mat.* 5. 4. 2 *Cor.* 7. 9, 13.
11. Because that therein we shall give God the glory of his Justice, *Ps.* 51. 4. *Rev.* 16. 9

Sect. 3. *Whether are Believers to pray for pardon of sin? and what are the reasons?*

1. ANswered, that believers are to pray for pardon, as may appear from these Scriptures, *Numb.* 14. 19. 2 *Sam.* 24. 10. *Dan.* 9. 19. *Psal.* 25. 11. *Mat.* 6. 12
2. The reasons are these and the like;
1. Because Christ taught his Disciples so to pray, *Matth.* 6. 12.
2. Because believers have renewed infirmities, *Num.* 14. 11, 19.
3. Because God is ready to pardon them that pray for it, *Psalm* 86. 5.
4. Because God hath promised to pardon the sins of his Saints, 2 *Chron.* 7. 14. *Jer.* 33. 3, 8.
5 Because whatsoever we read in Scripture of pardon, it is always in reference to sins past, *Isa.* 43. 25. *Jer.* 33. 8. *Psal.* 79. 8, &c.
6. Because yet the Judge hath not solemnly pronounced the sentence of pardon; neither will he till the last day, *Acts* 3. 19.

Sect. 4. *Whether is it the duty of Christians to observe the Lords-day (now being the first day of the week) as a Christian Sabbath? and what grounds for it?*

1. ANswered, That it is their duty; and proved from *Mark* 16. 2. *John* 20. 19, 26. *Acts* 1. 1, 2, 3.----20. 7. 1 *Cor.* 16. 1, 2. *Rev.* 1. 10.
2. The grounds are these and the like:
1. Because Christ at that day did perfect the work of Redemption for our eternal rest, *Mat.* 28. 1, 2.
2. Because Christ did appear to his disciples after his resurrection upon that day more especially, *John* 20. 19, 26.
3. Because (as it is observed generally) the Holy Ghost at that day did fall upon the Apostles, being met together in one place, *Acts* 2. 1.
4. Because upon the same day the Apostles ordinarily dispensed the Word, Sacraments and other Ordinances; *Acts* 20. 7. 1 *Cor.* 16. 1, 2.
5. Because such things as are named the *Lords* in Scripture, are ever of the Lords institution; as, *The Word of the Lord*, 1 Tim. 6. 3. *The Cup of the Lord*, 1 Cor. 11. 27. *The supper of the Lord*, 1 Cor. 11. 20. and so *The Lords day*, Rev. 1. 10.
6. Because God doth seem to honour the first day of the week above any other day, as appears by his great works done upon that day; *viz.* In the Creation, he made that day the first fruits of time; and in it he created the highest heavens, the place of the eternal Sabbath; and in it he brought forth the light of the world, answerable to which is the day of Christs Resurrection; wherein *the Sun of Righteousnesse*, the true light of the World rose up, and became the first fruits of them that sleep, and by vertue thereof will bring all his Saints into eternal rest, *Gen.* 1. 1, 2, 3, 4, 5. compared with *Mal.* 4. 2. *John* 1. 9. 1 *Cor.* 15. 20. *Heb.* 4. 9, 10, 11.

Sect. 5. *Whether may not Christians lawfully sing* Davids *or* Moses *Psalms? and how may it appear?*

1. ANswered affirmatively: *Eph.* 5. 19. where, under those three heads, of *Psalms*, and *Hymns*, and *Spiritual songs*, *Davids* Psalms are contained.
2. This is proved by Precepts, Patterns and Reasons.
1. By Precepts, *Ephesians* 5. 19. *Colossians* 3. 16. *James* 5. 13.
2. By Patterns:
1. Of Christ himself and his Apostles, *Mat.* 26. 30.
2. Of *Paul* and *Silas*, *Acts* 16. 25.
3. Of the Church, *Rev.* 15. 3.
3. By Reasons, as——

1 Because

1. Becauſe the people of God have uſed the very ſame words, of *Davids* Pſalms in ſinging, 2 *Chron.* 15. 13. compared with P*ſal.* 136. and *Ezra* 3. 11. compared with P*ſal.* 118. and *Rev.* 15. 4. compared with P*ſal.* 86. 9. and *Exod.* 15. 2. compared with P*ſal.* 118. 14.

2. Becauſe P*aul* directing to ſing Pſalms, gives the very ſame word or title as *David* gives in his Pſalms, *James* 5. 13. compared with P*ſalm* 95. 2.

3. Becauſe *Davids* Pſalms were indicted by the Spirit of God, as well as any others that confeſſedly may be ſung, 2 *Sam.* 23. 2.

Sect. 6. *Whether admitting of or joyning with ſcandalous perſons in the Sacrament of the Lords Supper, and not endeavouring to keep them back (whiles ſuch) be not ſin in the admitters and joyners? and how may it appear?*

1. ANſwered affirmatively, That it is ſin, {1 In the admitters, *Mat.* 7. 6. 2 In the joyners, 1 *Cor.* 5. 11. 2 *Theſſ.* 3. 6.

2. This appeareth to be ſin ----

1. In the admitters, by theſe grounds: ----

1. Becauſe it is againſt the command, of keeping unclean perſons from ſuch like holy things, *Numb.* 9. 6, 7. 2 *Chron.* 23. 19.

2. Becauſe Chriſt caſt out the man that came without his wedding garment, *Mat.* 22. 11.

3. Becauſe this was the practice of the Apoſtles, 1 *Cor.* 5. 3, 4, 5. 1 *Tim.* 1. 20.

2. In the joyners by theſe grounds: -----

1. Becauſe they are forbidden expreſly to joyn with ſuch, 2 *Theſ.* 3. 14.

2. Becauſe ſcandalous perſons ought to be cenſured, and ſo to be eſteemed of the joyners, as Heathens, and Publicans, *Mat.* 18. 17.

3. In both admitters and joyners, by theſe grounds: ——

1. Becauſe God hath forbidden us to eat with ſuch, 1 *Cor.* 5. 11. 2 *Theſ.* 3. 6.

2. Becauſe by this means their ſins would become ours, 1 *Cor.* 5. 6, 7. *Gal.* 5. 9, 10.

3. Becauſe the Ordinance of the Lords Supper is defiled thereby; which is not to be underſtood ſimply in it ſelf, but in ſome ſort *(i. e.)* to them who are ſcandalous, and to them who joyn with ſuch as they know to be ſcandalous: and this appears ——

1. In that the temple, which had a ſacramental ſignification of Chriſt, was polluted by the coming of prophane perſons into it, *Ezek.* 23. 38, 39.

2. In that the ſacrifices of old were defiled by prophane perſons, *Hag.* 2. 11, 12, 13, 14.

3. In that the prophane are as Swine, which trample the pearls under their feet, *Mat.* 7. 6.

See theſe Proofs inlarged in *Gelaſpi, Aarons Rod bloſſoming, l.* 3. ch. 15.

Sect. 7. *In ſuch a caſe, what is the duty of admitters and joyners, to keep themſelves blameleſs, and the Ordinance undefiled?*

1. IT is the duty of admitters ----

1. To eye and obſerve the flock, over which God hath given them charge, *Acts* 20. 17, 28.

2. If any be obſerved, or brought in as offenders, it is their duty ----

1. To admoniſh them once or twice, *Tit.* 3. 10. 2 *Theſſ.* 3. 15.

2. If that prevail not, to ſuſpend them, 1 *Cor.* 5. 11. 2 *Theſ.* 3. 6, 14, 15.

3. If that prevail not, then to Excommunicate them by the leſſer Excommunication, *Matth.* 18. 17. 1 *Cor.* 5. 4, 5. 2 *Cor.* 2. 6.

4. If that prevail not, then (in ſome caſes) to Excommunicate them by the greater Excommunication, 1 *Cor.* 16. 22. *Gal.* 1. 8, 9. 1 *John* 5. 16. This is onely when a man is viſibly irrecoverable, or hath committed the ſin againſt the holy Ghoſt; the caſe of *Julian* the Apoſtate, whom the Church would not pray for, but prayed againſt.

2. It is the duty of joyners ----

1. To eye and obſerve one anothers converſation, ſo much as they may, *Heb.* 10. 24. and 3. 12, 13.

2. If upon obſervation they finde any faulty, then ----

1. The ſcandal being private it is the joyners Duty, -----
1. To admoniſh privately betwixt him and the offender alone, *Mat.* 18. 15.
2. If that be not effectual, then to take one or two more with him, *Mat.* 18. 16.
3. If that be not effectual, then to Tell it to the Church, *Mat.* 18. 17.
4. If the Church be corrupt, and neglect its duty, he is then to mourn for it, 1 *Cor.* 5. 2.

2. The Scandal being publike, it is the joyners duty immediately to bring it to the Church, 1 *Cor.* 5. 1. 2 *Theſ.* 3. 14.

IT was the deſire of ſome precious men, That I ſhould reviſe this Queſtion about joyning with the wicked in the Supper of the Lord. For my own part, I am fully ſatisfied, that the minde of God is clearly delivered in it; and yet leſt any may think that I am ſingular in this, I have lately conſulted with thoſe Divines, to whom high (if not higheſt) reſpect is given in the Controverſies of this nature; *viz.* Mr. *Rutherford*, and Mr. *Gelaſpi*, to whom I may joyn the late Aſſembly of Divines convened at *Weſtminſter*; and if you would know their opinions, conſult but the Authors, as I have cited them, where you may finde them at large. The Queſtion is, *Whether admitting of, or joyning with ſcandalous perſons in the Sacrament of the Lords Supper, and not endeavouring to keep them back, whileſt ſuch, be ſin in the admitters and joyners? and how may it appear?* It is anſwered affirmatively: ----- 1. That it is ſin: -----

1. In the admitters, *Mat.* 7. 6. See *Rutherford, Divine right of Church-Government*, page 254. and ſee *Gelaſpi, Aarons rod bloſſoming*, page 548, 549, 550, 551.

2. In the joyners, 1 *Cor.* 5. 11. 2 *Theſ.* 3. 6. See *Rutherford, Divine right of Church-Government*, page 238, 240, 250, 268, 356, 357. and ſee *Gelaſpi, Aarons Rod bloſſoming*, page 424, 427, 428, 429, 539. 2. This appears to be ſin: -----

1. In the admitters, by theſe grounds:

1. Becauſe of the command to keep unclean perſons from holy things, *Numb.* 5. 2. -- 9. 6, 7. 2 *Chron.* 23. 19. See *Rutherford, Divine right of Church-Government*, page 241, 242. See *Gelaſpi, Aarons Rod bloſſoming*, page 96, 97, 98.

2. Becauſe of Chriſts caſting out the man that came without his wedding garment, *Mat.* 22. 11. See *Gelaſpi, Aarons Rod bloſſoming*, page 510.

3. Becauſe of the practice of the Apoſtles, who caſt out the ſcandalous from the Lords Supper, 1 *Cor.* 5. 3, 4, 5. See *Ruth. Divine right of Church-Government*, page 238, 240, 268, 346. *Gelaſpi, Aarons Rod bloſſoming*, page 236. and for 1. *Tim.* 1. 20. See *Rutherford, Divine right of Church-Government*, page 354, 355. *Gelaſpi, Aarons Rod bloſſoming*, page 189.

2. In the joyners, by theſe grounds:

1. Becauſe they are forbidden expreſly to joyne with ſuch, 2 *Theſ.* 3. 14. *Ruth. p.* 250, 260, *Gelaſpi, p.* 281, 282.

2. Becauſe ſcandalous perſons ought to be cenſured, and ſo to be eſteemed of the joyners as heathens and publicans, *Mat.* 18. 17. *Ruth. p.* 303, 306, 223, 233. *Gelaſpi, p.* 295, 296, 351, 361, 364.

3. In both admitters and joyners, by theſe grounds:

1. Becauſe God hath forbidden us to eat with ſuch, 1 *Cor.* 5. 11. 2 *Theſ.* 3. 6. *Ruth. p.* 238, 240, 250, 268, 356, 357. *Gelaſpi, p.* 424, 427, 428, 429, 439.

2. Becauſe by joyning with ſuch in the Lords Supper, their ſin would become ours, 1 *Cor.* 5. 6, 7. *Gal.* 5. 9, 10. *Ruth. p.* 238, 239, 240, 339, 345, 349, 373. *Gelaſpi. p.* 116, 117, 286.

3. Becauſe the Ordinance of the Lords Supper is defiled thereby, which we underſtand not ſimply in it ſelf, but in ſome ſort; (*i. e.*) It is defiled to them who are ſcandalous, and to them who joyn with ſuch whom they know to be ſcandalous: And this appears: ----

1. In that the Temple, which had a Sacramental ſignification of Chriſt, was polluted by the coming of prophane perſons into it, *Ezek.* 23. 38, 39. *Ruth. p.* 452, 453, 496. *Gelaſp. p.* 546, 547.

2. In that the ſacrifices of old were defiled by prophane perſons, *Hag.* 2. 11, 12, 13, 14. *Ruth. p.* 272, 347, 348. *Gelaſp. p.* 547.

3. In

3. In that the prophane are as ſwine which trample the *pearls* under their feet, *Mat.* 7.6. *Ruth.p.*254,255,638. *Gelaſp.p.*548,549. It is confeſſed that the word is a *pearl*, and yet the prophane may hear the Word, and in ſtead of defiling it (if the Lord ſee good) be converted by it, *Iſa.*2.3,4.——11.4,5,6,7. but the Lords Supper is ſuch a *pearl*, as they can make no uſe of it, but pollute it to their own deſtruction; no more than dogs and ſwine can make uſe of pearls to feed, but onely to trample on them: The Lords Supper is ſuch a thing as is ordained onely for thoſe that have ſaving grace, and not for dogs, or ſwine.

I hope theſe two witneſſes(if they be thoroughly peruſed) will ſatisfie the ſcrupulous; But beſides thoſe two worthy Pillars, our own Aſſembly of Divines affirm this truth; who grounding the ſuſpenſion of ſcandalous ſinners from the Sacrament, though not yet caſt out of the Church, they gave in theſe proofs: 1. Becauſe the Ordinance it ſelf muſt not be prophaned. 2. Becauſe we are charged to withdraw from thoſe who walk diſorderly: 3. Becauſe of the great ſin and danger both to him that comes unworthily, and alſo to the whole Church: The Scriptures from which the Aſſembly did prove all this, were *Matth.* 7. 6. 2 *Theſ.*3.6, 14, 15. 1 *Cor.*11. 27 to the end, compared with *Jude v.* 23. 1 Tim. 5. 22. ſee *Gelaſpi, Aarons rod bloſſoming*, page 339. I have no more to ſay, but the Lord lead us into all truth, and give us grace to walk humbly and obediently to every truth revealed: *And as many as be perfect, let them be thus minded; and if any be otherwiſe minded, God ſhall reveal it in his due time: Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us minde the ſame thing.* Phil. 3.15.16.

CHAP. XII. SECT. 1.

Of the neceſſity of preparation to the *Hearing of the Word.*

HItherto of *Duties* in reference to our ſpiritual *Ethicks* and *Oeconomicks*: Now follow our Divine *Politicks*;*viz.*ſuch *Duties* as have reference to publike or Church Aſſemblies, and they are either

{ *Hearing the Word Preached.*
{ *Receiving the Sacraments.*

1. For our right, holy and conſcionable importment in and about the *Hearing of the Word* we muſt look

to { *Our preparation before we hear.*
{ *Our carriage in hearing.*
{ *Our behaviour afterwards.*

1. For *preparation*, it is of ſuch neceſſity, that the want and neglect of it, is the cauſe that the Word to many becomes the *ſavour of death unto death*, and to ſome profeſſors, even of good hearts and affections, but a dead letter, without any life or power in it. Is it not a general complaint of the beſt Chriſtians, that they are ordinarily poſſeſſed with much deadneſs of heart, and dulneſs of ſpirit at theſe holy exerciſes? Alas, their zeal and fervency which ſhould be quick'ned and inflamed at every Sermon, is dull and benumb'd with ſenſleſneſs and ſatiety; they do not tremble at divine comminations, and denouncements of Gods Judgements againſt ſin; they are not ſo refreſhed with the gracious Promiſes of life and Salvation, as they ought to be; they do not enjoy and reap the thouſandth part of that delight, comfort and benefit as they well might, by the Miniſtery of the Word, they do not with that chearfulneſs receive, with that ſweetneſs taſte or reliſh, with that life and vigour digeſt the food of life; they do not ſo clearly ſee and diſcern the infinite beauty of the ſacred Majeſty repreſented unto them, or that glorious grace, ſhining unto them in the face of Chriſt Jeſus: their hand of faith doth not with that feeling and faſtneſs lay hold upon and claſp about the rich treaſures revealed in the Goſpel: and why? becauſe their hearts are not purged and

prepared for hearing. This duty then is of great neceſſity, and ſpecial uſe, for all thoſe
Luke 8. 18. which look for benefit or bleſſing by the preaching of the Word: *Take heed how ye hear* (ſaith Chriſt,) and
Eccl. 5. 1. *Take heed to thy foot* (ſaith the Preacher) *when thou goeſt to the houſe of God; and be more ready to hear, then to offer the ſacrifice of fools, for they conſider not that they do evil.*

But underſtand we aright: God would not have us make an Idol of *preparation*, as if therefore, God draws nigh to us, becauſe we are *prepared*; No, no: though *preparation* in ordinary courſe is a means to finde God, yet doth God ſomtimes hide himſelf when his people are *prepared*, he would have us know, that if he be found of us at all, it is of meer mercy: he is not bound in Juſtice (ſetting aſide his Promiſe) to reward this *preparation*: it's but our duty, and he can eſpy in it matter enough of diſpleaſure, but ordinarily the godly finde God according to their *preparation*, and hereto the cur-
Pſal. 22. 26, rent of the Scripture bears witneſs, *They that ſeek the Lord, ſhall praiſe him: Open your*
24. 7. *gates, and the King of glory ſhall come in:——If any man open to me, I will come in to*
Rev. 3. 20. *him:——If thou prepare thine heart, and ſtretch out thy hands towards him, ——then ſhalt*
Job 11. 13, 14. *thou lift up thy face without ſpot.*

SECT. 2. *Of the manner of preparation to hear the Word.*

THe manner of this *preparation* conſiſts in theſe particulars: 1. In Prayer. 2. In Meditation. 3. In examination. 4. In the purging or cleanſing our hearts, 5. In a right diſpoſition of our hearts.

1. In *Prayer: If thou cryeſt after knowledge, and lifteſt up thy voyce for underſtanding;——then ſhalt thou underſtand the fear of the Lord, and finde out the knowledge of God.*
Prov. 2. 3, 5. Chriſt bids us pray *for our dayly bread*, and a bleſſing upon it; much more ſhould we
Mat. 6. 11. pray for a bleſſing upon our Spiritual food, for *Man doth not live by bread onely, but*
Luke 4. 4. *by every word that proceedeth out of the mouth of the Lord, doth man live.* Now the particulars we are to pray for, are theſe:

Col. 4. 3, 4. 1. For the Miniſter, *that God would open unto him a door of utterance, to ſpeak the myſteries of Chriſt*;——and *that he may make it manifeſt as he ought to ſpeak: Direct him, Lord* (ſhould every ſoul ſay) *that he may ſpeak fitly to me, ſomewhat for my underſtanding, ſomewhat for my affections, ſomewhat to help me againſt ſuch or ſuch a temptation.*

2. For the Congregation, that Chriſt may ride with triumph in the midſt of them, that ſome may be converted, others may be confirmed and ſtrengthened in their moſt holy faith.

3. For our ſelves, that through Gods aſſiſtance we may hear profitably, and be bleſſed in the hearing; that God would help us in our Preparation, Meditation,
Pſal. 119. 18. Examination. in the purging of our hearts, and putting them into a right diſpoſition and frame: *Open thou mine eyes* (ſaid *David*) *that I may ſee the wonderful things contained in thy law.*

Pſal. 119. 59. 2. In *Meditation*: *I thought on my wayes* (ſaid *David*) *and turned my feet unto thy teſtimonies*, he firſt looked over his own wayes, before he would ſet his feet into Gods wayes.——Now the matter of our *Meditation* is, 1. Who we are, to hear Gods Word: Alas, poor handfuls of duſt and aſhes, baſe and vile; thus *Abraham* and *Iob* in their converſes with God, confeſs: and this conſideration will ſtir up our humility and repentance in us. 2. Into whoſe preſence we come: Is it not into the preſence of an high, and holy, and powerful God? Is it not the Lord, a perſon both of greateſt place, and ſupreme authority? This conſideration, will further our reverence and reſpect of God.
Iob 42. 6. When *Jobs eye did ſee God, he abhorred himſelf in duſt and aſhes.* 3. By whoſe aſſiſtance we come; we have no ſtrength of our own to do any good, nor is there any thing in us, that can procure favour and acceptance with God, we muſt therefore by faith depend, upon Chriſt for aſſiſtance and acceptance: This conſideration will ſtir up our humility and faith. 4. With what affections we come: if we come to purpoſe, we muſt come with inward Spiritual affections, with willingneſs, chearfulneſs, reverence, repentance, love, humility and faith. 5. To what end we come; whether it be to Gods glory, and our own ſouls good.

Pſal. 4. 4. 3. In *Examination*, let us ſearch and try our ways——*commune with your own*
Deut. 33. 19. *hearts;——and then offer to God the ſacrifice of righteouſneſs.*—— Now the matter of *Examination*

amination is, 1. The general frame and temper of our hearts, whether they be in a better or worſe temper than formerly 2. The ſpecial occaſions, for which our ſouls at ſuch or ſuch a time deſire to meet God: It is the complaint of ſome, *I am weak in knowledge*; of others, *I want ſuch and ſuch graces*: of others, *I am like to encounter ſuch and ſuch temptations*: of all theſe we are to examine our ſelves that we may accordingly receive ſupply. 3. Our ſins, that we might have them ſlain by the ſword of the Spirit in the Miniſtery of the Word. 4. Our graces, that we may have them ſtrengthned and nouriſhed by the Spiritual food of our ſouls. But the handling of theſe at large, I ſhall leave to the *Receiving of the Lords Supper*.

4. In *the purging or cleanſing of our hearts*: 1. From ſin; *Lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted word, which is able to ſave your ſouls*: with which agrees that parallel place, *Wherefore putting away all malice, as new born babes deſire the ſincere milk of the word*; as it is with the body, when the ſtomack is foul and clogged with bad humours: we ſhould firſt purge it, before we feed it, otherwiſe whatſoever we eat, will but nouriſh and encreaſe the corrupt humours: ſo when the ſoul is ſtuffed or clogged with ſin, whatſoever is heard in the Miniſtery of the word, will but be abuſed by it, and wreſted to the deſtruction of it. 2. From worldly cares and thoughts, which may draw away the heart: *The cares of the world* (ſaith Chriſt) *do choak the ſeed of the Word*. When *Abraham* went up to the Mount to ſacrifice, he left his ſervants in the valley; and when we go up to the Mount where God appears, we ſhould leave all our ſervile affections, and worldly thoughts in the valley; or if any enter, we ſhould do by them as *Abraham* did by the birds that would have eaten up his ſacrifice, *chaſe them away*. It is ſaid, that in the Temple, though there was much fleſh for ſacrifice, yet there was not one flie appeared ſtirring. O that it might be ſo with us, that not one thought might ariſe upon our hearts, unſuitable to the place or work at hand: But this is the miſery, we have not Spiritual hearts in temporal imployments, and therefore we have carnal hearts in ſpiritual imployments; the leſs of the Sabbath in the week, the more of the week we find in the Sabbath.

James 1. 21. 1 Pet. 2. 1. Mat. 14. 22.

5. In *a right diſpoſition of hearts*: We muſt have hearts ſeaſoned, 1. With *ſeriouſneſs*, for if the heart be not ſoft and flexible, the power of the Word will not make any print of deep impreſſion upon it; all holy admonitions, reproofs and inſtructions will be but as arrows ſhot againſt a ſtone wall. 2. With *humility*, *For them that be meek will he guide in judgement, and teach the humble his ways*: The proud heart is ſo ſwelled with the wind of vanity and vain-glory, of ſelf-love and over-weening conceit, that there is left no room in it for the precious treaſures of ſaving Grace to enter. 3. With *honeſty*, *For honeſt hearts are the profitable and fruitful hearers*, reſembled by the good ground, hearts that have no manner of purpoſe to live and continue in any one known ſin; hearts ready and reſolved to ſerve and pleaſe God in all the ways of his Commandments, and that ſincerely and continually. 4. With *faith*, for this makes the work ſink and ſoak into the ſoul with power and profit. The old Jews *heard the Word, but it profited them not, becauſe it was not mixed with faith in them that heard it*: Faith animates and inſpires the promiſes of the Goſpel, with ſuch a ſoveraign ſweetneſs, that they are able to raiſe us from the depth of fears, yea, to put us into a Paradiſe of ſpiritual pleaſures, and poſſeſſion of Heaven, as it were already. 5. With *teachableneſs*: *Sacrifice and burnt offerings thou wouldſt not* (ſaith *David*) *but mine ears haſt thou prepared*; *q.d.* Thou haſt boared new ears in my heart that I can now reverently attend unto, rightly conceive, and with an holy greedineſs devour (as it were) the myſteries of Grace. 6. With *openneſs, or readineſs to receive every truth that God ſhall teach us*: It is ſaid of the *Bereans*, *That they received the Word with all readineſs of minde*: When there is ſuch an holy diſpoſition in us as to receive both in judgment and practice whatſoever God ſhall reveal to us out of his holy Word, this is a precious diſpoſition.

Luk. 8. 15. Heb. 4. 2. Pſal. 40. 6. Act. 17. 11.

Thus much of *preparation, before we hear*: *what follows, but that we open our hearts and hands? Surely the windows of heaven will be ſet wide open, that all manner of Spiritual comforts, all the bleſſings of peace and happineſs, may in abundance be ſhowred down upon us, the rich treaſury of everlaſting glory and immortality ſhall be now unlocked to us, and we may rowl and tumble our ſelves amidſt the mountains of heavenly pearls, and golden pleaſures, joys that no heart can comprehend, but that which is weaned from all worldly pleaſures, and ſet apart, and ſanctified for all holy ſervices and buſineſs of Heaven.*

SECT.

SECT. 3. *The duties of the ſoul in hearing the Word.*

OUr *Duties in hearing*, conſiſts in theſe particulars: ---

1. That we ſet our ſelves in Gods preſence whileſt we are hearing the Word, and that we conſider it is God we have to deal withal in this buſineſs, and not man, and that it is Gods Word, and not mans: This was the great commendation of the *Theſſalonians, That they received the Word as the Word of God*, and it is the expreſs ſaying of our Saviour, *He that heareth you, heareth me*: The Lord himſelf is preſent in a ſpecial manner, where his Word is preached; *Surely the Lord is in that place*, as *Jacob* ſaid of *Bethel*: Now this apprehenſion of Gods preſence in the aſſemblies of his people, will preſerve our hearts from roving and wandering thoughts: *I hate vain thoughts, but thy Law do I love*; yea, it will keep us in that awful and reverent diſpoſition that is meet for the majeſty of Heaven.

2. That we diligently attend to that we hear, thus *all the people were very attentive to hear Chriſt*; or (as it is in the Original) *They hanged upon him to hear him*; they ſo carried themſelves, as if their ears and mindes had been tyed to his very tongue: Look as a Priſoner will hearken to the ſentence of a Prince, every word he ſpeaks being life or death; or as the ſervants of *Benhadad*, when they were in their enemies power obſerved diligently if any word of comfort would come from the King of *Iſrael*, and they did haſtily catch at it; ſo ſhould we with all diligence and attention hearken to the good Word of God.

3. That we labour to underſtand what we hear; to this purpoſe, *Chriſt called to the multitude, and ſaid, Hear and underſtand*: Now the means to underſtand the Word are theſe: 1. Come to the Word with a willing minde to learn; though the Eunuch *underſtand not what he read*, yet becauſe he had a minde to learn, the Lord provided for him; and we know what a comfortable ſucceſs *Philips* ſermon had with him: Men love to teach willing Schollars, ſo doth God when we come with willing and ready mindes to be taught of him. 2. Be well acquainted with the Grounds and Principles of Chriſtianity; it is the want of this that makes men dull in underſtanding; they that are not firſt well nouriſhed with milk, will not be fit to receive and digeſt ſtronger meat; if the foundation be not well laid, it is in vain to build. 3. Walk according to the light revealed; *A good underſtanding have all they that do his Commandments*: If we imploy well the little knowledge we have, there is a promiſe to give us more.

4. That we hear the word with all ſpiritual ſubjection, as that Word which hath power to command the ſoul and conſcience: God to this purpoſe looks into a congregation, to ſee what hearts will yield to his Word; the Spirit of God hovers over the congregation, and here it waits, and there it expects; to this man it comes, and knocks at the door of his heart, to that man and the other man it goes, ſaying, *Open your hearts, you everlaſting doors, that the King of glory may come in*: Surely now ſhould we ſay, *Theſe are Gods teſtimonies, this is the Word, the Miniſter of God ſpeaks to me in Gods ſtead, I muſt give account of it, and therefore I will ſubmit my ſelf to it.*

5. That we hear the Word, with application of it to our own hearts and lives; *Hear this, and know it for thy ſelf*: ſo did Chriſts Diſciples when our Saviour told them, that one of them ſhould betray him, *They were exceeding ſorrowful, and began every one of them to ſay, Lord, is it I?* as no plaiſter can do the Patient any good, unleſs it be applied; and as no meat is able to do us good, unleſs it be eaten and digeſted, no more can the word preached profit us, unleſs it *be mixed with faith*, one principal work whereof is to apply thoſe things that are delivered in the word, and this is the meaning of the Prophet, *Hearken diligently unto me, and eat ye that which is good.*

6. That in hearing, we look to our *affections*, that they be rightly exerciſed: Thus *Joſiah* his heart is ſaid to *melt at the reading of the Law*: Thus the Jews at *Peters* Sermon were *pricked in their hearts, and ſaid, Men and brethren what ſhall we do?* thus the hearts of the two Diſciples that went to *Emmaus, burned within them, when Chriſt opened to them the Scriptures*: Now the means to ſtir up theſe affections, are, 1. A belief of the word, as that which is undoubtedly true: *God cannot lye*, Tit. 1. 2. *Nor will he change his minde*, Numb. 23. 19. 2. A love of the VVord, for its purity, perfection, uſefulneſſe, and wonderful benefits to us. 3. An appropriation of the VVord unto our ſelves; for that which affects us, is that which moſt nearly concerns us, without

out this means of quick'ning our hearts, they remain dead and senſleſſe, and the VVord becomes utterly unprofitable. 4. A conſideration of the nature of the VVord, which ever requires and calls for ſuitable hearts and affections; it is *a pure Word*, and therefore we muſt cleanſe and purifie our hearts for the receiving of it; it is *ſpiritual and heavenly*, and therefore we muſt labour for ſpiritual and heavenly mindes to entertain it; it is a word of power and authority, the very voice of Chriſt, and therefore our hearts muſt ſubmit and ſtoop to receive it with *meekneſs and trembling of heart: It is a ſure word*, 2 Pet 1. 19. *A faithful word*, Tit. 1. 9. *A viſion that will not lye*, Heb. 2. 3. and therefore we muſt embrace it with faithful and believing hearts, without which the VVord cannot profit us at all, *Heb.* 4. 2.

Pſal. 119. 1. *Rom.* 7. 14. *James.* 3. 17. *James* 1. *Iſa.* 66. 2.

7. That above all other affections, we make ſure to delight in the VVord, it is ſaid of Chriſts hearers, *that they heard him gladly*, and it is noted by ſome for an eſpecial ſigne of Grace to hear the VVord with delight: *I rejoyced at thy Word* (ſaid *David*) *as one that findeth great ſpoiles.* *Mark.* 12. *Pſal.* 119.

But whether may not unregenerate men have a delight in Gods Ordinances? *Queſt.*

I anſwer, 1. Moſt of them have no delight at all in Gods Ordinances: *To whom ſhall I ſpeak and give warning, that they may hear? behold, their ear is uncircumciſed, and they cannot hearken; behold, the Word of the Lord is to them a reproach, they have no delight in it*; and if this be our caſe, if we can hear ſweet Goſpel-preaching, the free offer of Jeſus Chriſt, with all his glories and excellencies to poor ſinners, ſo vile, loſt, undone ſouls, and are no whit taken therewith, woe to our ſouls; can we ſleep away ſuch a Sermon? can we ſlight or neglect ſuch Goſpel-offers? nay, do we attend them coldly? have we not heart-riſings? no ſtirrings and workings? no longings and deſires? and thus we paſs Sermon after Sermon, and Sabbath after Sabbath? O then we are wholly dead unto the life of grace, Jeſus Chriſt as yet hath not given us his true light, no work of Converſion doth at all appear in us: The end which Jeſus Chriſt had in ſending out Preachers, was to diſcover his love to poor periſhing ſinners, that ſo they might be affected with him, and long after him; and if we have no ſuch reliſh, our condition is ſad. *Anſw.* *Jer.* 6. 10.

2. Some unregenerate men may have ſome delight in the word: *They ſeek me daily* (ſaid God) *and delight to know my wayes, as a nation that did righteouſneſſe, and forſook not the Ordinances of their God: they ask of me the Ordinances of Juſtice, they take delight in approaching to God.* *The ſecond ground received the word with joy*; And *Herod heard John Baptiſt gladly.* Ungodly men may delight in Gods VVord, as in theſe caſes:—— *Iſa.* 5. *Mat.* 13. *Mark.* 6.

1. VVhen the Ordinances are a leading way unto ſome end that ſuits with corrupt nature: Thus *Jehu* ſhewed abundance of zeal in deſtroying the houſe of *Ahab*, and the Idolatry of *Baal*, that thereby he might eſtabliſh the kingdom to his poſterity, and get himſelf a great name; *Come with me, and ſee my zeal for the Lord*: he was ſo full of vain glory, that he could not hold in, but was forced to burſt out. 2 *King* 10.

2. VVhen the manner of diſpenſation of the Ordinances doth ſuit their diſpoſition: An underſtanding judicious man may love preaching, that is judicious & underſtanding; a man of meekneſſe may delight in a Sermon of *Peace, peace*; a temperate man may like a Sermon that is tart and bitter againſt drunkenneſſe, uncleanneſſe; the liberal man may delight in ſevere preaching againſt covetouſneſs; as a man muſically affected, may delight in ſinging of Pſalmes, becauſe theſe things ſuit with their diſpoſitions: The gifts of Miniſters may have an affecting pleaſingneſſe; they may expreſs their minds in ſuch fit tearmes, or ſo pathetically, or they may have ſuch a grace in utterance, as may affect: *Lo, thou art unto them as a very lovely ſong, of one that hath a pleaſant voyce, and can play well on an inſtrument, for they hear thy words, but do them not.* *Ezek.* 33. 31.

3. VVhen there is a common work of the Spirit of God upon them for a time: *They may taſte of the heavenly gifts, and be made partakers of the holy Ghoſt; they may taſte the good word of God, and the powers of the world to come, and yet fall away*; but this work is rather a **work upon them, than in them*; a forced work, not natural; rather a flaſh, than *Heb.* 6. 4, 5.

* *The Spirit of God may work on them as an outward efficient cauſe, breathing upon them, though he do not dwell in them, becauſe they are not members of the body of Chriſt; or the Spirit of God may work in them, ut in Organo, as in an inſtrument, which he uſeth for the good of his Church, but not as an* domicilio, *as in an houſe that he inhabites and dwells in to the ſaving of the ſoul.* Burges of Grace.

a fire

a fire of affection; the affections are lifted up, they cannot be altered and changed, acted only by an outward principle, not by an outward and inward principle also, both by the Spirit of God, and suitableness of affection to that which is good: it was otherwise with *David*, *I delight to do thy will, O God*; *yea, thy law is within my heart*: and otherwise with *Paul*, *I delight in the law of God after the inward man*; till the law of God be *within us*, we cannot *from within* taste the sweeness of Gods Ordinances: in true and solid *delight*, there must be a suitableness betwixt the heart and the Ordinances; therefore, saith the wise man, *It is joy to the just to do judgment*: The *Justice* that is in him, is suitable to the *judgment* to be done by him, and this makes the joy. Hence it follows, *that so much grace, so much delight*: were we more holy, spiritual, heavenly, as the Ordinances are, we should be more affected therewith. Thus it is not in the wicked, they have no such *delight*.

Why is the word so brim-full of comfort to the dear Saints of God?

Because in the word they have communion with God, who is the God of all Consolation; and with the Spirit of God, who is called *the Comforter*: Now as a man that walks amongst Perfumes, must needs smell of the Perfume, so they that converse with the God of all joy, must needs be filled with all joy; and therefore *David* calls God his *exceeding joy*. The Saints go to the word, as one that goes to hear news of a friend; they look upon the Ordinances, as that whereby they have to do with God, and therefore it is precious and sweet to them. No wonder, can a man who is cold, come to the fire and not be warmed? Can he that is in the dark, come into the open air and not be inlightned? God is the spring of all comfort, and therefore sure their hearts must needs be comforted, that meet with God in the Ordinances; on the contrary, if they meet not with God, if they misse of their communion with the Lord Jesus Christ, then is comfort afar off: But we must not argue against a general truth, from a particular temptation. The Position will stand, That Gods Word is brim-full of comfort to Gods people, though every experiment comes not up to it.

8. That we hear the Lord speak in the Word, many hear the Word of God spoken, but they never hear the Lord speaking that VVord. O this is the maine *Duty* to hear the Lords voyce in the VVord: It is a wonder to consider what alteration the Saints find in themselves when they come to hear, as sometimes their hearts are quickned, fed, cherished, healed and comforted; and sometimes again they are dead and sensless, heavy and hardened, nay which is more, the very same truth which they hear at one time it may be affects them, and at another time it doth not; the reason is, they heard the VVord of God spoken at one time, and they heard the Lord speaking that same VVord at another time; the Lord is in his word at one time, and the VVord goes alone at another time.

But how shall we discern and know the effectual voyce of God in the VVord?

VVe may discerne it by these three degrees, which we must take joyntly. As

1. The voyce of God in the Word singles a man out, and (though it be generally written, or spoken by the Minister) it speaks particularly to the very heart of a man, with a marvellous kinde of majesty, and glory of God stampt upon it, and shining in it; hence it is that one man is wrought on in a sermon, another is not; God hath singled out one man, but not another that day. Take a man unhumbled, he hears many things, and it may be understands not, or if he understand, yet they concerne him not, or if they do, and conscience is stirred, yet he thinks the Minister speaks them by hap, and others are as bad as he, and his trouble is not much; at last God speaks, and then he hears his secret thoughts and sins discovered, all his life is made known, yea the secrets of his heart are made manifest: so, take a man humbled, he hears of the free offer of grace, he refuseth the offers, he hears of the promises of Christ, and casts all by, as things generally spoken, and applyed by man; but when the Lord comes, he doth so meet with his objections, that he thinks, *this is the Lord, and this is to me*.

2. The voyce of the Lord carryes unto, and centers in Christ: thus saith Christ; *they shall be all taught of God: every man therefore that hath heard, and hath learned of the Father, cometh unto me*: If the Law humbles them, it is such an humbling as drives them to Christ; if the Word gives peace to them, it is such a *peace*, which at the last they find onely *in Christ*; if they live holily, they live unto Christ: *we judge, that if if we were dead, and Christ dyed for us, we should then live unto him*: if Christ be not mentioned,

mentioned, yet it is ſtrange to ſee how the ſoul looks at Chriſt, let the Word ſpeak what it will, if terror, *Oh my need of Chriſt!* if mercy and grace, *Oh the love of Chriſt! Oh the blood of Chriſt!* if command, *Oh that I may live to honour Chriſt!* if duties, *Oh the eaſie yoak of Chriſt!* they look upon the whole Word rightly diſpenſed as the bride-grooms voyce, and truely his words are ſweet. 2 Cor. 5. 14, 15

3. The voyce of the Lord comes with a certain everlaſting efficacy and power upon the ſoul thus, Doth the Lord once ſpeak by the Word, and humble the heart; it never lifts up its head more: doth he reveale the glory of Chriſt? that *light never goes out more:* doth he give life? you ſhall *never dye more*, doth he give peace and joy? *no man ſhall take their joy from them*, doth he give the ſpirit of all theſe? *it ſhall abide for ever.* Another man though wonderfully raviſhed for a time, yet dyes, moſt commonly outwardly in external profeſſion, but ever in inward favour. *John is a burning light* (ſaid Chriſt to the *Jews*) *and you rejoyced therein*, but 'tis but *for a ſeaſon*, the evil ſpirit comes on ſome men, & *David* playes on his harpe, and Miniſters preach ſweet things, but as ſoon as the muſick is done, the evil ſpirit returns. O this is not to hear the Lords voyce. The peace and joy of the Lord enters into eternity; a gracious heart can ſay, *this peace ſhall go to heaven; this joy, and love, and feare, it's part of eternal glory.* Isa. 6. 19. John 11. 26. John 14. 17. John 5. 35.

But may not many of the Saints heare, and heare the Lord ſpeak; and yet not feele, this everlaſting power and efficacy? *Object.*

I would not lay a foundation of unthankfulneſs, nor diſcourage any, and therefore note for anſwer theſe particulars—— *Anſw.*

1. There may be an etetnal efficacy of the Word, and yet lye hid, and not felt for a time; as ſeed that is caſt under the clod in winter time, is hid, and comes not to blade of a good while after; ſo the Lord may caſt the ſeed of the VVord into the heart, but it may be hidden for a time, and not be felt, yet there it is, and at laſt it ſhall ſpring up; as many a father ſpeaks to the child. and applies the VVord home to it, but the child regards it not, onely ſtay ſome time, till the Lord bring the child into ſome ſad affliction, and then he cryes, *I remember now, what my father once ſpake unto me.*

2. After a Chriſtian hath had the feeling of the efficacy of the Word, he may loſe the feeling of it againe, and yet the being of it may remain for; inſtance, a Chriſtian may have by the Word a marvellous deal of aſſurance of Gods love, but he loſes his aſſurance againe, his ſun does ſet, and it is midnight with him within twentie foure houres, and he is as much in the dark as before; now the being of this aſſurance is there, but he hath not the feeling of it.

3. The eternal efficacy of the Word and voyce of God, may be preſerved in an internal ſpirit of prayer and longing. Thus. *my ſoul ſtirreth after thee* (ſaith *David*) *that I may ſee thy glory and thy power, as I have ſeen thee in thy ſanctuary.* He found a want of ſeeing him as he had done, yet the vertue of it did remaine in a ſpirit of thirſting and deſire: A Chriſtian may have at ſome time ſuch a glimpſe of Gods grace, and Gods love to him, that he may be in a little heaven at that time, yet God is gone again, and the ſoul loſes it; now the ſoul thinks, *I have loſt the efficacy of Gods Word*, but it is not ſo, for thus it may be preſerved. *Oh that I may ſee this God as I have done!* Pſal. 63. 2.

4. A Chriſtian may have the everlaſting efficacy of the Word and voyce of God preſerved in a ſpirit of thankfulneſs and love to the Lord, for thoſe joyes and good that it finds by the Word ſometimes: when it feels that the ſweet and ſavour of the Word is gone, a ſpirit of thankfulneſs and love to the Word doth there remaine, and by this means the Lord doth preſerve the efficacy of the Word. *I ſhall praiſe thee* (ſaith *David*) *with uprightneſs of heart, when I ſhall have learned thy righteous judgements.* A man having heard the Word, the Lord thereby works effectually on his ſoul, and changeth his heart, and draws him to himſelf, it may be afterwards he doth loſe thoſe ſorrows, and humiliations, and the remembrance of thoſe things; yet there remaineth to his dying day this ſpirit, he bleſſeth God, and wondreth at God, that ever he ſhould make the Word effectuall; that he ſhould leave ſo many thouſands in the world, and caſt his skirt over him, and ſay to him, *live*; this does remaine ſtill. Pſal. 119. 7.

5. The eternal efficacy of the Word may be preſerved in a power of conflict againſt the power of ſin: and herein the Lords power of the Word doth principally appear in this life. As thus; the Word ſingles a man out, and ſpeaks to his heart, and ſets him at variance with his ſin, and with himſelf for his ſin, and he joyns ſide with God in the uſe of all means, that his unbelieving heart, and proud ſpirit may be ſubdued; now there is many a Chriſtian thinks there is no power of the Word. *Oh my unbelief continues*

nues ſtill and I can finde little ſtrength? Why you muſt not look for a power of compleat victory, but for a power of conflict; God ſets the ſoul at an everlaſting diſtance with his ſin, never to be reconciled again. Surely in this caſe there is an everlaſting power gone forth.

SECT. 4. *The Duties required after Hearing.*

THe Duties required after hearing the VVord, are theſe.——

1. That we carefully remember, and keep that which we have heard: *My ſon, let thine heart retain my words,——keep them in the midſt of thine heart.* As a man that hath a Jewel will be careful to lock it up in his ſafeſt Cheſt, ſo ſhould we keep the word in our hearts, in the midſt of our hearts. Many hear the Word deſirouſly, but (as we ſay) it goes in at one ear, and out at the other; it ſtays not for any after-uſe, but a little preſent admiration: others hear, and the Word ſmites them a little on their Conſciences, and wounds them, and one would think ſome good thing would be wrought on them, but they go away, and the motion dyes; like unto mettals which are ſoft and plyable, whileſt they are in the fire, but ſhortly after they become harder then before. *Take earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip;* or *let them run out as a leaking veſſel:* for ſo the Original bears it.

2. That we meditate, and ſeriouſly think of that we have heard: *Meditate upon theſe things* (ſaid *Paul* to *Timothy*.) *Give thy ſelf wholly to them, that thy profiting may appear to all:* Thus *Mary pondered the words of the Angel in her heart*, and *David meditated all the day on Gods law:* Meditation is as the bellows of the ſoul, that doth kindle and inflame holy affections: Meditation is of a ſeparating and ſetling nature, it ſeparates heavenly thoughts from earthly, for it often goes over with thoughts, and at laſt ſettles the heart on ſuch thoughts as theſe, *O, this is the Word of God, this is the law, the proclamation of the great King, whereby I muſt be judged: This may be the laſt Sermon that ever I ſhall hear whiles I live, ſuch a gale of Gods Spirit may never be offered to me againe: I will be wiſe therefore, and give way to the Spirit of God, I will not beat it back again, but yield to the bleſſed motions of Gods Spirit, that this day have been made.*

3. That we repeat what we have heard, and confer of it, and examine the Scriptures about the truth of it: *My tongue* (ſaith *David*) *ſhall ſpeak of thy word, for all thy Commandements are righteouſneſs:* and, *You ſhall lay up theſe my words in your hearts* (ſaith God) *and you ſhall teach them your children, ſpeaking of them when thou ſitteſt in thy houſe.* This is it for which the noble *Bereans* are commended to us, *They ſearched the Scriptures daily, concerning the things that were delivered by Paul:* A man that comes into a pleaſant garden, will not content himſelf with the preſent ſcent onely, but will carry ſome of the flowers away with him: So after we have been in the *Garden of ſpices*, and have felt *the ſavour of Chriſts oyntments* in Church-Aſſemblies, let us take ſome of the flowers * away with us, and ſmell of them again and again. *Repeating, conferring, examining the word*, is as the pounding of ſpices, that will make them ſmell more.

* In hearing the word, *we ſhall go away with an ordinance-tincture, a Goſpel impreſſion upon our ſpirits.* Dr. Hill, Chriſt ſtrength.

4. That we put in practice whatſoever we hear: *Be ye doers of the word, and not hearers onely, deceiving your own ſouls;* we muſt *do it*, we muſt bring it nearer to us that it may be an ingrafted word in our underſtanding and affections, that it may be written in our ſouls, and on the tables of our hearts; that it may be incorporated and naturalized into our inward man, that ſo we may ſpeak and think, and do nothing but that which is divine: and in doing, obſerve we this frame of Spirit, to be quick and ſpeedy about it: *I made haſt, and prolonged not the time to keep thy Commandements;* This ſpeedy, this immediate putting of the Word into practice, is much advantage to the hearer; the affections of the heart are then lively and quick, which with delays dye and decay ſuddenly.

5. That when the word is heard, and (we are returned home) we pray again for a bleſſing on that we have heard; and as our memories will bear, let us turn the word into prayer, eſpecially the heads or principal parts of it: Prayer muſt be the *Alpha* and *Omega*, the *beginning* and *ending* of this ſpiritual duty; we muſt pray in *preparation*

and

and pray in *concluſion*, and *pray always*. And thus much concerning our *Duties* before, in, and after the *Hearing the Word*. Luke 21. 39

CHAP. XIII. SECT. 1.

Of the two

Sacraments of the New Teſtament.

THe next duty of a Chriſtian, as it hath reference onely to the publike or Church-Aſſemblies, is *a right receiving of the Sacraments*, which are two, *Baptiſme, and the Lords Supper*: Baptiſm is the Sacrament of our incorporation into Chriſt, of our initation or inveſting into the glorious ſtate of Chriſtianity: *The Lords Supper* is the Sacrament of our continuance in Chriſt, of our confirmation in ſpiritual life, and the power of Grace already planted within us: By *Baptiſm* we are waſhed, we are ſanctified, we are juſtified, in the name of the Lord Jeſus, and by the ſpirit of our God: By the *Lords Supper* we grow in ſpiritual ſtrength, we lay better hold by the hand of Faith, upon the merits and mercies of Chriſt; we feel more ſoundly and ſenſibly the power and vertue of his blood, we ſee more clearly, and are more fully and feelingly aſcertained of the forgiveneſs of our ſins: Concerning the former, it is to little purpoſe to give any directions, becauſe infants (who onely are in our days baptized) are meerly ſubjects receptive, not active, and ſo far as concern the Parents in relation to their infants, we have diſpatch'd elſewhere.

SECT. 2. *Of the duties in general, before we receive the Lords Supper.*

I Shall now therefore proceed to the ſecond Sacrament, and for right receiving of the *Lords Supper*, there are duties of neceſſity required

{before / in / after} the Sacrament.

My meaning is not to ſpeak of the habitual diſpoſitions, but of the actual diſpoſitions of the heart, in reference to which——

Before Sacrament, the duty is *Self-Examination: Let a man examine himſelf, and ſo let him eat of this bread, and drink of this cup*: Of this *Self-Examination*, or *Self-tryal* we have ſpoken before; but in reference to this Sacrament, we ſhall handle it more fully, and ſo conſider of it, 1 Cor. 11.

{1. In its ſubject. / 2. In its object.}

1. For the ſubject matter, or the nature of this *Self-Examination*: *Self-Examination is a holy work of the ſoul, whereby it caſts its eye, and reflects upon it ſelf, and ſo looks through it ſelf, and takes a true ſcantling and eſtimate of its ſpiritual eſtate*; for inſtance, I finde ſuch and ſuch ſins forbidden in the Word, ſuch and ſuch Graces required in the Word; whereupon, comparing my preſent condition with the Scriptures, I examine, *Am not I guilty of theſe ſins? do I practiſe theſe duties? or am I poſſeſt of theſe graces?* The conſcience being thus cloſely and ſincerely examined, it will return a true anſwer to every queſtion, whence it will be eaſie to give a true cenſure of our ſpiritual eſtate or condition.

2. For the Object of our Examination, it is generally——

{Our ſins. / Our Graces.}

Of which in order.

SECT. 3. *Of the manner of examining our ſins before the Lords Supper.*

FOr the right examining of our ſins, obſerve we theſe rules: ----

1. Procure we a double catalogue of our ſins, the one before, and the other ſince our converſion: *Let us ſearch and try our ways* (ſaith *Jeremy*) *and then turn again to the Lord:* If we will not, we may be ſure God will: *Thou enquireſt after mine iniquity* (ſaith *Job*) *and ſearcheſt after my ſin.*

2. Confeſs we our ſins: Bring we them out, as they brought *the veſſels of the Temple, by number and weight: Aaron* confeſſing for the people, *he was to confeſs all the iniquities of the Children of Iſrael, and all their tranſgreſſions in all their ſins.* As *three make All*, ſo here's *three Alls* to make up a right confeſſion; not onely muſt be confeſſed *All their iniquities*, and *all their ſins*; but *All their tranſgreſſions in all their ſins. q. d. Aaron* muſt number, and *Aaron* muſt aggravate their ſins, by laying out how many tranſgreſſions were wrapped up in their ſeveral ſins.

3. Labour we for grief and ſorrow of heart for ſin, otherwiſe all is to no purpoſe: *I will declare mine iniquity* (ſaith *David*) *I will be ſorry for my ſin:* His confeſſions were dolorous confeſſions; he felt ſin, and this wrought upon him, *as an heavy burthen, they are too heavy for me*; there's nothing in the world can make an heart more heavy, then when it feels the weight and heavineſs of ſin.

4. Judge we and condemn our ſelves for our ſin: This is that duty inſtanc'd in by the Apoſtle, *If we would judge our ſelves, we ſhould not be judged: O Lord, I am not worthy* (could the Centurion ſay) *that thou ſhouldſt come under my roof:* But, O Lord, I am not worthy (ſhould every one of us ſay) that I ſhould come to thy table.

5. Pray for mercy, pardon and acceptance, in, for and through the Lord Jeſus Chriſt.

SECT. 4. *Of Examination of the wants of Graces, that ſhould be feelingly in us.*

FOr the right *examining of our Graces*, obſerve we this threefold ſearch or ſcrutiny of

{ 1. *The wants.* 2. *The truth.* 3. *The growth.* } *of our Graces.*

1. That we may rightly examine *the wants of our Graces*, practiſe we theſe particulars: -----

1. Procure we a catalogue of Graces, ſuch as that in *Gal.* 5. 22, 23. *Love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance*; or ſuch as that in 2 *Pet.* 1. 5, 6, 7, 8. *Adde to your faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity: if theſe things be in you, and abound, they will make you, that you ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt.*

2. This catalogue procured, ſet we the ſame before us, and conſider which of theſe *graces* we have, and which of theſe *graces* we want. I know it is a queſtion, whether all *graces* are not ſo connex'd and chained together, that one of them cannot be ſevered from another? But howſoever we may diſtinguiſh *quantum ad habitum, & actum*; in reſpect of habit, we grant they are always connex'd and chained together, but not in reſpect of act or exerciſe: *Adde grace to grace* (ſaith the Apoſtle) *q. d.* a Chriſtian at firſt doth not exerciſe all *graces*; but as a man lives firſt the life of a plant, then of ſenſe, then of reaſon, though all were radically there at firſt: ſo it is in *graces*; there are many forms that Chriſtians go thorough, as Scholars at School do: The firſt form is to teach them their ſins and miſeries, and ſo they go to ſchool to the Law, and are ſet to ſtudy it; and then after they have learn'd that leſſon thoroughly, they are led up higher, to have their faith drawn out, and to be exerciſed about Free-grace, and about Chriſt his perſon, and union with him, and about the art and way of drawing vertue from him, and doing all in him: nay after this, though a Believer in his converſion hath the ſubſtance of all theſe taught him, yet he goes over them againe throughout his whole life; and ſometimes his thoughts dwell more about the emptineſs of his own righteouſneſs, ſometimes about that fulneſs that is in Chriſt, ſometimes about the Spiritual ſtrictneſs he ought to walk in; and this is to *adde grace unto grace:* ----- Nay, there

may

may be addition concerning one and the same *grace*, as when a mans grace and the fruits thereof grow bigger, and more plentiful, when there are new degrees of the same, *ex. gr.* for faith, when from a mans casting himself on Christ, he comes to finde sweetness in Christ, and from that grows up *to an assurance of faith*: So for prayer, when we finde our prayers to grow better; when more spiritual corruptions are put into our confessions, and stronger grounds of faith are put into our deprecations or petitions for pardon; when we have more enlargedness to thankfulness, more zeal to pray for the Churches, when we go to pray *with all prayer and supplication in the Spirit*: So for *obedience, when we abound more and more in the work of the Lord*, as it is said of the Church of *Thyatira*, that their *last works were more than their first*; when as the boughs are laden, and we are *filled with the fruits of righteousness*: *this is to adde grace unto grace*, or *one degree of grace unto another*. Now if in this sense there be an addition of *graces*, or an addition of *degrees*, examine what is the *grace*? or what is the *degree* of any *grace* that we want? Eph. 6. 18 Rev. 2. 19 Phil. 1. 9

3. Pray we fervently for a supply of those wants in this Ordinance: Imagine we saw Christ compassed with all his priviledges, and promises, and pardons, and mercies, and merits; imagine we heard him say, *Come hither poor souls, you that are sensible of your wants, and of your spiritual poverty; there is in me bowels of compassions, and pardons in store; it is I that am your Wisdom, Righteousness, Sanctification, and Redemption; what is it you want? what is it you would have me do for you?* shall not these sugared words of our Saviour melt your hearts, and bring you low on your knees? *O Lord* (should the soul say) *I beg of thee saving Knowledge, justifying Faith, sincere Repentance, fervent love: O Lord, I would fain have assurance of pardon, strength of faith, power against some special lust, healing vertues, to stanch my bloody issues: O Lord, that thou wouldst bestow on me meekness, or temperance, or patience, or obedience, or quickenings in thy Spirit: Lord, that a pardon might be sealed for all my sins, that I might receive the vertue of thy death, the comforts of thy Spirit, the mortifying of such and such a lust: Lord, that my unclean heart may be sanctified, that I may be enabled with more strength to perform such a duty: ..... O Lord, upon this very errand, and for this very end do I now come to thee, for help, in this or that particular do I now come to thy Ordinances: And, O Christ, I beseech thee, supply all my wants, and let me draw vertue from thee:* If thus we would pray, and come to Christ, then would Christ out of his bowels and mercies, answer our souls: *Receive* (would he say) *the Grace you feel want of; receive my Spirit, receive power against lusts, receive strength to obedience, receive all the Graces of my spirit; for I am all in all to you.*

4. Raise and rowze we up our souls, and go we to the Ordinances, with strong *expectations* to receive the benefits and Graces, we have prayed for; never any came to Christ to be healed, but they came with a strong expectation to receive health; if a leper came, he came with *expectation* of cleansing; if a blinde man came, he came with *expectation* of seeing; if a lame man came, he came with *expectation* of walking, and we never read that any coming with such *expectation*, was turned empty away; the Creeple asking an alms of *Peter* and *John*, they said to him, *Look on us*, and then (saith the Text) *he gave heed unto them, expecting to receive something of them:* If we would come to the Sacrament, with our eyes on Christ, to his Graces and Promises, *Of his fulness* (for he is full of Grace, a fountain ever-flowing, and over-flowing) *we should receive grace for grace*; say then, Christ hath promised to give in the Sacrament his body and blood, the benefits of his death and precious blood-shed; he hath promised to seal pardons, to manifest himself, to give power against lust, I will now therefore go to this Sacrament, with a particular *expectation* of such and such a blessing as my soul stands in need of. Acts 3. 4 John 1. 16

SECT. 5. *Examination of the truth of our Graces, and first of our Conversion.*

OUr *sins and want of Graces* thus *examined*, the soul is in good measure prepared; yet because the Lord Jesus abhors to be food to nourish, where he was not seed to beget, it concerns all who desire to taste of the sealing power of the second Sacrament, first to prove the sealing power of the former Sacrament, before they come to be nourished as Saints, let them know whether they are begot and made Saints; and to that end they must examine further,

1. *The*

1. *The truth of their Graces,*
2. *The growth of their Graces.*

1. For *the truth of their Graces*, it is good to begin with the bginning; and firſt to examine their *converſion*, and ſecondly, *the individual companions of their converſion*, as their *Knowledge and Faith, and Love, and Obedience, and deſires after this Ordinance.*

1. For *Converſion*: A man may by ſuch marks as theſe, try and conſider whether he be truly and ſoundly converted or no.

1. If he have turned from Satan *in all ſins*, and turned unto God *in all duties*; if he have left all groſs ſins, as *Lying, Swearing, Uſury, Drunkenneſs, Uncleanneſs, &c.* in practice and action, and all frailties and infirmities, at leaſt in allowance and affection, ſo that with watchful reſiſtance, and earneſt groanings of ſpirit, he ſtrive and pray againſt them, and be humbled and kept in awe by them, and that he perform obedience to all Gods Commandments, though not in perfection and height of degree, yet in truth and ſincerity of heart.

2. If he be willing in all his purpoſes, deſires, endeavours and actions, to ſet himſelf *in the preſence of God*, and in them to be wholly, unreſervedly and entirely guided *by his word.*

3. If he can with *an holy comfort, and humble triumph, think upon death, the Law, that great Judgement, hell, and thoſe endleſs torments.*

4. If he lovingly hunger and thirſt after ſpiritual nouriſhment, *the growth in grace by the Word, Sacraments, Chriſtian conference, ſanctifying the Sabbath*, and all other godly exerciſes both publique and private.

5. If truly and heartily he *love and long after the coming of Chriſt*; and *love ſuch as are true Chriſtians*, and that becauſe they make conſcience of ſin, and ſerve God with ſingleneſs and ſincerity of heart.

6. If his chief *delight* and beſt comfort be in *holy duties and heavenly things*, and that he *infinitly prefer* them before gold, honours, pleaſure, *yea the whole world.*

7. If he would not change his preſent ſtation, though never ſo *baſe, poor and neglected in the world* (yet accompanied with the ſtate of Grace and Chriſtianity) *for the moſt rich and glorious eſtate of the greateſt man upon earth*, where there is nothing but prophaneneſs and unregeneration; if all this whole great world about were turned into gold, honour and pleaſures, yet in reſpect of the comfort of grace, it were to him but as dung, vanity, nothing.

8. If he would not be in the ſtate and caſe he was before (*though he then thought that good enough*) for any worldly good, for ten thouſand worlds.

9. If he be truly humbled with conſideration of the *long time* of his prophaneneſſe, and impenitency, and *very ſorry he began no ſooner*, nor made greater haſte into the royal and glorious ſtate of Chriſtianity.

10. If thoſe ſinful *pleaſures and vanities* be moſt *tedious, irkſom and diſtaſteful* unto him, which formerly he perſued with *greedineſs and delight.*

11. If he *mourn* for the abomination of the times: *Grieve at the wicked courſes of others*, and be very glad and heartily joyful, when godlineſs and ſincerity gets the upper hand, and when any one is converted.

12. If to the power of his gifts at all occaſions, he be ſtill plotting, working and labouring the *converſion of others with zeal* and ſincerity, eſpecially thoſe *that are neareſt about him, any wayes depend upon him, and belong to his charge.*

13. If he believe in God, and in Chriſt; and if he love God and Chriſt above all: this indeed is the very grace, *rize, point or marke to which all the reſt are reducible: faith and love* (ſaith Dr. *Preſton*) *are the great radical graces, all elſe are but branches ſpringing out of them.* See theſe in the duty of *Self-tryal.*

SECT. 6. *Examination of Knowledge.*

NOw for the *individual companions* of ſound *converſion:* We muſt enquire within our ſelves, for theſe Graces of *Knowledge, Faith, Repentance, &c.*

The firſt of theſe Graces, which every worthy and fit receiver muſt neceſſarily find in himſelfe, is *Knowledge*; and by ſuch marks as theſe, he may try and conſider, whether his knowledge be a ſaving and ſanctifying knowledge or no.

1. If it beget humility and lowlineſſe of minde; if the ſight of Gods purity, Majeſty, juſt

juſt indignation and vengeance againſt ſinne; if the ſenſe of his owne blindneſs, vanity, inward filthineſſe, and natural corruption, makes him willingly entertaine humility; and a lowly conceit of his owne ſelf.

2. If it be drawn into practice, and joyned with converſion of the heart from ſinne unto God, and with reformation of life from evil to good, otherwiſe knowledge without practice will encreaſe the guilt of Conſcience, and the damnation in hell. *Deut. 4. 6* *Pſal. 111. 10* *John 8. 55*

3. If it be edged and eneagred with a longing deſire and inſatiable thirſt after more of thoſe rich and ſaving treaſures: There iſſues from out of the ſanctuary *Waters of Life*, (ſee their increaſe) firſt to the ancles, then to the knees, then to the loynes, afterwards *a river that no man could paſs: If we have once taſted how ſweet the Lord is*, there will be a deſire *to increaſe more and more*. *Ezek. 47* *1 Pet. 2. 2, 3*

4. If it be defuſive and communicative of it ſelf, if it ſhine round about, and work all the good it can in all places: *The lips of the righteous feed many: —— The lips of the wiſe diſperſe knowledge, but the heart of the fooliſh doth not ſo:* It is as new wine in veſſels, deſirous to vent; not to purchaſe a little vain-glory, or prophane praiſes, but to work ſpiritual good, and for the converſion of others. *Prov. 10. 12* *& 15. 7*

5. If it beget a reverence of *that great majeſty*, and *love* to that holy *truth* it knows and apprehends in the *Word*, and an holy *eſtimation* of it above all poſſeſſions, *Counting all things but loſſe, for the excellency of the knowledge of Chriſt Jeſus our Lord.* *Jer. 9. 23* *Pſal. 119. 98* *Phil. 3. 8*

6. If by it the ſoul knows *God in Chriſt*, and knows Chriſt as his own Saviour, and knows *the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death.* *John 17. 3* *Phil. 3. 10*

7. If by it the ſoul knows *the things given it of God*, and eſpecially the inhabitation of *the Spirit of Chriſt.* *John 14. 17* *2 Cor. 13.*

8. If it extinguſh or greatly dull the ſavour of earthly things, and makes the ſoul heavenly-minded, *ſavouring of ſpiritual things.* *2 Cor. 2. 14*

SECT. 7. *Examination of Faith.*

A Second Grace which every worthy receiver muſt finde in himſelf, is *Faith*; and by ſuch marks as theſe, he may try whether his faith be a true and juſtifying faith.

1. If it *ſprung* in the heart by the *Miniſtry of Gods holy *Word*; if the heart was broken, and bruiſed, and brought to an holy deſperation, whereby it wholly *renounced, diſclaimed, and diſavowed it ſelf*, as unworthy of life, of breath, or being: if then it began to lift up its eyes upon the precious promiſes of Salvation, revealed in the Goſpel, and ſhining gloriouſly in the face of Chriſt: And if laſtly it perceived ſome glimpſes of comfort, hopes of Pardon in the Blood of Chriſt, whence aroſe an hungring deſire, and longing thirſt after the mercies of God and merits of Chriſt Jeſus; and ſo it caſt it ſelf with ſtrong cryes and prayers into the armes of Chriſt his bleſſed Redeemer. *Rom 10. 17* *Either at the first, or second rebound.* *Gal 3. 24*

2. If it grow, and daily ſpring up towards height of aſſurance, and *fulneſſe of perſwaſion*. Ordinarily faith is weak at firſt, full of many doubts and diſtractions, fears and tremblings, but after long experience of our own ſincerity, godly life, and good conſcience, it growes up in time, and by leaſure to be a *ſtrong faith*. *Rom. 8. 18* *Rom 4. 20, 21*

3. If it *puriſie the heart:* Formaliſts may watch over their open outward actions, but true believers ſet themſelves with ſpecial care, and all good conſcience, to bridle and bring under all wicked ſtirrings of the heart. *The deſire of the righteous is onely good (i.e.)* the maine ſtreams of his deſires, the courſe and current of his heart, is to godlineſſe and goodneſs, though ſometimes his corrupt Nature, and Satans boyſterous temptations, do unawares and violently carry his thoughts another way, for which he ſends out many a prayer for pardon and purging. *Acts 15. 9* *Prov. 11. 23*

4. If it bring forth a true and thorough *Evangelical Repentance:* Where Gods comfortable favour ſhines, and is ſhed into the heart, it immediately melts and reſolves into tears of ſorrow and grief for former rebellions, and makes unfeigned and reſolute vows, for ever after, by Gods grace, to throw out of his heart and life, thoſe ſinnes which have grieved ſo good a God.

5. If it beget in him whom it poſſeſſeth, a *ſanctification* of all parts, both in ſoul and body, though not in perfection; if the underſtanding be enlightned with knowledge in the *2 Cor. 1. 12*

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great myſteries of godlineſſe; if the will be bent with the beſt things; if the memory be a ſtore-houſe of heavenly treaſures; if the ſtream of our affections be turnde from the world towards Gods glory and good cauſes; if the heart be weaned from luſts, and ſaln in love with eternal pleaſures and heavenly things; if the conſcience be watchful to diſcover, and ſenſible to feel the approach and prickings of the leaſt ſin, &c.

6. If it *work by love*, firſt towards God and Chriſt, in that all his ſins are remitted, and he is eternally beloved of God in Chriſt: Secondly, towards *Chriſtians*, in that the ſaving graces of Gods Spirit ſhine in them: Thirdly towards himſelf, with relation unto God, and reſervation of his Glory: Fourthly, towards kindred, friends, not ſo much becauſe they are of the ſame blood, as becauſe of the mutual intereſt they have in the blood of Chriſt: Fifthly, towards enemies, becauſe of the precious *Command of Chriſt.*

7. If it cauſe a forſaking the world: No man can do this (if it be his ſweet ſin) untill his ſoul have received by the hand of faith from the Spirit of God, an aſſurance of an immortal Crown in the heavens, ſealed unto him by the blood of Chriſt: but then how willingly doth he bid the world farewel? how reſolutely doth he caſt out of his affections all greedy thoughts, and exceſſive deſires of earth and earthly treaſures?

8. If it ſpeak *comfort in diſtreſs, joy in tribulation, glorying in affliction:* Faith teacheth that God caſtes us in the fire, not to burn us, but to refine us, and make us more orient in his ſight: *This is the beaten path to heaven* (crys Faith) *which all the glorious Saints have trodden before us.*

9. If it will maintain a Chriſtian in ſome meaſure of ſufficiency and contentment in all eſtates: *The juſt ſhall live by faith*, not by friends, money, earthly hopes, or helps, &c. if it makes a man lay hold on Gods promiſes, and work an inward truſt in Gods never failing providence, ſo as he will leave the ſucceſſe of all his labours to the Lord.

SECT. 8. *Examination of Repentance.*

A Third grace which every worthy Receiver muſt finde in himſelf, is *Repentance*; and by ſuch markes as theſe he may try whether his *Repentance* be a ſound and ſincere *Repentance.*

1. If it be *aſhamed of ſin:* not as a Thief is aſhamed, which ſhame ariſeth from the effect of ſin, as puniſhment or diſgrace; but as a Son is aſhamed (whence it is called *a filial-ſhame*) out of a ſight of the filth and loathſomneſs of ſin; the impenitent glory in their ſhame, but the truly penitent are aſhamed of ſuch glorying, as of every ſin.

2. If it *mourn for ſin:* Thus *David* mourned (not for the puniſhment, he is *willing to bear it*, but) for ſin, as it was ſin. I deny not but ſorrow may be godly, even for *Judgements*, and then our tryal will be, if we can mourn rather for Spiritual Judgements, than for Temporal; and eſpecially if we can feel and bewail *hardneſſe of heart* mourning, becauſe we cannot mourn as we ought.

3. If it cauſe a great mourning, at leaſt, ſo great as our mourning would be for outward loſſes: Thus *Zachary* inſtanceth, the *Spirit of God* ſhould cauſe them to mourn, as in the family one would *mourn for the loſſe of their onely Son*, or as in the Commonwealth the Subjects would *mourn for the loſs of a moſt worthy Prince.*

4. If it reſt not without cleanneſſe: True Repentance is not *water*, but *waſhing*, not *every waſhing*, but ſuch as maketh *clean*; could a man weep his eyes out, yet if he weep not his ſins out, what is he better? *Sorrowing after a godly ſort, what carefulneſs, what cleering hath it wrought? If I have done iniquity, I will do it no more.*

5. If it bring *forth fruits meet for Repentance:* this was the ſum, as of *Johns*, ſo of *Pauls* preaching, that *Jew and Gentile ſhould repent, and turn to God, and do works worthy amendment of life:* nay it is the very ſumme of the Goſpel, *To mourn, to be comforted, that they may be called Trees of Righteouſneſſe, the planting of the Lord, that he might be glorified.*

6. If it be ſtirred up by the ſenſe of Gods goodneſſe: So that nothing more fires a man to abaſe himſelf in the ſenſe of his own vileneſs, than to feel and finde the gracious goodneſs and readineſs of God in Chriſt, to ſhew him mercy; *He feareth the Lord and his goodneſs.*

7. If the ſame ſpiritual means aſſwage it, that firſt raiſed it in the heart: *Repentance* that can be healed by ſports, merry company, &c. was never ſound; it is the voyce

of

of the Church, *Come and let us return unto the Lord, for he hath torn, and he will heal us, he hath ſmitten and he will binde us up.* Hoſea 6. 1, 2

8. If it be joyned with a ſecret truſt in the acceptation of God in Chriſt: If no miſery can beat thy ſoul from inward affiance, or hope of mercy; if in the very *diſquietneſſe of the heart*, the deſire of the ſoul be *to the Lord*; if he be never ſo much *caſt down, yet he waits upon God for the help of his countenance*, and in ſome meaſure condemns the unbelief of his own heart, and ſupports himſelf with the hope of the never-failing compaſſions of God in Chriſt, wherein it differs from the *Repentance* of *Cain* and *Judas*. Pſal. 38. 9 Pſal. 42. 5, 11

SECT. 9. *Examination of love to Chriſt.*

A Fourth grace which every worthy receiver muſt finde in himſelf is *love of Chriſt*; and by ſuch marks as theſe he may try whether his *love to Chriſt be a true love.*

1. If it be ready to do for Chriſt whatſoever he commands; *if ye love me* (ſaith Chriſt) *keep my commandments:* Again, *he that hath my commandments, and keepeth them, he it is that loveth me:* and again, *ye are my friends, if ye do whatſoever I command you:* what child can truly love his father, what ſervant his maſter, but he will be obedient to him? What Chriſtian can truly *love Chriſt*, but he will chearfully, and univerſally obey Chriſt? *The love of Chriſt conſtraines us*, ſaith the Apoſtle; both Chriſts love to us, and our *love of Chriſt* compel us with a ſweet force to obey him, that we cannot chuſe but obey him. *If any man loves me, he will keep my Commandments, and my Father will love him, and we will come unto him, and make our abode with him.* John 14. 15. John 14. 21 John 15. 14 2 Cor. 5. 14 John 14. 23

2. If it cares not what it ſuffers for Chriſt; if it glory in his ſufferings, *unto you it is given in the behalf of Chriſt, not onely to believe on him, but alſo to ſuffer for his ſake*; we ſee how far an humane love either of their country, or of vain-glory hath tranſported ſome heathen men to the devoting, and caſting away their very lives; how much more will a ſpiritual *love of Chriſt* put courage into the ſouls of Saints to *bear all things, to endure all things? I am perſwaded* (ſaith the Apoſtle) *that neither Death, nor Life, nor Principalities, nor Powers, nor things Preſent, nor things to Come, nor Height, nor Depth, nor any other creature ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.* Nothing is able to turn away *Chriſts love* from us, and therefore nothing ſhould be able to quench *our love to Chriſt, Many waters* (*i. e.*) many afflictions, perſecutions, temptations *cannot quench love, neither can the floods drowne it.* Phil. 1. 29 Rom. 8. 38 Cant. 8. 6

3. If it loves Chriſt above all, the love of Father, Mother, Wife, Sonne, Daughter, Brother, Siſter, yea and of a mans own Life gives place to this *love to Chriſt*; yea ſomething further; as Chriſt is loved above all, ſo all muſt be hated in compariſon of Chriſt: *He that loveth father or mother more than me, is not worthy of me, and he that loveth ſon or daughter more than me, is not worthy of me, and he that taketh not his croſſe, and followeth after me, is not worthy of me.* Againe, *if any man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Siſters, yea and his own Life alſo, he cannot be my Diſciple:* not that we muſt properly hate our allyes and life; but comparatively, if they are compared with Chriſt, we muſt love them leſſe than Chriſt: Chriſt muſt ſit in the throne of all hearts and affections, and all theſe muſt ſit below at his footſtool; hence were the Martyrs commended, that *for the love of Jeſus they loved not their lives unto the death.* Excellently *Ignatius, Now begin I to be a Diciple, I zealouſly affect nothing of viſibles or inviſibles, that I may obtaine Jeſus Chriſt, let fire and the croſſe, and the joynt riſing up of wild beaſts, the diſſections, ſeparations, diſſipations of my bones, cutting in pieces of my members, diſſolution of my whole body, and the puniſhment of the devil come upon me, only that I may win Jeſus Chriſt.* Mat. 10. 37 Luke 14. Rev. 12. 11 Ignatius Epiſt. ad Rom. pag. 86

4. If it breath after more and more aſſurance and evidence of Chriſts love to the ſoul, the more the Saints love Chriſt, the more they deſire to be loved of Chriſt. Love is a greedy affection, ſtill coveting after more love; *Set me as a ſeal upon thine heart, as a ſeal upon thine arme, for love is ſtrong as death, jealouſie is cruel as the grave, the coales thereof are coals of fire which hath a moſt vehement flame.* Sealing is for ratification, confirmation, or ſure making of any thing; now the Church would be confirmed and eſtabliſhed in Chriſts love, or her own love would conſume her as a burning flame; either Chriſt muſt manifeſt his love to her, or ſhe ſhould dye and periſh through her love to him. Cant. 8. 6

5. If it loves every thing wherein Chriſt is preſent to his Church. As, 1. If it

love and cherish the Spirit of Christ; if it entertain with dearest embracements, as worthy of all acceptation, the motions and dictates, and secret illapses of the Spirit into the soul; if it be careful to hear his voice behinde, prompting, and directing the soul in the way wherein it should walk; if it endeavour with all readinesse and pliablenesse of heart to receive the impression of his seal, and the testimony which the Spirit gives in the inner man unto all Gods promises; if it fear and suspect nothing more than the frowardnesse of sinful nature, which daily endeavours to quench, grieve, resist, and to rebel against this holy Spirit. ----- 2. If it love the Ordinances of Christ, in which by his Spirit he is still walking in the midst of the Churches: if it receive the word in the Power, Majestie and Authority of it, suffering it like thunder to discover the forrest, and to drive out all those secret corruptions which sheltered themselves in the corners, or deceits of the heart. ----- 3. If it love every member of Christ; the *love of Christ*, and *love* of the members of Christ do infallibly accompany one another; *he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* He that loves not a member of Christ, he loves not Christ: but on the contrary, he that grows in his *love* to the brethren, he grows likewise in his *love to Jesus Christ*. Look how the motion of the shadow upon the dyall answers exactly to that proportion of motion and distance which the sun hath in the firmament, though the sun goeth many millions of miles, when the shadow, it may be, moveth not the breadth of an hand: so though *our love to Christ* ought to be a far more abundant love than to any of his members, yet certain it is, that the measure of our progresse in brotherly love is punctually answerable to the growth of our *love to Jesus Christ*.

6. If it long after *Christs presence and appearing*; if it *desire to be with Christ which is best of all*; if it seek after him, and grieve for him, when for any while he departs from the soul: if it *wait for his salvation*; if it delight in his communion and spiritual refreshments. Oh how sweet is that communion which the spouse hath with him in his secret chambers, in his houses of wine, and in his galleries of love! this is that *abiding and supping with Christ*, this is that feasting of the soul with the manifestations of Christ, and of his graces; and hence the love-sick spouse cryes out, *make haste my beloved, and be thou like to a Roe, or to a young Hart upon the mountaines of spices:* make all haste upon the heavenly mountaines, to come and fetch me home to thy self, that I may ever be with the Lord. To this purpose *the spirit and the bride say, come:* the spirit in the bride, and the bride by the spirit: Christ saith, *surely I come quickly*, and every true Christian answers in the desires of his soul, *Amen: Even so come Lord Jesus.*

SECT. 10. *Examination of love to the Brethren.*

A Fifth grace which every worthy Receiver must finde in himself, is *love to the Brethren:* and by such marks as these, he may try whether his *love be a true love.*

1. If it be to the *Saints as Saints*; not because they are rich, learned, wise, but meerly because they have Gods image upon them: *Love one another with a pure heart*; love must be pure, not mixt, and then it is pure, when it springs from no other fountain but grace, and holinesse, and love of God in Christ.

2. If it be to the Saints above others: Others may have love and honour, according to their relations, qualities, worths, but true love bestows its *Benjamins* portion (the specialty and choyce of its affections) upon the Saints.

3. If it be to *all the Saints:* if it love grace in rags, as well as in Robes; if it love the absent, as well as present; if it love for the truths sake those he never saw, yet this hinders not the difference of degrees of love, which by the special providence of God some Christians may have to others, in some special eminency of respects.

4. If it extends as *to all Saints*, so to all times, as well in adversity, disgrace, temptation, sickness, &c. as in prosperity, health, good estimation, &c.

5. If it delight in the *fellowship of Saints*; Such as finde no need of, nor delight in the society of Saints, may doubt their condition, and be humbled for it.

6. If it cause forbearance of one another, *Forgivenesse of one another:* if in case the person injuring desires no reconciliation, yet the person injured is willing to let fall all wrath, malice, or desire of revenge.

7. If it make a soul *to honour them that fear the Lord:* This *honour* hath in it.---

1. An estimation of them, as the onely excellent people in the world.

2. A

2. A free acknowledgement of their just praises in all places, for their grace. 3 John 6.
3. A willing proposing of them as examples to imitate. 1 Thes. 1.
4. An holy endeavour to cover their infirmities, taking things in the best part and sense. 1 Pet. 4.
5. An apology for them, against the reproaches and scorns of the world.
8. If it be a prevalent love, *(i.e.)* if it come to such a degree, as if that a man were called to it, he would part with his profits or pleasures for their very sakes: it is in this prevalent degree that true love consists, not that every man that loves the Saints is bound to give them all he hath in their necessity: for God hath directed us in what order to bestow and lay out our estates, and we must begin at our selves, and so to our families; but he that doth not so love the Saints, as that he can find in his heart to bestow all his worldly substance for their relieſe, if God did require him, this man hath no saving love to the Saints.

SECT. 11. *Examination of Obedience.*

A Sixth grace which every worthy Receiver must finde in himself, is *Obedience*: and by such marks as these he may try whether his *Obedience* be true:
1. If it arise out of *love to God in Christ Jesus*; if it be voluntary and not constrained; John 14.
if the heart be enflamed with the sense of Gods love in Christ; and if it be humbled Job. 42.
when it hath done its best, that it can bring no more glory to God. Psal.
2. If it be in all things, with all respect to all Gods Commandements; if as *Noah*, John 1.
we walk with God (i. e.) if in a setled even course of obedience, we keep close to him all Gen. 6.
the days of our life. Heb.
3. If it submit against profit, pleasure, credit, liberty, ease, &c. if it prefer Gods Acts 5.
Commandements *above all things, yea above life it selfe.* Mat.
4. If it obey the *Commandements of faith*, as well as *life*, submitting to the Lord by Rom.
believing, as by doing, yielding to *the Gospel as to the law.* Rom.

SECT. 12. *Examination of our desires after this Ordinance.*

A Seventh grace which every worthy receiver must finde in himself, is *Holy desires after this Holy Ordinance*; and by such marks as these he may try whether his *desires* be holy.
1. If they carry the soul after Christ, fellowship with Christ, communion with Psal. 42.
Christ, a fruition of Christ and his benefits. John 7. 37.
2. If the spring from any sense of the want of Christ, or from sense of former sweetness or goodness in Christ, found in the use of the Ordinances.
3. If there accompany them an holy kinde of impatience in the want of the Ordinance: *When shall I come and appear before God?* Psal. 42.
4. If nothing but Christ will content the soul: If Christ be desired for himself, and not for any base ends: if the soul be content with Christ, though he be cast into prison and banishment.
5. If there follow a great and sweet contentment in the use of the Ordinances; if Judg. 15.
(as it was with *Sampson* drinking of the water that God sent him out of the hollow of Psal. 81.
the jaw) our spirits come again and revive upon it; so that sometimes the heart is filled Jer. 31.
with strange extasies, with exceſs of spiritual pleasures, with an heavenly kinde of satisfaction, contentation and delight.
6. If there follow after the Ordinance *holy vows and wishes of infinite and eternal thankfulness*; as also a growth and springing up as among the grass, or *as willows by the water-courses.* Psal. 63.
Isa. 44.
1 Pet. 2.

SECT. 13. *Examination of the growth of grace.*

THe truth of Graces thus found out; In the laſt place examine we the *growth of Graces: True grace is * growing grace,* and if a man grow, it will appear by ſome of theſe ſigns:

** winter of affliction, temptation, ſpiritual deſertion; and in this winter he may rather decline than grow; but if he do the preſent actually grow, yet he keepeth a principle of germination in him, a diſpoſition, and inclination to grow; which return of the Spirit puts forth it ſelf: even as the grain, though in winter it do not grow, yet it hath a germinating principle, which upon the return of the Sun, and the riſing of the ſap, ſhews forth it ſelf.*

1. By his outward appearance; not that he can ſee himſelf grow, but that he may diſcern it (as the corn that ſprings & grows up) after ſometime, when he is grown in *Knowledge & Faith, &c.* or if he cannot finde a growth upward in joy, peace, triumph of ſpirit; yet let him ſee if he grow not downward in humility, hungring, mourning, zeal: and let him ſee if all grace be not more and more radicated, and confirmed in him.

2. By his appetite to his ſpiritual food: Young men have better ſtomacks then old men, becauſe they are growing; and a gracious ſpirit hath ever an appetite or *deſire after ſpiritual dainties.*

3. By his growth of aimes; what doth he propoſe to himſelf? will not ſmall things content him? then his appetite is grown; the more manly we grow, the more manly our aims are. See how the Apoſtle calls this growth of aimes *perfection*, Phil. 3. 15.

4. By his ſpiritual ſtrength; a Chriſtian is at firſt *weak*, but if he grow, he is ſtronger and ſtronger, till at laſt he can wreſtle with a ſpiritual enemy, with luſts and corruptions, *Powers* and *Principalities*, and get the maſtery over them.

5. By the reality, and conſtancy of his affections, and endeavours; a Chriſtian is not always to judge of himſelf by his preſent proficiency, but by his deſires, and endeavours after it; thus God judgeth, not according to what he is, but would be: deſires after growth, if real, and conſtant, putting forth themſelves in anſwerable endeavours, may yet evidence to the ſoul the truth of growth, in want of better performances.

To this duty of *Examination*, others adde *Excitation*, as thus, There muſt be a new exciting of *Faith, and Repentance, and Love, and of deſires after the Ordinances*; but of that more fully in the Ordinance it ſelf.

SECT. 14. *Of the duties in Sacrament; of the exerciſe of Repentance.*

THus far of the duties *before Sacrament*: now follow the duties *in the time of the Sacrament*; *viz.* The exerciſe of our Graces, I mean ſuch graces as are ſutable to the quailty and nature of the Sacrament, as *Repentance, and Faith, and Thanksgiving, and Love, and Charity.*

The firſt of theſe Graces, which muſt be ſtirred up or exerciſed, is *Repentance*: And this will be actuated, if we conſider Gods love in Chriſt, and Chriſts ſorrows and ſufferings for ſin: There are many things in the Ordinance, which if but looked upon with the eye of faith, will open all the ſprings of true ſpiritual ſorrow, or *Repentance* in the ſoul, but we name only theſe two particulars:

1. Here is a diſcovery of the love and ſweetneſs of God in giving his Son to dye for us: *So God loved the world, that he gave his onely begotten Son, &c.* enough to cauſe us to mourn that ever we offended: *O that God ſhould be more tender to us, than to his Son, not ſparing his Son, that he might ſpare us; give him to dye, that we might live, pour the curſe upon him, that the bleſſing might be poured upon us: Who can think on this, and withhold from tears?*

2. Here is preſented to us the ſufferings and breakings of Chriſt, enough to break our hardeſt hearts: ----- Conſider them ----

1. In themſelves: What breakings, woundings, ſcourges, crownings, piercings, did he endure in his body? what conflicts, ſtruglings with the wrath of God, terrours of hell? what weight, burden, wrath, did he undergo, *when his ſoul was heavy unto death*, when he drank that bitter cup, that cup mingled with curſes, which if man or Angel had but ſipt of, it would have ſunk them into Hell? nay, it made him who was God as well as man, ſanctified with the Spirit, ſupported with the Deity, comforted by Angels, ſweat ſuch a ſweat, as never man ſwet, *drops*, very *clods of blood?*

2. In

2. In the meiritng cauſe of all our good, the procurers of all our peace, ſalvation, *He was wounded, that we might be healed; ſcourged, that we might be ſolaced; He was ſlain, but not for himſelf: ---- He was wounded for our tranſgreſſions, broken for our iniqtiuies, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.* Dan 9. 16 Iſa. 53. 5.

3. As the effects of our ſin, as thoſe things our ſins brought upon him, and needs muſt this melt and thaw our icy, ſtony hearts: *It was I* (ſhould the ſoul ſay) *who was the Traytor, Murtherer, Judas, Herod, Pilate, they were my ſins which were the bloody inſtruments, to ſlay the Lord of glory: Lord, I have ſinned, and thou haſt ſuffered, 'twas I that ate the ſowre graps, and thy teeth were ſet on edge:* This conſideration muſt needs fill the heart with ſorrow: *They ſhall look upon him whom they have pierced*, and how then? *They ſhall mourn, and be in bitterneſs of ſoul, as one in bitterneſs for their firſt-born:* O how ſhould we look upon Chriſt as wounded, ſcourged, pierced for us, and not be affected with, afflicted for our ſins, the cauſe of it? *If thou wilt be conformable to Chriſt* (ſaith *Bernard*) *as thou beholdeſt here a broken bleeding Chriſt, ſo labour to behold him with a broken bleeding heart:* O who can with the eye of faith look upon a broken Chriſt, but with a broken heart? a wounded Chriſt, but with a wounded ſpirit? a bleeding Chriſt, but with a bleeding ſoul? God hath made in nature the ſame organ for ſeeing and weeping, and in grace he who ſees clearly, weeps thoroughly; *The eye will affect the heart:* - *O Chriſt, that my eye would affect my heart; that whiles I behold Chriſt ſhedding his blood for my ſins, my heart would melt out at my eyes, and ſhed tears for thoſe ſins for which I ſee Chriſt ſhed his blood: That I could turn the Sacrament of the Supper into a Baptiſm of tears, that I could waſh and baptize my ſelf with tears of Repentance!* Of all motives to repentance, none ſo powerful as continuall in all places and imployments, to bear about with us in our hearts and meditations, the dying of the Lord Jeſus. Zech. 12. 10 Lam 3. 51

SECT. 15. *Of the exerciſe of Faith.*

THe ſecond Grace which in time of Sacrament muſt be actuated and exerciſed, is *Faith*; then ſhould a communicant ſpeak to his *Faith*, as *Deborah* to her ſoul, *Awake, awake*, Deborah, *awake, awake, utter a ſong: ſo awake, awake, O my Faith, beſtir and rowze up thy ſelf, to receive Chriſt in this Sacrament.* Judg. 5. 12

But how, or in what manner is *Faith* to be actuated, and ſet on work in the uſe of the Sacrament?

In the Sacrament we muſt conſider three things: 1. Sacramental repreſentations. 2. Sacramental offers. 3. Sacramental promiſes; all which are in the words of inſtitution: *In the night that he was betrayed, he took bread and brake it: —— He took the cup, and gave it, ſaying, —— Take, eat, this is my body which is given for you: —— And drink ye all of this, for this is my blood of the New Teſtament, which is ſhed for you, and for many, for the remiſſion of ſins* 1. *He took the bread, and brake it, and cup, and gave it.*] there is the *Repreſentation*. 2. He bade, *Take, and eat, drink of this.*] there is the offer. 3. He ſaid, *This is my body, which is given for you: This is my blood, which is ſhed for many for the remiſſion of ſins.*] there is the promiſes: Now upon every of theſe muſt our Faith be buſied and ſet on work: as thus in order; ----- Mat. 16. Mark 14. Luke 22. 1 Cor. 11. 24

For Sacramental Repreſentations:

1. In the breaking of bread, and pouring out of the wine there is a repreſentation of Chriſts death and paſſion, both, of his body broken and wounded, and his blood poured and ſhed.

1. Of his body broken and wounded: *He was wounded for our tranſgreſſions: —— And with his ſtripes we are healed:* What ſweet comfort may faith fetch hence? Look now upon the wounds of Chriſt, as healing wounds, as a City of refuge, whither thy purſued ſoul by the avenger of blood, may fly for ſafety and ſanctuary: Indeed I am a grievous ſinner, *I have wounded my conſcience with my tranſgreſſions, but behold my Saviour here wounded for my tranſgreſſions: I may well have a troubled conſcience for the wounds my tranſgreſſions have made therein: yet my conſcience needs not ſink in a deſpondency of ſpirit, whiles I look at the wounds of Chriſt:* Here are *wounds* for *wounds*, healing wounds for ſtabbing wounds, curing wounds for killing wounds: O what comfort is here for faith in the wounds of Chriſt crucified, the nails, the ſpear, the wounds, all preach unto faith a reconciled God, that *God in Chriſt, reconciling the world to himſelf:* The Lords bowels are laid open by theſe wounds, ſo as through them we Iſa. 53. 5.

may

may ſee the tender bowels of his mercy, and ſo as through them, mercy flows from
Cant. 2. 14 thoſe bowels unto us: —— *O my dove, that art in the clefts or holes of the rock!* Some of the Ancients underſtood by theſe *clefts of the rock*, the wounds of Chriſt in which *the dove*, the Church, lies and ſhelters her ſelf: This is one work of *Faith* in the Sacrament; when it ſees *theſe clefts of the rock opened*, like *a dove* to betake her ſelf thereunto for ſhelter, ſecurity againſt all fears that wrath and guilt may put their Conſcience to; Do any fears of wrath trouble thee? doth any guilt of Conſcience diſquiet thee? why, now for thy comfort, behold the *holes in the rock*, where thou maiſt ſhelter:
Jer. 48. 28 *Dwell now in the rock, and be like the dove that makes her neſt in the ſides of the holes mouth*; ſee, and fully believe thy peace to be with God through Chriſt, and look upon him broken and wounded for thy tranſgreſſions: *Faith* thus actuated, cannot but ſend the ſoul from the Sacrament with much comfort.

2. Of the blood poured and ſhed: and what is to be done now when I ſee this blood in the Sacrament, but to actuate my *faith*, and apply this blood to my ſelf? *Chriſts*
Rom. 3. 25. *blood is a reconciling blood*, Rom. 3. 25. *A juſtifying blood*, Rom. 5. 9. *A pacifying*
Col. 1. 20. *blood*, Coloſ. 1. 20. *A pardoning blood*, Epheſ. 1. 7. *A ſanctifying blood*, Heb. 13. 12.
1 John 1. 7 *A purging blood from dead works*, Heb. 9. 14. *A cleanſing blood*, 1 John 1. 7. *A mor-*
Gal. 6. 14. *tifying, crucifying blood*, Gal. 6. 14. *A blood that ſets priſoners free*, Zech. 9. 11. *A*
Rev. 1. 5, 6. *blood that makes men Kings and Prieſts*, Rev. 1. 5, 6. *A ſoftning, mollifying blood that*
Zech. 12. 10. *makes the heart tender, a fleſhly heart*; Zech. 12. 10. Goats blood (ſome ſay) breaks the Adamant, which neither iron nor fire can do; but ſurely the blood of this Lamb breaks the Adamant heart of a man, which nothing elſe can break: It is a quickning blood, that brings life and ſtrength with it; it is life-blood, blood full of
Heb. 13. 20, 21. ſpirit, that fills the ſoul with excellent vigor to holy performances, *Heb.* 13. 20, 21. ------ Now what a deal of comfort may *faith* draw from all this? *True, my perſon is unrighteous, but, O Chriſt, thy blood is juſtifying blood; my heart is uncleun, but thy blood is ſanctifying blood; my luſts are many and mighty, but thy blood is mortifying blood; my heart is wondrous hard, but thy blood is ſoftning blood; my heart is exceeding dead, but thy blood is quickning blood: In this blood of thine I believe, this blood of thine I thirſtily drink down, this blood of thine I heartily apply, with a comfortable expectation of all theſe bleſſed benefits: Be of good chear, O my ſoul, here is pardoning blood againſt thy guilt, ſanctifying blood againſt the pollutions of thy nature, crucifying blood againſt thy luſts, ſoftning blood againſt thy hardneſs, quickning blood to help thee againſt thy deadneſſe.*

2. For Sacramental offers in the words, *Take, eat, drinke,*] Chriſt himſelf is offered with all his benefits: Here then muſt faith actuate it ſelf and ſet it ſelf on work, ſtriving with all its might to take Chriſt, to eat & drink Chriſt offered: When Chriſt is offered to us,
Pſal. 24. 7 the act of faith then is that of the Pſalmiſt, *Lift up your heads, O ye gates, and be lift up, ye everlaſting doors*; and why muſt theſe gates and doors be lift up? *that the King of glory may come in:* Chriſt makes offer to come into our hearts, and therefore we muſt open the gates, we muſt lift them up, even from off the hooks, that fair and foul way be made for ready entrance. If a great man, eſpecially a King, comes to a mans houſe, he will not onely open the ſmall wicket, his little door, but he ſets open his great gates, he throws them wide open; to make ſpacious way for his entrance; ſo if thus it be, that Chriſt in the Sacrament offers himſelf to come to us, let our faith buſily beſtir it ſelf in widening the paſſage, and opening our hearts to make Chriſt way, let us ſtrive with might and main to ſtretch open our hearts to ſuch a breadth and largeneſs, as a fit way be made for the King of glory to come in, let us haſten, open, claſp, imbrace, welcome, and receive Chriſt offered to us.

3. For Sacramental promiſes: *This is my body which is given for you; This is my blood which is ſhed for you, for remiſſion of ſins:*] Here's a precious promiſe of Chriſts body and blood, which may abundantly ſet faith on work: For underſtanding whereof, I ſhall propound ſome queſtions? As

Queſt. 1. 1. *What is meant by body and blood?*

By the *body of Chriſt*, and by the *blood of Chriſt*, we mean whole Chriſt, God and Man, as he is Mediator, Chriſt himſelf crucified, with all the benefits and graces flowing from him: In all which obſerve theſe four things;

1. *The perſon of Chriſt*, God and Man, in which perſon are two natures,—

The *Godhead*, which makes his *Manhood* meritorious.
The *Manhood* aſſumed into the *Godhead*, and Hypoſtatically united thereto.

2. His

2. His *merit* which is λύτρον, the price, and worthineſs, and excellency of his perſon and ſufferings: Chriſts death was it that merited mans ſalvation, that there might be an infinite ſatisfaction for an infinite debt.

3. His *vertue*, which is the power and efficacy of his Godhead, by which he freed both himſelf and all Believers from death and imputations of ſin.

4. His *benefits* both of *Grace and Glory.*

All theſe are incloſed in the *body of Chriſt*, and in the *blood of Chriſt*; *viz.* The whole *perſon* of Chriſt, *God and Man, with his merits and vertue, and benefits*, into which we are incorporated, and made *conſorts, and joynt-fellows with him in his Divine nature*; yet mention is made, eſpecially of the *Manhood* and *body of Chriſt.* 2 Pet. 1. 4

1. Becauſe we could not be partakers of his Divine Nature but by means of his *Manhood*; for the fleſh of Chriſt is the conduit that conveys the Graces of the Godhead, and the Graces of the Spirit of Chriſt into our ſouls; they were given by the Spirit of Chriſts *Manhood*, without meaſure, that ſo they might be derived to us in meaſure by the ſame Spirit, which otherwiſe then by this *body* we could not receive.

2. Becauſe Chriſt performed thoſe parts of the work of mans Redemption in his *body*, or Humane Nature, which were not compatible to the Deity, or Divine Nature; and therefore mention is made more eſpecially of Chriſts *body*, which is ſymbolically in the Sacrament, *and really in the ſoul.*

2. And this begets another Queſtion, *How ſhould the body or blood of Chriſt (thus underſtood) be in the ſoul of a man?* Queſt. 2.

We anſwer, In the ſoul there is a double nature: 1. *An humane nature*, as it is natural, defiled with ſin. 2. *A Chriſtian, inward nature*, animated by the Spirit of Chriſt, which we call *the inward man, the new man*, which is ſanctified by Regeneration. For the firſt, *the Humane nature*, as it is natural, it is not in Chriſt, nor is Chriſt in it; it hath no being nor exiſtence in Grace, or in Chriſt, but is altogether void and deſtitute of ſpiritual life; and hence it is called *the natural man, the old man, the fleſhly carnal man:* For the ſecond, *the Chriſtian, inward nature*, it is upholden in the children of God, by things anſwerable to its nature; and to this inner ſpiritual nature, indeed the Lord offers in his Sacrament, *Chriſts body and blood*, as its own proper food; Chriſt therefore is in the ſoul * *ſpiritually, in the ſpiritual part of it*; it is *the inner man, the ſpiritual nature*, that receives *Chriſts body and blood.*

* His body blood are in eſſencially and ſubſtanitally *in us: Chriſt corporally is onely in heaven; but he is* really and ſpiritually *in the ſpiritual part of us.*

3. Our next Queſtion follows, *How is faith here to be exerciſed, for the drawing down of Chriſts body and blood into our ſouls?* Queſt. 3.

For anſwer of which, ----

1. Faith looks upon Chriſt, as the treaſury and common ſtock of Grace, in whom dwells all fulneſs, all our fulneſs: Faith looks on him as the univerſal principle of life, and root of holineſs: God gave not him the Spirit in meaſure; no, *It pleaſed the Father, that in him all fulneſs ſhould dwell:* There is in him *fulneſs*, and *all fulneſs*; whatſoever is to be required in a Mediator, is fully in him, yea, in him *all fulneſs doth dwell:* He is not like a full veſſel, that now is full, and anon is emptied, it *dwells* in him, it is an inhabitant, a reſident, and a permanent *fulneſs:* ſo that Chriſt is *full*, and ever ſhall be *full* to the brim; there is in him a *fulneſs* of merit, for our juſtification, and a *fulneſs* of ſpirit, and habitual Graces, for our ſanctification: *In him are hid all the treaſures of wiſdom and knowledge (i. e.)* vaſt heaps, for ſome pieces of ſilver and gold, are not *treaſures*; *all the treaſures*, all the heaps of *knowledge and wiſdom* that are in the world, all are in him; he *is all in all.* Coloſ. 1. 16. Col. 2. 3

2. Faith caſts its eye on the promiſe, for the conveyance of Chriſt, and of Grace from Chriſt: Faith works by vertue of the promiſe; where there is no promiſe, there can be no faith; and therefore faith diſcovers the promiſe, *That of his fulneſs we ſhall receive grace for grace; That his body is given for us; That his blood is ſhed for us, and for many, for the remiſſion of ſins:* Hence the ſchools admit of a double fulneſs *(i. e.) Of abundance and redundance:* The promiſe ſpeaks not onely of the fulneſs *of abundance* in Chriſt, whereby he is ſufficiently full in himſelf, but alſo of a fulneſs of *redundance*, by which he overflows and fills all his Saints: He is the well-head or fountain, which is not onely full it ſelf, but ſprings and flows over to the filling of the ſtreams below it. Joh. 1. 16

3. Faith

3. Faith looks upon this Ordinance; as an inſtrument, a means, which God hath ſet up for the conveying of Chriſt, and nouriſhment from Chriſt: in *Zechary* we finde mention of two *olive branches, which through two golden pipes, emptied the golden oyl out of themſelves:* We may thus interpret, Chriſt is the olive-branch, and the olive-tree, and from whom comes all the golden oyl of Grace and ſpiritual comfort, and he it is that empties it out of himſelf, into our hearts; but how? it is by his Ordinances, they be the golden pipes, by which this golden oyl is conveyed unto us: Chriſt doth not immediately empty the oyl into our hearts, but firſt into the golden pipes of his Ordinances, and ſo through them into us.

4. Faith being ſteeled by ſuch conſiderations as theſe, it goes over to Chriſt, and by vertue of the promiſe, draws down his *body and blood* into the ſoul; this therefore is the main work, to awaken, and to actuate our faith, to ſet it on work upon Chriſt, and ſo to draw forth the efficacy of Chriſt in the Sacrament: *Lord, I believe that thy body was given for me, thy blood ſhed for me, and for the remiſſion of my ſins: Lord, I chearfully and gladly believe, that I am now partaker of thy body and blood, and that my ſins are pardoned in thy blood: I believe that Chriſt is mine, his death is mine, his reſurrection is mine, remiſſion of ſins is mine, pardon and heaven are mine: Lord, I accept, I believe this ſealed pardon of my ſin: Lord, I believe that all Chriſt, whole Chriſt is mine, from top to toe: Lord, I believe his perſon is mine, his Godhead is mine, his Manhood is mine; Lord, I believe his merit is mine, his vertue is mine, his benefits both of Grace and Glory are mine: Lord, I believe that in Chriſt all fulneſs dwels, and that of his fulneſs I ſhall receive grace for grace: Lord, I believe that through this golden pipe of the Lords-Supper, I ſhall receive the golden oyle of Grace from Chriſt, now be it to me according to my faith: Lord, I believe, help thou my unbelief: O come down into my ſoul, and fill it full of the Lord Chriſt, of the body and blood of Chriſt.* In this manner, as one ſaid of the tree of Chriſts aſcenſion, though the fruit were high, and above our reach, yet if we touch him by the hand of faith, and tongue of prayer, all will fall down upon us: So here, if we can but touch him with the hand of faith, though a palſie hand, though a weak and trembling hand, if we can but go to him with a praying heart, Chriſt can withhold nothing from us.

By the way, this may diſcover to us where the fault is; when we return home, our faith never the more ſtrengthned, our hearts never the more warmed, our Graces never the more nouriſhed, our corruptions never the more weakned, our aſſurance never the more heightned, it is a ſhrewd ſign, faith did not play its part in the *Mount: Faith* was entruſted in this imployment, to go over to Chriſt for theſe and the like benefits; but thy *faith* did fail in the undertaking: therefore God ſuſpends the beſtowing of theſe benefits, becauſe thou ſuſpendeſt the *faith*; —— Well then, if thou ſee not the fruit and benefit thou expectedſt to come into thy ſoul, in the uſe of this Ordinance, charge thy *faith* with it, and bewail the weakneſſe of it; and for the future, put it to its burthen, let it have its full and perfect work, and then wilt thou finde the comfort and fruit of it: Never did *faith* touch Chriſt in any Oordinance, but vertue came from him.

SECT. 15. *Of the exerciſe of Thankſgiving.*

THe heart being warmed, and growing hot with the ſenſe of Gods goodneſs, a man ſhould then break out, and give vent to his heart, in magnifying the mercy of God for the death of Chriſt, and the fruit thereof commnicated to us. Now this duty of Praiſe and *Thankſgiving* is actuated ----

1. By *our private ejaculations: Our ſouls ſhould praiſe him*, and all that is *within us ſhould praiſe his holy name*; eſpecially our affections of *joy* and *love* ſhould taſte largely of God. We ſhould to this purpoſe now and then caſt up ſuch a dart as this to heaven, *We praiſe thee, O God, we acknewledge thee to be the Lord, &c.*

2. By *our publick and joynt praiſes:* Miniſter and people ſhould both lift up their voyces, with *glory to God on high, on earth peace, good will toward men.*

3. By *our ſinging of Pſalms:* Thus Chriſt, and his Apoſtles after the celebration of the Lords Supper, *they ſung an Hymn or Pſalm*; and ſome ſay, it was one of *Davids* Pſalms, which was to preſent purpoſe; (the Jews at their Paſſeover uſed theſe Pſalms, *Pſalm.* 113. to 119. which they called *the great Allelujah*) but others ſay, it was a

Pſalm

Psalm composed by Christ himself, containing the mystery of his Passion: howsoever, learn we our duty, as at other times, so at this especially: to sing unto God *a great Allelujah.*

4. By *our obedience*, by devoting, and giving up our selves to Christ, to be at the will of him, who is our soveraign Lord. The proof and life of Thanksgiving, is *Thanks-doing*; the life of thankfulness, is the good life of the thankful: Do we praise God for his excellency? that strictly is the object of praise: or do we thank God for his goodnesse? that strictly is the object of thanksgiving: O then let it appear, that we acknowledge God in Christ to be such a one as we say in our *praises*; and that we stand bound and b holding to him indeed, as we say in our *thanks*. Let us carry our selves in our life towards him, as to God, who onely is excellent, who only is God, our God, the God of our life and salvation.

SECT. 17. *Of the exercise of Mercy and Love.*

1. OUr mercy must be exercised to the poor according to their necessities and our abilities; onely with this caveat, that we give in faith, and chearfulness, and spiritual discretion in preferring the Saints.

2. Our *love* must be actuated ------

1. In respect of *all men*, not onely by doing them good, as we have opportunity, but if they be wicked, by pitying their souls, and by unfeignedly desiring (even at this Sacrament) the conversion of them.

2. In respect of *our enemies*; by *forgiving, and forgetting all injuries*, by *praying for them*, as Christ hath commanded. *Col. 3. 13* *Mat. 5. 44*

3. In respect of *the Saints*, by delighting in them, *as the most excellent of the earth, the onely true worthies of the world*, worthy for ever of the flower, and fervency, and dearness of our must melting affections and intimate love, by sympathizing with them in their felicities and miseries, *Rejoyce with them that rejoyce, and mourn with them that mourn.* *Rom. 12. 15*

4. In respect of Christ, by having a communion with him, and a fuller injoyment of him, to this purpose consider the greatness of the benefit we have by his death, the smallness of our desert of so great a benefit, and the gloriousness of the person of Jesus Christ: for all are here in this Sacrament in a *singular degree, and for them Christ deserves our love in the highest degree* that we can shew it in: hence the Church in *Canticles* can find no names so fit whereby to call Christ as these; *him whom her soul loveth, her beloved, and her welbeloved*, it is admirable what pleasure she takes in describing, and talking of his rare excellencies: here is her full contentment, and the height of her joy, and peace, that she is able to say, *my wel beloved is mine, and I am his.* Certainly were our hearts truly spiritual, did our souls but tast how good the Lord is, were our eyes opened to see him at the right hand of God, cloathed with all beauties of holiness, glory, and majesty, it could not be but that our sins would be most vile, and despicable in our esteeme, and nothing but Christ would appear worthy of our love, delight, and admiration. *Cant. 3 3, 6* *Cant. 2. 16*

SECT. 18. *Of Examination after Sacrament, and the result, if not a good day.*

THus far of the *Duties* both before, and at the time of the Lords Supper: Now follows the *Duties* after Sacrament, and they are these, -----

Examination.
Thankfulness.
Obedience.

1. A man is seriously and faithfully to consider, after he hath bin at the Lords Supper, what entertainment and welcome God hath given him? what comfort? what encreasing of Faith and Grace? what quickning? what refreshment? what assurance? what friendship, and what communion with Christ? what vertue he hath found to flow out of Christ into his soul?

Now if upon such *Examination*, a man have found no joy, no comfort, no enlargement, no communion with, nor answer from Christ; but on the contrary, his heart full of

deadneſs, hardneſs, dulneſs, unfruitfulneſs, then two things are to be done.

1. Let ſuch a one ſuſpect himſelf, that ſome miſcarriage hath been in him, either in his *preparation*, to, or in his *performance* of the *Duty*; and let him labour to finde out where the fail was; what it was that hindred the efficacy of that *Bleſſed Sacrament*: and having found out what hindred, let him judge himſelf for it, and be ſeriouſly humbled therefore: If he can but do thus, he needs not be overmuch diſmaid, becauſe this is one fruit of the death of Chriſt, which was undoubtedly received in the *Sacrament*; if he have not that which he would have, yet he hath that which was worth the going for: Let him conſtrue this *Humiliation* as a fruit of going to the *Sacrament*, and be thankful for that.

2. Let him endeavour by after-pains in prayer and humiliation, to quicken and awaken the efficacy of the *Sacrament*: *Sacraments do not always work for the preſent, but the efficacy may come afterwards*; the actions of God are of eternal efficacy, though he put forth that efficacy in ſuch times and ſeaſons as he ſees good. Phyſick doth not always work when it is taken, but ſometimes afterward: Thus alſo it may be with the *Sacrament*, when a Communicant humbled for his unprofitableneſs in the *Duty*, endeavours by after-diligence and humiliation, to quicken and put life into it, it may work then. What hinders but it may be in the caſe of *the Lords Supper*, as in *the Sacrament of Baptiſm?* the efficacy and force of *Baptiſm* doth not preſently appear, no not preſently upon the years of diſcretion; many a one lives viciouſly in a ſinful courſe, a Swearer, Adulterer, &c. yet afterwards when God gives a man the heart to be touched with the ſenſe of ſin, and he begins to beſtir himſelf, to ſeek God by faith and repentance, the Lord then quickens his *Baptiſm*, and makes it as powerful and efficacious as if it had been adminiſtred that very day: So in this caſe poſſibly a man hath been at the Lords Table, and hath more then once been an unworthy receiver, yet if he ſhall once come to be humbled for that unworthineſs, God will make *Sacraments* ſo often received unprofitably, to become efficacious unto him: If then we have miſcarried in our *preparations and diſpoſitions*, ſo as we have found no benefit, no comfort, yet here is a remedy and help. Take this courſe by after-diligence, and after-humilitation, to fetch life into the Ordinance in which we were dead, and which was dead unto us.

SECT. 19. *Of Thankfulneſſe, if a good day.*

IF upon *examination* we find that we were refreſhed, had our hearts enlarged, had vertue from, and communion with Chriſt, then muſt follow

{ *Thankfulneſs.*
{ *Obedience.*

1. *Thankfulneſs:* Return home now, as with thy heart full of benefits of the Lord, ſo with thy heart full of praiſes to the Lord: Angels employments are moſt ſuitable to Angels food; Shall we bleſs God for a crumb, and not for a Chriſt? other mercies are are but crumbs, in compariſon of this rich mercy; and ſhall our hearts favour them ſo much, and not reliſh theſe? what's corn and wine to this? That is a mercy, in which all other mercies are folded up: Chriſt doth eminently contain all other mercies, and in the want of all, Chriſt enjoyed is *exceeding great reward*; nay, all mercies are not only folded up in him, and entailed to him, but he ſweetens and ſanctifies every mercy; let us then return home, as full of the bleſſing from on high, ſo full of *praiſes* to the moſt high: *Thankfulneſs* is the great grace to be exerciſed in, and *Thankfulneſs* is the great grace to be exerciſed after; and therefore while the preſent ſenſe of this mercy warms our hearts, let the heat of it burſt forth into *Thankfulneſſe* toward God; it is the moſt ſuitable ſervice, and the moſt ſuitable time to return it.

SECT. 20. *Of obedience and faithfulneſs in our lives.*

THe ſecond thing required in ſuch a caſe, is *Obedience*. 1. Get we our hearts now further ſet againſt ſin, let our ſouls ſay, *Hath God been ſo gracious to renew and confirm my pardon, and ſhall I again diſhonour him? Hath he wiped off my former ſcores, and ſhall I run on afreſh to offend him? Hath he taken off my former burthen, and caſt it on*

the

the back of his dear Son, and ſhall I again lay more load on him? Hath he ſpoken peace to me in his Ordinance, and ſhall I again return to folly? No, far be it from me: I have waſhed my feet, how ſhall I again defile them? I have put off my coat, how ſhall I again put it on?

2. Get we our hearts further ſtrengthened to ſervice: In this Ordinance is a mutual ſealing of *Covenants* between God and us; he ſeals to the firſt part of the Covenant, *Pardon, Mercy, Grace*, and we muſt ſeal to the ſecond part of it, *Service, Subjection, Obedience*. God gives Chriſt to us, and we are to give our ſelves back again to Chriſt. As there is matter of *Bounty* from God to us, ſo there is matter of *Duty* from us to God: There was never any ſoul, to whom God ſaith in this Ordinance, *I am thine*, whoſe heart did not eccho again to the ſame God, *Lord, I am thine*. Let us then labour to get our hearts further ſtrengthened to ſervice. And thus much concerning our duties before, in, and after the Sacrament of the Lords Supper.

CHAP. XIV. SECT. 1.

Of Preparatives to

Prayer.

HItherto of all the *duties* in reference *onely to ſecret, private or publike Ordinances*; now follow ſuch *duties*, as have reference joyntly to all three, and they are

either { ordinary, as { Praying. Reading the Word. Suffering. } } { extraordinary, as { Faſting. Feaſting. }

The firſt of theſe *duties* is prayer, in which (as in the former) there is required ſome things

{ 1. Antecedent. 2. Concomitant. 3. Subſequent. }

1. There is ſomething required before, *viz. Preparation*; now this *Preparation* conſiſts partly

in { Removing impediments. Uſing the means. }

1. The impediments to be removed are theſe: ———

1. We muſt lay aſide all carnal thoughts, and worldly cares, which might diſtract our minds: *Keep thy foot when thou goeſt to Gods houſe*, ſaith *Solomon*; *q. d.* look with what affection and diſpoſition thou comeſt to God in prayer. *Eccleſ. 5. 1*

2. We muſt *put off our ſhoes* (*i.e.*) remove our pollutions and corrupt affections, as carnal luſts, anger, and doubting: *I will that men pray every where, lifting up holy hands, without wrath and doubting*. *1 Tim. 2. 8*

3. We muſt avoid ſurfetting and drunkenneſs, which makes the heart dull and heavy: *Take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfeting and drunkeneſs, and the cares of this world*; with ordinary prayer we muſt joyn a moderate diet, and with extraordinary faſting. *Luke 21. 34.*

4. We muſt caſt off our ſins: *I will waſh my hands in innocency, and ſo will I compaſs thine Altar, O Lord.* *Pſal. 26. 6*

5. We muſt draw off from prayer, from reſting in it, or truſting upon it; a man may pray much, and in ſtead of drawing nigh to God, or enjoying ſweet communion with Chriſt, he may draw nigh to prayer, his thoughts may be more upon his prayer, then upon God to whom he prayes, and he may live more upon his cuſhion, then upon

Christ: but when a man indeed draws nigh to God in prayer, he forgets prayer, and remembers God, and prayer goes for nothing, but Christ is all.

2. The means to be used are { Prayer. / Meditation.

1. *Prayer*; a little eating prepareth a weak stomack, and setteth an edge upon the appetite to eat more: To this purpose *David* prayed before prayer, *Let my prayer be set forth before thee as incense, and the lifting up of my hands as an evening sacrifice: Set a watch, O Lord, before my mouth, keep the door of my lips.*

2. *Meditation*, 1. On our own unworthiness, that so we may pray in humility: *I am less then the least of all thy mercies*, said *Jacob*: *O my God, I am ashamed and confounded to lift up mine eyes*, said *Ezra*. 2. On the glorious *majesty* of God our Father: He that speaks to God, must remember that *God is in Heaven*; nay, what is prayer, but a coming before God, an approaching to God, a meeting of God? in prayer we have to do with God, and this will teach us to speak to him in reverence. 3. On the meditation and intercession of our Saviour Christ, which is the very ground of our faith in prayer: *Whatsoever ye shall ask in my name, that I will do.* 4. On the promises of God in *Christ*, made to our prayers: *Thou, O Lord of hoasts, God of Israel, hast revealed to thy servant, saying, I will build thee an house, therefore hath thy servant found in his heart to pray this prayer unto thee: ----- And deliver me, I pray thee* (saith *Jacob*) *from the hands of my brother Esau*; *Thou saidst, I will surely do thee good:* Such promises have we all, *Ask, and ye shall have*; *seek, and ye shall finde*; *knock, and it shall be opened unto you.*

SECT. 2. *The general duties of the soul in Prayer.*

2. THe *duties* in prayer, are either internal or external: The former are the *duties* of the soul, the latter are the *duties* of the body.

1. The *duties* of the soul we shall consider { in general. / in particular.

The *duty* in general is to pray, { *In truth.* / *By the Spirit.* / *In the Name of Christ.*

1. *In truth, (i.e.)* in sincerity and uprightnesse of heart: *The Lord is nigh unto all them that call upon him in sincerity and in truth:* Hence two faults are to be avoided.

1. Praying with feigned lips, this is to pray with an heart and an heart, as all hypocrites do: but its otherwise with the Saints: *Hear the right, O Lord, attend unto my cry, give ear to my prayer, that goeth not out of feigned lips.*

2. Praying with wandring thoughts, arising Partly from the flesh, and partly from the suggestions of Satan: The speech of the mouth must not go before, but alwaies follow after the conceit of the minde: Many times as a Musicians fingers will run over a song which he hath been used to play, although his mind be otherwise occupied; so many in prayer will run over that form of words they have been used to utter, though their minds be roving about other matters: Such a prayer is called, Lip-labour: O let the absurdity of the fault, breed in us a loathing of it; Do our mindes wander in prayer? endeavour we to joyne into one speech, the prayer of the mouth, and the speech of the heart both which sound in Gods ears, and then consider whether we would make such a speech (I say not with *Malachi*, *To our Prince*, but) to any man whom we regard, which yet we are not ashamed to offer unto the Lord: I will not deny in such a case, if we be grieved for, and strive and pray against such wanderings; this infirmity through Gods mercy, and the intercession of Christ shall not be imputed unto us. It is good to distinguish of the cause whence these wandring thoughts may arise; if they come from weakness in our selves, or from the temptations of Satan, the Lord will consider this, and deal mercifully with us; but if they arise from meer negligence, or voluntary admitting of loose thoughts, that is our sin, and we had need to repent and mourn for it.

2. *By the help of the Spirit: It is the Spirit that helps our infirmities* (saith *Paul*) *for we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us; with groanings which cannot be uttered*; *q. d.* when we put forth the graces of the Spirit in us, then the Spirit comes and helps; and what comes from us now, it comes from the

the breathings of the Spirit. [This *helping of the Spirit*] is very Emphatical in the Original; as a man taking up an heavy piece of timber by the one end, cannot alone get it up, till some other man takes it up at the other end, and so *helps* him: So the poor soul that is a pulling and tugging with his own heart, he findes it heavy and dull, like a log in a ditch, and he can do no good with it, till at last the Spirit of God comes at the other end, and takes the heaviest end of the burden, and so helps the soul to lift it up. In our prayers we should eye the Spirit of God, we should cast our soules upon the assistance of the Spirit, we should presse the Lord with this Promise, *Lord, thou hast said, that thy Spirit helps our infirmities, when we know not what we pray for, nor how to pray for any thing as we ought: Now make good this word of thine to my soul at this time, let* me *have the breathings of the Spirit of God in me; alas, the breathings of man, if it come from gifts and parts, thou wilt never regard, except there be the breathings of the holy Ghost in me.*

But how should we know whether the Spirit of God come in, or no? Answ. Quest.

We may know it by this; The Spirit of God carries unto God, and it makes the prayer sweet and delightful, it leaves a savour behinde it. O the breath of the Spirit of God is a sweet breath, and it makes sweet prayers; it never comes into the soul, but after it hath done any work it came for, it leaves a sweet scent behinde: as Civit that is put into a little box, though you should take out the Civit, yet there will be a sweet savour left behind; so though the Spirit of God, in respect of the present assistance, withdraws it self, yet it leaves a sweet savour behind it.

3. *In the Name of Christ:* for *Whatsoever you ask the Father in my Name, that I will do.* John 14. 13. There is a necessity of praying *in Christs Name,*

1. In regard of *Admission.*
2. In regard of *Assistance.*
3. In regard of *Acceptance.*

1. In regard of *Admission: God is a consuming fire,* and we are dryed stubble, there is no approaching to him, but in Christ, *in whom we have access with boldness to the Throne of Grace:* God will not look pleasingly on us, if we come without Christ, he is no *Throne of Grace* without him; it is Christ who makes that which was a Bar of Justice, a Bench of Mercy; in him we have admission: Do we fall upon the *Duty* of Prayer? do it not in the strength of man, but in the strength of Christ: say, *Lord, I come alone in the Merits of Christ, to partake of the Merits of the Lord Jesus: I have endeavoured to prepare my self through thy grace, but I look not for admission through my preparations or dispositions, but through the blood and mediation of Jesus Christ.*

2. In regard of *Assistance:* We pray, but we have no strength to do it without Christ; we might as well be set to move Mountaines, as to pray without the strength of Christ; *Without me* (saith Christ) *you can do nothing*; without union with Christ, without communion with Christ, we can do nothing: from Christ we must have both operating and co-operating strength, both inherent and assistant strength, otherwise though we have grace, we shall not be able to perform any work, nor exercise our own graces: it is he that must work all our works in us and for us, the inherent work of grace within us, and the required works of duty for us: And blessed be that God, who hath given to us what he requireth of us, and hath not onely made Precepts Promises, but Promises Performances. John 15. 5.

3. In regard of *Acceptance*: Our works, they are not onely impotent, but impure too, as they come from us: It is *Christ* that must put validity to them, it is *Christ* that must put his own odours to them, it is Christ that must put both Spirit and Merit to them, his grace to work, and his blood to own them; for whatever comes from his Spirit, it is presented through his Merit: Here is great comfort: Do we look over our performances, and wonder that ever God should accept them? so much deadness, so little life, so much coldness? consider then, that God looks upon them, not as ours, but as Christs, in whom not onely our persons, but our performances are accepted: Christ gives us his Spirit, and Christ is willing to own what we present by his Spirit, and God is willing to own whatever is presented to him by Christ his Son. To this purpose *there was given to Christ much incense that he should offer it with the prayers of all Saints upon the golden Altar, which was before the Throne, and the smoke of the incense which came with the prayers of the Saints, ascended up before God out of the Angels hand.* Revel. 8. 3, 4. This Angel is Christ, this incense his merits, the mingling of the prayers of the Saints with this incense is the supplying, or covering of the defects of their prayers with the Revel 8. 3, 4.

merits

merits of Christ, and the ascending of this incense and their prayers before God, is his acceptance of them thus covered with Christs merits; and the reason why the prayers ascended was, because the incense ascended; that was their *vehiculum*, the pillar of smoke in which they mounted up to Heaven. This rightly considered, it will cause us in every petition put up, to think our selves so much beholding to Christ, that we shall be ready to say in our hearts, when any petition is granted, *I may thank Jesus Christ for this.*

But what is it to pray in Christs name?

I answer, 1. To pray in *Christs name*, is to pray with reliance upon the grace, favour and worthiness of the merits of Christ, *in whom we have believed, and have access with confidence, by the faith of him:* Christs satisfaction is the ground of our intercession, *because Christs blood hath purchased this* (we pray) *therefore, O Lord, grant this.*

2. To pray in *Christs name*, is to pray from his command, and according to his will; as when we send another in our name, we wish him to say thus, *Tell him, I sent you, and that I desire such a thing of him*; so when we *take those words which the Lord puts in our mouthes*, and desire those things only that the Lord commands us to seek, whether absolutely, or conditionally; this is to pray in *his name.*

3. To pray *in Christs name*, is to pray for his ends, for the sake and use of Christ: Thus the phrase is used, *To receive a Prophet in the name of a Prophet (i.e.)* for this end and reason, because he is a Prophet. Now let Christians observe, when they would have any thing of God, to what use and end, and for whose sake it is: *You ask, and have not, because you ask amiss, to spend it on your lusts.* A *lust* is properly such a desire (though for lawfull things) wherein a man must have a thing, because it pleaseth him: *Give us water, that we may drink.* (was the brutish cry of *Israel*) not that we may live to him that gives it; holy desires or prayers (opposed unto *lusts*) are such desires of the soul left with God, with submission to his will, as may best please him for his glory.

SECT. 3. *The particular duties of the soul in Prayer.*

THe *Duties* of the soul in particular; are to pray in { Knowledge. Faith. Humility. Reverence. Ardency of spirit.

1. *In Knowledge* { of God to whom we pray. of that for which we pray.

1. We must *know and acknowledge God, and Jesus Christ* whom *he hath sent:* Christ told the Samaritans, *Ye worship ye know not what:* far be it from Christians thus to do: Without this knowledge we shall wander into Will-worship, and superstitious inventions; *And therefore know thou the God of thy Fathers* (said *Solomon*) *and serve him with a perfect heart.*

2. We must *know and understand what we pray*, otherwise we are subject to our Saviours reproof, *You ask you know not what:* two sorts of men are here condemned. 1. Those that pray in an unknown tongue. 2. Those who pray in a known tongue, but understand not what they pray.

2. *In Faith,* { more *general.* more *special.*

1. *Faith more general* is such a *faith*, as apprehends the main promise of the Gospel concerning salvation by Christ.

2. *Faith more special*, is such a *faith*, as apprehends the precious promises made to our prayers, whereby we are perswaded that our particular requests shall be granted unto us, only with this distinction, —— in matters spiritual, necessary to salvation, we are to ask absolutely, as being perswaded that God hath subordinated our salvation to his own glory; and we are to believe absolutely, that the Lord will grant them unto us; yea, it is a good sign, if we desire any saving grace, that the same grace is begun in us: but in matters temporal or spiritual not necessary to salvation, we are to ask them conditionally, so far forth as they may stand with Gods glory, and the good of our selves

and

and our brethren; and we are to believe that he will ſo far forth grant them; Thus our Saviour prayed in the like caſe, *O my Father, if it be poſſible, let this cup paſs from me, nevertheleſs, not as I will, but as thou wilt.* Mat. 26. 39

3. In *Humility*; which is derived *ab humo*, from the ground; intimating, that when we pray, we ſhould humble our ſelves, as it were to the ground: Thus the Chriſtians in the eaſtern Churches were wont to caſt themſelves down to the ground, when they called upon God: Thus *Abraham* acknowledged himſelf but *duſt and aſhes*; Thus *Jacob* confeſſed himſelf *leſs then the leaſt of all Gods mercies*; thus *David* profeſſed, that he *would be vile before the Lord*; thus *Iſaiah* cryed out, *I am a man of unclean lips, and I dwel in the midſt of a people of unclean lips:* Thus *Ezra* prayed, *O my God, I am aſhamed, and bluſh to lift up my face to thee, my God, for our iniquities are increaſed over our head, and our treſpaſs is grown up unto the Heavens:* Thus the Centurion, *Lord I am not worthy that thou ſhouldſt come under my roof:* Thus the woman of *Syrophenicia*, confeſſeth her ſelf a dog in compariſon of the Iſraelites; and thus the pordigal received to favour, confeſſeth himſelf *unworthy to be called a ſon:* Here's a cloud of witneſſes, concluding that *Humility* in the heart is requiſite in prayer. Gen. 18. 27 and 32. 10. 2 Sam. 6. 22 Iſa. 6. 5 Ezra 9. 6 Mat. 8. 8

4. In *Reverence* of the majeſty of God: *Serve the Lord with reverence, and rejoyce with trembling:* The bleſſed Angels being in Gods preſence, and ſounding forth his praiſe, are deſcribed, as having ſix wings, *whereof two pair ſerve to cover their faces and their feet, hereby betokening their wonderful reverence of God:* How much more ſhould we, who inhabit theſe houſes of clay, (ſubject to infirmities, and corrupted with ſin) be ſtricken with an awful reverence of Almighty God? did we conſider our ſelves to be in the midſt of Angels, before the God of Angels, performing the like exerciſe as the Angels, how would this ſtrike us with a *reverence* of this great King of heaven? Pſal. 2. 11 Iſa. 6. 2

5. In *Ardency, or fervency of Spirit*; this gives wings to our prayers, and cauſeth them to aſcend before God; this ſets on work all the graces of Gods Spirit, and the more fervent the prayer is, the more they are intended, actuated, increaſed: I mean not thus of every fervency; there is a fervency of faith, and a fervency of meer natural deſires: In this latter, there is no holineſs, no fire of the Spirit, but in the former there is: When Chriſt lived upon earth, many came to him, and ſome were exceedingly importunate to be healed, or to have Devils caſt out, &c. now if he anſwered their requeſts, his uſual phraſe was, *Be it unto thee* (not according to the importunity and fervency, but) *according to thy faith*; *q. d.* I heed not, I regard not this clamor and earneſtneſs, if it be onely out of meer natural deſires, but if it be out of *Faith*; if beſides ſenſe of need, you have in you a true hope of mercy, *then be it unto thee according to that:* This fervency is ſet out in the Word by divers ſignificant phraſes; ſometimes it is called *a crying unto the Lord*, thus *Moſes cryed unto the Lord*, and *Samuel cryed unto the Lord*, and *Eliah cryed unto the Lord*, and *Iſaiah cryed unto the Lord*, ſometimes *a crying mightily: Let man and beaſt be covered with ſack-cloth, and cry mightily unto God:* ſometimes *a lifting up of our prayers*; *wherefore lift up thy prayer for the remnant that is left*, ſaid *Hezekiah* to *Iſaiah:* ſometimes *a pouring forth our ſouls before the Lord like water*; *O wall of the daughter of Zion,---- pour out thy heart like water before the face of the Lord: Thus the Iſraelites drew water, and poured it out before the Lord, and faſted on that day, and ſaid there, We have ſinned againſt the Lord:* ſometimes *a groaning in ſpirit*, or *groans of the ſpirit*; *The Spirit it ſelf maketh interceſſion for us, with groanings which cannot be uttered:* ſometimes *a praying exceedingly*; ſomtimes *a praying fervently*; ſometimes *a ſtriving with God: Now I beſeech you brethren: for the Lord Jeſus Chriſts ſake, and for the love of the Spirit, that you ſtrive together with me in your prayers to God for me:* ſometimes *a wreſtling with God: Thus Jacob wreſtled with a man (i. e.)* with God in from of a man, *untill the breaking of the day:* ------ All theſe phraſes do ſet forth the excellency, the neceſſity of this *ardency, fervency of prayer*, required in the *Duty.* Exod. 8. 1 1 Sam. 7. 1 Kings 18. 20, 21 2 Kings 10. 5 Jonah 3. 8 Iſa. 37. 4 Lam. 2. 19 1 Sam. 7. 6 Rom. 8. 26 1 Theſ. 3. 10 Col. 4. 12 Rom. 15. 30 Gen. 32. 24

SECT. 4. *The duties of the Body in Prayer.*

THus far of the *duties* of the ſoul in prayer; as *for bodily exerciſe* (of it ſelf) *it profiteth little:* but if joyned with the ſoul, it is of great importance; *Therefore glorifie God in your body, and in your Spirit, for both are Gods.* 1 Tim. 4. 8 1 Cor. 6. 20

The *Duties* of the *body* may be reduced to theſe two heads:

The

{ The geſture of the body.
{ The ſpeech of the mouth.

Concerning the firſt; in publick prayer we are to follow the cuſtom of the Church wherein we live, if it be without ſcandal and ſuperſtition: In private prayer we may take our liberty, ſo that our geſture be correſpondent to the affections and diſpoſitions of the ſoul. ---- In Scripture we read of theſe ſeveral geſtures: 1. *Standing*, which is a token of reverence and ſervice, 2 *Kings* 5. 25. 1 *Sam.* 16. 21. 1 *Kings* 10. 8. *Job* 29. 7, 8. *Gen.* 18. 22. 2 *Chron.* 20. 5. *Pſal.* 134. 1. *Luke* 18. 13. *Marke* 11. 26. 2. *Kneeling*, which is a token of our humility and earneſtneſs in prayer, *Pſal.* 95. 6. 2 *Chron.* 6. 13. *Dan.* 6. 10. *Acts* 7. 60. and 9. 40. and 20. 36. *Luke* 22. 41. 3. *Proſtration*, or falling on the ground, or falling on the face, a geſture of the greateſt humiliation, though not uſed among us in theſe parts of the world, *Numb.* 16. 22. *Joſh.* 5. 14. *Ezek.* 9. 8. and 11. 13. *Mat.* 26. 39. 4. *Sitting, lying, walking, riding, journeying*, in ſome caſes, 2 *Sam.* 7. 18. 1 *Kings* 19. 4. *Iſa.* 38. 2. *Pſal.* 6. 6. *Gen.* 24. 26. 2 *Chron.* 18. 31. 5. *Uncovering of the head in men, covering of the head in women*, which is a token of ſubjection, 1 *Cor.* 11. 7, 10. *Rev.* 4. 10. 6. *Lifting up, and caſting down of the eyes*, the former being a token of faith, the latter of dejection and humiliation, *Pſal.* 123. 1. *Mat.* 14. 19. *John* 11. 41. and 17. 1. *Luke* 18. 13. 7. *Lifting up*, or *ſtretching forth of the hands*; expreſſing humility and earneſt affection: and *knocking them on the breaſt*, which betokens guilt, and earneſt deſire of pardon, *Exod.* 9. 33. *Pſal.* 143. 6. 1 *Kings* 8. 22. *Pſalm* 143. 2. *Lam.* 3. 41. *Luke* 18. 13. *Luke* 23. 48.

Concerning the ſecond; *viz. The voyce or ſpeech of the mouth*; it is neceſſary in Church or family, and moſt convenient in private: Now the voyce uſed in prayer, is either

{ *Inarticulate.*
{ *Articulate.*

1. The *inarticulate* is that which is uttered in ſighing, groaning and weeping: *Lord, all my deſire is before thee*; *and my groaning is not hid from thee*, ſaith *David*; and *Hezekiah* profeſſeth, *That he did chatter like a crane or a ſwallow, and did mourn like a dove*; *And the Spirit himſelf maketh interceſſion for us with groanings, which cannot be uttered.*

2. The *articulate voyce*, is the external ſpeech it ſelf, whereby the prayer is expreſſed, wherein three things are conſiderable:

{ *Quantity.*
{ *Quality.*
{ *Forme.*

1. For *Quantity*, we muſt not affect prolixity, as if for multitude of words we looked to be heard. *When ye pray, uſe not vain repetition, as the heathen do:* The Heathen thought, that their gods did not always hear, as being otherwiſe imployed, (ſo *Elias* told *Baals* Prieſts) and therefore they uſed to repeat the ſame things often, that if they did not hear them at one time, they might hear them at another time; thus Chriſtians muſt not pray, they muſt not lengthen their prayers, as conceiving that either God hears not, or that he will hear for the lengths ſake; but on the other ſide, where is variety of good matter, uttered with the attention of minde, and vigor of affection, there the longer we continue in prayer, the better it is.

2. For *Quality*; we need not be curious in reſpect of the ſtile, God looking to the heart, rather then the ſpeech: As it is not the loudneſs of a Preachers voyce, but the weight and holineſs of the matter, and ſpirit of the Preacher, that moves a wiſe and intelligent hearer; ſo not gifts, but graces in prayers, are they that move the Lord: The reaſon, prayer moves not God as an Oratour, but as a childe moves his Father: two words of a childe humbled, and crying at his fathers feet, will prevail more then penn'd orations: it is *the meaning of the ſpirit* that God looks unto, more then the expreſſions, for the groans are ſaid to be *unutterable*, *Rom.* 8. 26. yet muſt we not be more careleſs and negligent for the manner of ſpeech, then we would be, if we were to ſpeak to a mortal man: *If ye offer the blinde for ſacrifice, is it not evil? and if ye offer the lame and ſick, is it not evil? offer it now unto thy Governour, will he be pleaſed with thee, or accept thy perſon? ſaith the Lord of hoſts*, Mal. 1. 8.

3. For the *Form*: We are not tyed to any ſet-form, nor are we ſo tyed to conceived prayer, as that it muſt be without all ſtudy or meditation, either againſt the inſtant, or in former times: A man many conceive a prayer *ex tempore*, and yet without Enthuſiaſms,

Enthusiasms, or extraordinary revelations: *viz.* by the help of his former studies and Meditations: and that I may afford some help that way, I shall in conclusion of this Chapter, lay down a Directory for prayer, together with a form of prayer (though broken) in Scripture-phrases.

SECT. 5. *Duties after Prayer.*

3. THe *Duties* subsequent, which follow after prayer, are these: ——

1. Quietly to rest in the good will and pleasure of God, not doubting but the Lord hath heard our Prayers, and in good time shall grant that which shall be most for his glory and our good; and this is the meaning of the word *Amen*, wherewith we seal up our prayers.

2. Diligently to use all good means for the obtaining of our suits; as if I pray for *faith*, or any other spiritual Grace, I must besides prayer, use all good means carefully, which the Lord hath ordained for the begetting and encreasing of those graces in us, as hearing the Word preached, receiving the Sacrament, reading the Word, and meditating on it, otherwise, our prayers are a tempting of God, as if he must grant, not by means, but by miracles.

3. Carefully to look after our prayers, and to cast up our comings in, and gainings by prayers, otherwise we are like foolish Venturers, who have a great stock *a going*, but look not after their returns: *In the morning I will direct my prayers, and look up:* Psal. 5. 3. There are two military words in the verse, *David* would not onely pray, but *marshal up his prayers*, put them in array, and when he had done so, he would be as *a spy upon a tower*, to see whether he prevailed, whether he got the day: For the better unfolding this mystery of grace, I shall propound and give Answer to some Query's or cases of Conscience, as: ——

1. Suppose I have prayed, how shall I assuredly know that God hears, and will answer in his own time?

2. Suppose the thing I desired shall not be answered, how may I assuredly know that God notwithstanding doth hear my prayers?

3. Suppose after prayer I observe all I can, and I can by no means discern, that either God will answer, or doth hear my prayers, what shall I do then?

4. Suppose the thing I desire is answered, how may I assuredly know it was at my prayers, or out of common providence?

5. Suppose that others joyned with me in those prayers now answered, how shall I know that my prayers had an hand in obtaining those answers, as well as any others?

6. Suppose I am assured upon former observations, that God hath heard and answered my prayers in their particulars, what must I do then?

SECT. 6. *The first Case: Suppose I have prayed, how may I assuredly know that God hears, and will answer in his own time?*

WE may resolve this *case*, by some observations *before prayer*, *in prayer*, *and after prayer*.

1. *Before prayer:* When God prepares the heart to pray, when he pours upon a man *a Spirit of Grace and Supplication*, a praying disposition; when he puts in motives, suggests arguments and pleas unto God, as materials for prayer; all which you shall find to come in readily, and of themselves; and that likewise with a quickning heat, and enlargement of affections, with a lingring, and longing, and restlesness of Spirit, to pour out the soul unto God: this is a sign that God lends his ear, and will return answers: *Thou wilt prepare their heart; thou wilt cause thine ear to hear*; *q. d.* Thou fashionest the heart, and composest it into a praying frame, and that is a sign, Lord, that thou meanest to hear. Psal. 10. 17.

2. *In prayer:* As 1. when God *draws nigh*, and reveals himself to thy soul, in and upon such or such a particular petition, when God smiles upon thee, welcomes thee, falls about thy neck and kisseth thee; when no sooner thou com'st into his presence to enquire of him, but he says, *Here I am*, as the promise is, *Isa.* 58. 9. this thou art to observe as a sign that he hears thy prayer, and accepts both thee and it: *Hear me* Isa. 58. 9.

ſpeedily (ſaith *David*) *and that I may know thou heareſt me, draw nigh unto my ſoul*, Pſal. Pſal 69. 17, 18 69. 17. 2. When God doth put a reſtleſs importunity into the heart, maugre all diſcouragements, for this or that mercy, and when this importunity is joyned with a ſubjection to Gods will, and runs along with it, then hath God ſtirred it up, and then look for ſomething to come: You know the parable how the unjuſt Judge heard the Luk 18. 5 widow, *for her importunities ſake*: So when God puts this *importunity* into the heart, it is a ſign God means then to hear and anſwer.

3. *After prayer*: This will appear in ſeveral particulars; as——

1. When God quiets and calms the heart after prayer, by ſpeaking ſomething to the heart, though what is ſpoken be not always diſcerned; as when you ſee an earneſt or importunate ſuitor going into a great man, exceeding anxious, but coming out very chearful, contented, and quiet in ſpirit, you would conceive that certainly ſomething hath been ſaid to him, which gave him encouragement: So when thou goeſt to God, and haſt been importunate in a buſineſs, and thy deſires were exceedingly up for it, and then thou riſeſt up with thy minde calmed and ſatisfied, and thou feeleſt the anxiouſneſs, the ſolicitude of thy heart about the thing, taken off and diſpelled; this is a good ſign that God hath heard, and will return anſwer to the full: When *Hanna* out of much bitterneſs, and with ſtrong deſires, *had poured her ſoul out unto the Lord*, it 1 Sam. 1. 18 is ſaid, *That ſhe looked no more ſad*; And then God gave her a ſon, a ſon of her deſire.

2. When God gives an obedient, dependent heart, in walking before him, when that conſideration ſtill comes in as a curb unto ſin: *If I regard iniquity in my heart, God* Pſal. 66. 18 *will not hear me*: When God doth ſtill after praying, keep the ſoul in a more obedient frame of Spirit; when he keeps thee from uſing ill means, &c. it is a ſign that God Pſal. 143. 1 hath heard thy prayers, and thou ſhalt have returns: *David* praying for his life, *Hear my prayer, O Lord, give ear to my ſupplications; in thy faithfulneſs anſwer me, and in thy righteouſneſs*: --------- Preſently after he prays for holineſs, knowing that ſin would Pſal. 143. 10. enervate and ſpoyl all his prayers; *Cauſe me to know thy way, wherein I ſhould walk*: --- *Teach me to do thy will.*

3. When God after prayer, ſtrengthneth the heart to wait and expect for the mercy deſired; when a man after prayer, begins to wait rather then pray (though he prays ſtill) becauſe he looks now God ſhould perform; in this caſe, and at this time he may look for ſome good anſwer from God: *David* having prayed, ſays to his ſoul, *Wait* Pſal. 27. 14 *on the Lord, be of good courage, and he will ſtrengthen thy heart: wait, I ſay, on the Lord.*

SECT. 7. *The ſecond Caſe: Suppoſe the thing I deſire ſhall not be anſwered, how may I aſſuredly know that God notwithſtanding doth hear my prayers?*

WE may reſolve this caſe, if 1. we obſerve theſe particulars:

1. Whether thy prayer was framed in a right manner? didſt thou not pray abſolutely for ſuch bleſſings, as were never abſolutely promiſed? if ſo, no wonder thy prayer is denied; or didſt thou pray conditionally (as Chriſt prayed, *If it be poſſible*, &c.) then thy prayer may be heard, and yet the things denyed? for otherwiſe Chriſt Heb. 5. 7 had not been heard, when yet the text ſays, *He was heard in that he feared.*

2. Whether there be not a reſervation in that denial, for ſome greater mercy, whereof that denial was the foundation? if we had many of our deſires, we ſhould be undone: If the childe had lived for which *David* ſo earneſtly prayed, he would but have been a living monument of his own ſhame; God therefore denyed his prayer, but after he gave him a, *Solomon.*

3. Whether God doth not anſwer thee ſtill according to the ground of thy prayer? Now the ground and intent of thy prayer, is after Gods glory, the Churches good, thy own particular comfort; it may be God denies the particular mercy thou deſireſt, and yet he anſwers the ground of thy prayer, his glory ſhall be advanced, his Church preſerved, thy comfort made up (even for that prayer of thine) ſome other way.

4. Whether God yields not far to give thee ſatisfaction, as if he were tender of de- Gen. 18, 20 nying thee? So the Lord anſwered *Abraham*, when praying for *Iſhmael*, *O let Iſhmael live in thy ſight*! God went as far in anſwering his requeſt as might be, *I have heard thee* (ſaid God) *and I have bleſſed him, and I will make him fruitful, and multiply him exceedingly*

exceedingly, and he ſhall beget twelve Princes; but my covenant I will eſtabliſh with Iſaac.

5. What effects that denial hath upon thy heart? as -----

1. Whether thy heart be enlarged to acknowledge God to be holy and righteous in his dealings with thee, and thine own unworthineſs the cauſe of his denying thee? *I cry in the day time (ſaith David) but thou heareſt not: ----- Yet thou art holy, O thou that inhabiteſt the praiſes of Iſrael.* Pſal. 22. 2, 3

2. Whether God fills thy heart with holy contentment in the denial?

3. Whether thou canſt be thankful to God out of faith, that God hath ordered all for the beſt, though he hath denyed thee?

4. Whether thy heart be not diſcouraged, but thou canſt pray ſtill, at leaſt for other things; it moves ingenuous natures to ſee men take repulſes and denials well, and ſo it moves God: Now if the caſe be thus; if upon obſervation thou canſt ſay, that thy prayers, though denyed, were conditional [*if God will*] that thou perceiveſt a reſervation in Gods denyal, for ſome greater mercy; that God anſwered thee, at leaſt, according to the ground of thy prayers, that God yielded ſo far to thee, as if he were loath to deny thy prayers; that thou feeleſt ſuch effects of denial upon thy heart, as theſe: -------- 1. An enlargement, to acknowledge God holy and righteous. 2. An holy contentment in the denial. 3. A thankful heart. 4. An heart not diſcouraged howſoever. Surely then God hears, or God hath heard thy prayers, although the particular ſuits are not accompliſhed.

SECT. 8. *The third Caſe: Suppoſe after Prayer, I obſerve all I can, and can by no means diſcover, that either God will anſwer or hear my prayers, What ſhall I do then?*

WE may reſolve this *caſe* by laying open the *Duties* appertaining to ſuch a ſoul: Canſt thou not diſcern Gods dealings? ſpy no returns of thy prayers? it is then thy *Duty* -----

1. To examine what is the cauſe; and if the fault be in our prayer, becauſe *we did ask amiſs*, we muſt endeavour by Gods grace to amend; or if the fault be in our ſelves, becauſe we are impenitent, we muſt firſt repent, and then renew our prayers unto God. James 4. 3

2. To *perſiſt* and perſevere *in our prayers*, without *fainting*, *Continue inſtant in prayer*, as *Hanna*, and *David*, and *Daniel*, and *Bartimeus*, and that importunate widow. Luke 18. 1. Rom. 12. 12.

3. To expect the Lords leiſure: *I waited patiently for the Lord* (ſaith *David*) *and he enclined unto me and heard my cry.* Pſal. 40. 1.

4. To reſt in the good will and pleaſure of God: *Let him do what ſeemeth him good:* Who can tell, but God in time may give thee a ſign of his good-will towards thee, and that he hath heard thy prayers? howſoever, it is the Lord that gives or denies, let him do what he pleaſe.

SECT. 9. *The fourth caſe: Suppoſe the thing I deſire is anſwered, how may I aſſuredly know it was by my Prayers, and not out of common providence?*

WE may reſolve this caſe by giving theſe directions to the ſoul, whereby it may be enabled to diſcern when and how things prayed for, come in by prayer; As

1. From *the manner of Gods performance:* When God gives any thing in anſwer to prayers, he often diſcovers a more then ordinary hand of providnce in it: As

1. *By bringing it to paſs through many difficulties:* Thus *Peter* was delivered out of priſon at the prayers of the Church; and we finde 1. He was ſleeping between two Souldiers; if they had wakened, he had been diſcoverd. 2. He was in chains, but they fell off. 3. The Keepers ſtood before the door, but they minded him not. 4. When one watch is paſt, he paſſeth quietly through another. 5. When both thoſe were paſt, an iron gate flies open of its own accord: Now ſuch difficulties are there in many buſineſſes, which yet in the end are accompliſhed by prayer; iron chaines fall off, iron gates, enemies hearts flie open of their own accord, and though not in that miraculous manner, by the means of an Angel, yet no leſs wonderful. Acts 12. 6, 10.

2. *By facilitating all means, and cauſing them to conſpire to accompliſh the thing prayed for*; thou haſt winde and tide, and a fair day, and all the way paved and plain before thee; there falls out a great conjunction and meeting of many circumſtances together to effect it, which had influence into it, whereof if any one had been wanting, haply the thing had not been done: Thus, when *Iſrael* went out of *Egypt* (which was the accompliſhment of their prayers) *their cry came up unto God* (ſaith the Text) how were all things facilitated? the Egyptians that detained them, then came and intreated them to go out, *Riſe up, and get you forth from amongſt my people*, ſaid *Pharaoh*; *Yea, they were urgent upon the people, that they might ſend them out of the Land*; yea, *They hired them to go out with their jewels of ſilver, and jewels of gold, and raiment*, and *Pharaoh* parts himſelf lovingly and fairly with them, and deſires their prayers, *Bleſs me alſo*; yea, to ſhew there was no reſiſtance, the Text ſaith, *A dog did not move his tongue*; the brute creatures did not diſturb them, though at midnight, when theſe creatures uſe to be moſt obſtreperous through noiſes, eſpecially at Travellers.

3. *By bringing it to paſs ſuddenly and unexpectedly*; as the return of the captivity of *Babylon*, which was the concluſion of many prayers, was done in a trice; *they were as men in a dream*, they could ſcarce believe it was ſo, when it was done.

4. *By doing above what was deſired, with addition of other mercies*; ſo *Solomon* asked *wiſdom*, and God gave him more then he asked, *Peace, Riches and Honour*: When prayers are anſwered, uſually mercies come thick; the thing we prayed for, comes not alone.

5. *By adding ſome ſpecial circumſtance, as a token of Gods ſpecial hand in it*, ſuch a token as a man himſelf often takes notice of, yea, and others alſo often take notice of it; *Shewme a token for good* (ſaith *David*) *that others that hate me may ſee it, and be aſhamed.* So when *Abraham* and *Iſaac*, and *Abrahams* ſervant had prayed for a wife for *Iſaac*; ſee by what a token God ſhewed that he had heard their prayers; *Rebekah*, was the firſt that came out, and if *ſhe be the woman appointed for Iſaac* (prayes the ſervant) *let her offer me drink, and my camels alſo, and thereby ſhall I know thou haſt ſhewed kindneſs to my Maſter*; and God gave him the token, and therefore the ſervant *bowed at it, and worſhiped the Lord*: If we take notice of the ſign, it was ſuch as argued in her a kinde, courteous diſpoſition, which therefore (it may be) he ſingled out as a token of a meet wife, eſpecially to be looked at in the marriage choice.

2. From the *time*, wherein the thing prayed for is accompliſhed: God who doth all things in weight and meaſure, ſhews his wiſdom and love as much in the ſeaſon, as in giving the thing it ſelf: God conſidereth all times of thy life, and ſtill chooſeth the beſt and fitteſt to anſwer thy prayers in: *In an acceptable time have I heard thee* (ſaith God) As—

1. It may be at the *very time* when thou art moſt inſtant and earneſt in prayer: *Whiles they are yet ſpeaking* (ſaith God) *I will hear*; a time cull'd out on purpoſe, that they might reſt aſſured it was an anſwer to their prayers.

2. At that *time* when thou haſt moſt need, and when thy heart is moſt fitted for mercy (*i.e.*) when thy heart is moſt ſubdued, and thy luſts mortified, for then thou art fitteſt to reliſh his goodneſs alone, and not to be drawn away with the carnal ſweetneſs that is in the thing, *Thou wilt prepare their heart, thou wilt cauſe thine ear to hear*; thou wilt *prepare their heart* in taking it off from the thing deſired, in making it quieted and contented with God in the thing, *and then thou wilt hear*] this is the fitteſt time.

3. From the effects upon thy heart that prayeſt: As -----

1. If the thing granted by thy prayers, draw thy heart more near unto God: Things granted out of ordinary providence onely, do encreaſe our luſts, and are ſnares to us, but if thou findeſt Gods dealings with thee to be a kindly motive to cauſe thee to mourn for ſin, and to be a reſtraint againſt ſin, it is a ſign it was a fruit of thy prayer: *Away from me ye workers of iniquity* (ſaith *David*) *God hath heard the voyce of my weeping*: Or,

2. If thou findeſt Gods dealings with thee, to be a kindly motive, to cauſe thee to rejoyce in God, more then in the thing obtained, it is a ſign it was a fruit of thy prayer. *Hanna* bleſſing God for her child, *My heart rejoyceth in the Lord*, ſaith ſhe: She rejoyceth not ſo much in the gift, as in the giver; not ſo much in her child, as in his favour that anſwered her prayer.

3. If the mercy obtained by thy prayer, enlarge thy heart with thankfulneſſe: Self-loves makes us more forward to pray, then to give thanks, for nature is all of the craving

ving and taking hand; but where Grace is, there will be no eminent mercy gotten with much ſtrugling, but there will be a continual, particular thankful remembrance of it a long while after, with much enlargement, *Great bleſſings won with prayer, are worn with thankfulneſſe*; ſuch a man will not ask new, but withall, he will give thanks for old: *Thankfulneſſe* of all *duties* proceeds from pure Grace, therefore if thy ſpirit ſtirs thee to it, it is a ſign he made the prayer: See *Hanna's* ſong when ſhe had her deſire, 1 *Sam.* 2. 1.

4. If the mercy gotten by thy prayer, doth encourage thee to go to God another time, to pray again more confidently and fervently, it is a ſign thou haſt gotten the former mercy that way: *The Lord hath heard me* (ſaith *David*) *and I will call upon him as long as I live.* *Pſal.* 11. 6, 1.

5. If the thing obtained by thy prayer, doth make thee careful to perform thy vows made in prayer: *I will pay thee my vows* (ſaith *David*) *which my lips have uttered, and my mouth hath ſpoken, when I was in my trouble*; and the reaſon follows, *becauſe that verily God hath heard me, when I cryed to him*, and ſo *Eliphaz* in *Job*, doth connect and hang theſe two together, *Thou ſhalt make thy prayer to him, and he ſhall hear thee, and thou ſhalt pay thy vows.* *Pſal* 66. 13, 14. *Job.* 22. 27.

6. If the thing granted by thy prayer, prove a real and ſtable mercy; if the curſe be taken out, and it have few thorns and vexations in it: *When the bleſſing of God maketh rich, he addeth no ſorrow with it:* It may be the heart was put to ſome trouble in the deferring, but it's recompenced by the more ſetled, conſtant, unmixt ſweetneſs in the enjoying. *Prov.* 10. 22.

7. If the mercy obtained brings with it aſſurance of Gods love, and an evidence of his favour: I need not make that a ſign, for when this comes with a mercy, it carries its own evidence; you will then know well enough that it is in the fruit of prayer.

SECT. 10. *The fifth Caſe: Suppoſe that others joyne with me in thoſe prayers now anſwered, how ſhould I know that my prayers had an hand in obtaining thoſe anſwers, as well as any others?*

WE may reſolve this *caſe* by theſe obſervations: As——

1. If thy heart did ſympathize and accord in the ſame holy affection with thoſe others in praying, then it is certain thy voyce hath helped to carry it: *If two of you ſhould agree on earth,* (ſaith Chriſt) *as touching any thing that they ſhall ask, it ſhall be done for them of my Father which is in heaven*: *If two of you ſhall agree* (the word is συμφονήσωσι) *q. d.* if you harmonially agree to play the ſame tune (for prayers are *muſick* in Gods ears, and ſo called, *melody to God*) if you agree not onely in the thing prayed for, but in your *affections*, for it is the *affections* that makes the conſort and melody: If the ſame holy *affections* were touched and ſtruck by God Spirit in thy heart, that was in others, then didſt thou help to make up the conſort, and without thee it had been imperfect; yea, without thee the thing might not have been done, for God ſomtimes ſtands upon ſuch a number of voyces (as when he named ten perſons in *Sodom*) and ſo one voyce may caſt it. *Mat.* 18, 19. *Epheſ.* 2. 29.

2. If thy heart be filled with joy in the accompliſhment of what was prayed for, it is an evident argument that thy prayers did move the Lord to effect it, as well as the prayers of others. When good old *Simeon* ſaw his prayers anſwered in ſending the Meſſiah into the world, he was even willing to dye *through joy*, and thought he could never dye in a better time: *Lord, now letteſt thou thy ſervant depart in peace, according to thy word.* *Luke* 2. 29.

3. If the thing concern others, and thy heart be thankful for a bleſſing on others, prayed for by thee with others, it is a ſign thy prayers had ſome hand in it: Thus *Paul* prayed for the *Theſſalonians*, and when *Timothy* came, and brought him good tidings of *their faith and charity*, he was not only *comforted*, but in his raviſhment he cryes, *What thanks can we render again to God for you?* 1 *Theſ.* 3. 6, 7, 9.

4. If the thing concern thy ſelf which was prayed for by others, helping thee in their prayers,

prayers, what cauſe haſt thou but to think it was granted for thy own prayers, and not for theirs only? It may be indeed that God heard thee the ſooner through the help of theirs prayers: *I know this ſhall turn to my ſalvation, through your prayers,* ſaid *Paul*: but if God ſtirs up thy heart to pray for thy ſelf, as well as others pray for thee, then God that gave thee an heart to pray, hath heard thy prayers alſo, and hath had a reſpect to thee as well (if not more then) to others, becauſe it concerneth thy ſelf eſpecially, as being a more ſpecial mercy to thee then to others.

Phil. 1. 19.

SECT. 11. *The ſixth Caſe: Suppoſe I am aſſured upon former obſervation, that God hath heard and anſwered my prayers in their particulars, what muſt I do then?*

WE may reſolve this *Caſe*, by laying open the duties appertaining to ſuch a ſoul: Art thou now aſſured of anſwer and return of thy prayers, it is thy *duty* then----

1. To be thankful to God for his goodneſs: *Bleſſed be the Lord* (ſaith *David*) *becauſe he hath heard the voice of my Supplications.*

Pſal. 28. 6.

2. To love God the more, and to reſolve with confidence to call upon him ſo much the more: *I love the Lord, becauſe he hath heard the voyce of my ſupplication; becauſe he hath enclined his ear to me, therefore will I call upon him as long as I live.*

Pſal. 116. 1, 2.

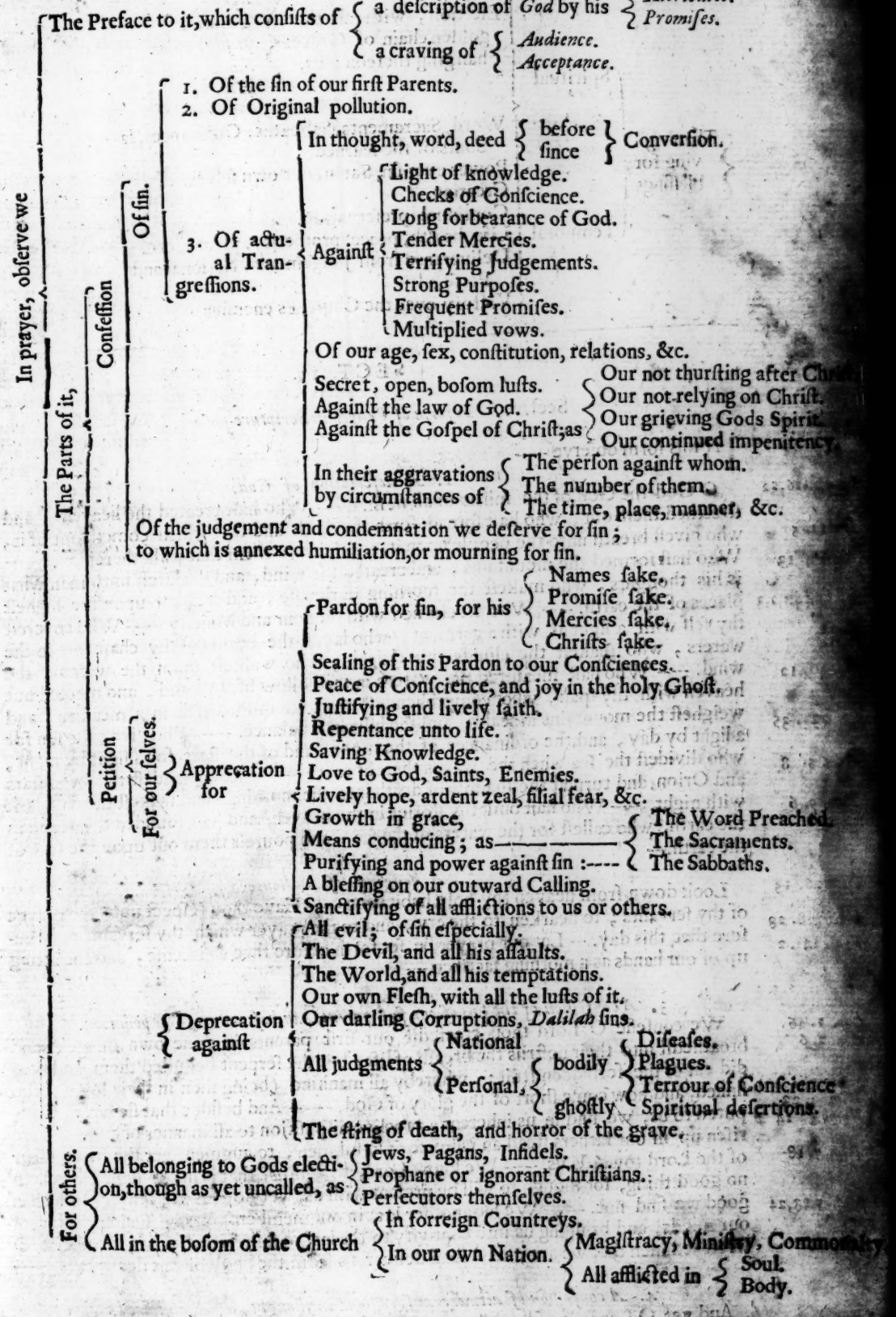
3. To have ſuch a deportment and demeanour ever after, as is ſuitable to ſuch who have commerce and enterourſe with God; as, *To depart from ſin, to apply our hearts to obedience, and to pay all our vows: Away from me ye workers of iniquity, God hath heard the voice of my weeping:* ------ *And I will pay thee my vows which my lips have uttered;* ------ *For God hath heard me.*

Pſal. 6. 8. Pſal. 66. 13, 19.

SECT. 12. *A Directory for Prayer.*

I Promiſed in concluſion of this Chapter, to lay down a Directory, and a broken or interrupted Scripture-form of prayer: For the former, I ſhall draw this following Scheame.

In


In prayer, observe we
The Preface to it, which consists of
a description of God by his
Attributes.
Promises.
a craving of
Audience.
Acceptance.
The Parts of it,
Confession
Of sin.
1. Of the sin of our first Parents.
2. Of Original pollution.
3. Of actual Transgressions.
In thought, word, deed
before
since
Conversion.
Against
Light of knowledge.
Checks of Conscience.
Long forbearance of God.
Tender Mercies.
Terrifying Judgements.
Strong Purposes.
Frequent Promises.
Multiplied vows.
Of our age, sex, constitution, relations, &c.
Secret, open, bosom lusts.
Against the law of God.
Against the Gospel of Christ; as
Our not thursting after Christ.
Our not relying on Christ.
Our grieving Gods Spirit.
Our continued impenitency.
In their aggravations by circumstances of
The person against whom.
The number of them.
The time, place, manner, &c.
Of the judgement and condemnation we deserve for sin;
to which is annexed humiliation, or mourning for sin.
Petition
For our selves.
Apprecation for
Pardon for sin, for his
Names sake.
Promise sake.
Mercies sake.
Christs sake.
Sealing of this Pardon to our Consciences.
Peace of Conscience, and joy in the holy Ghost.
Justifying and lively faith.
Repentance unto life.
Saving Knowledge.
Love to God, Saints, Enemies.
Lively hope, ardent zeal, filial fear, &c.
Growth in grace,
Means conducing; as
Purifying and power against sin:
The Word Preached.
The Sacraments.
The Sabbaths.
A blessing on our outward Calling.
Sanctifying of all afflictions to us or others.
Deprecation against
All evil; of sin especially.
The Devil, and all his assaults.
The World, and all his temptations.
Our own Flesh, with all the lusts of it.
Our darling Corruptions, *Dalilah* sins.
All judgments
National
Personal,
bodily
ghostly
Diseases.
Plagues.
Terrour of Conscience
Spiritual desertions.
The sting of death, and horror of the grave.
For others.
All belonging to Gods election, though as yet uncalled, as
Jews, Pagans, Infidels.
Prophane or ignorant Christians.
Persecutors themselves.
All in the bosom of the Church
In forreign Countreys.
In our own Nation.
Magistracy, Ministry, Commonalty
All afflicted in
Soul.
Body.

Thanks-

Thanksgiving for blessings	Spiritual	Election, with all the golden chain of Graces hanging thereon; as,	*Redemption.* *Vocation.* *Justification.* *Sanctification.* *Hope of glory.*
		Word, Sacraments, Sabbaths, Ordinances, labours of the learned.	
		Power over sin, Satan, our own selves.	
		Creation.	
		Continual preservation.	
	Temporal	Life, health, peace, prosperity, plenty, &c.	
		Deliverance from Judgements, National and Personal.	
		Victory over the Churches enemies.	

SECT. 13.

Sect. 1. *A form of Prayer in Scripture-phrase.*

IN this form observe ----

1. A description of God.

16.22 O God the God of the spirits of all flesh. ------ Who hast created the heavens, and stretched them out, who hast spread forth the earth and that which cometh out of it, who giveſt breath unto the people upon it, and ſpirit to them that walk therein. ——— Who haſt formed the mountains, and created the wind, and declareſt unto man what is his thoughts, who makeſt the morning darkneſſe, and treadeſt upon the higheſt places of the earth. ---- Who art clothed with honour and Majeſty ------ Who covereſt thy ſelf with a light as with a garment, who layeſt the beams of thy chambers in the waters, who makeſt the clouds thy charets; who walkeſt upon the wings of the wind. ---- Who haſt meaſured the waters in the hollow of thy hand, and meeted out heaven with thy ſpan, who comprehendeſt the duſt of the earth in a meaſure, and weigheſt the mountains in ſcales, and the hills in a balance. ---- Who giveſt the ſun for a light by day, and the ordinances of the moon and of the ſtars for a light by night, who divideſt the ſea when the waves thereof roar. ------ Who madeſt the ſeven-ſtars and Orion, and turneſt the ſhadow of death into the morning, and makeſt the day dark with night. ---- Who haſt built thy ſtories in the heaven, and haſt founded thy troop in the earth, who calleſt for the waters of the ſea, and poureſt them out upon the face of the earth.—

2. A begging of audience.

Look down from heaven thy holy habitation ---- Have thou reſpect unto the prayer of thy ſervants; to hearken to the cry, and to the prayer which thy ſervants pray before thee this day. — Let our prayer be ſet forth before thee as incenſe, and the lifting up of our hands as a morning ſacrifice.---

3. A confeſſion of the ſins of our firſt parents, and of our original pollution.

We confeſſe O Lord thou createdſt our firſt parents in thine own image, and breathedſt into their noſtrils the breath of life, but the ſerpent beguiled them, and they did eat of the forbidden fruit: whereby all mankind (being then in their loyns) alſo ſinned, and now come ſhort of the glory of God. ------ And beſides that ſin which is imputed to us, we find in us inherent a proclive diſpoſition to all manner of evil; we are riſen up in our fathers ſtead an increaſe of ſinful men, to augment yet the fierce anger of the Lord towards us. ---- We know Lord, that in us, that is in our fleſh, dwelleth no good thing, for though to will be preſent with us, yet how to perform that which is good we find not. ------ We ſee another law in our members warring againſt the law of our minds, and bringing us into captivity to the law of ſin which is in our members. O wretched men that we are, who ſhall deliver us from the body of this death? ———

4. A confeſſion of actual tranſgreſſions in thought, word, and deed.

And yet O Lord, to fill up the meaſure of our condemnation, to this ſin orginal we have

have added ſins actual: who can ſay I have made my heart clean? I am pure from my ſin? ſinners we are by imputation, having the ſin of our firſt parents charged upon us; ſinners by real communication, being heirs to our foreſathers corruption, and ſinners by actual commiſſion. ------- We have ſinned in thought: our ſouls which ſhould have been ſeaſoned with ſweet meditations on thy goodneſſe, and mercy, and grace, and heavenly things, they are and have been peſtred and aſſailed with the black and helliſh thoughts of atheiſm, deſpair, diſ-content, blaſphemy, and ſoul-vexing fears. O what a world of ignorance, vanity of mindy; diſ-eſteem of thy mercy, timerouſneſſe, diſcontent, unbelief, miſ-interpreting the Lords doings, ſelf-confidence, and ſolitary muſings on the temptations of Satan have neſtled into our hearts? thou Lord ſeeſt that the wickedneſſe of man is great upon earth, and that every imagination of the thoughts of his heart is onely evil continually. ----- We confeſt Lord, we have ſinned in word; our tongues which ſhould have been as trumpets to have ſounded thy praiſe, they have been deeply guilty of blaſphemy, murmuring, ſwearing, forſwearing, lying, ſlandering, rayling, reviling, brawling, ſcoffing, boaſting, diſcovering of ſecrets, defenſe of ſin, flattery, giving ill councel, ſowing ſeeds of diſcords amongſt neighbours, fooliſh jeſting, idle words, ſinful ſilence, raſh cenſurings, behold how great a matter a little fire kindleth, the tongue is a fire, a world of iniquity, ------ it hath defiled our whole bodies, and hath ſet on fire the courſe of nature, and it is ſet on fire of hell, O Lord, if of every ſinful word, and of every idle word we muſt one day give acount, what a fearful account have we to make? If we juſtifie our ſelves, our own mouths will condemn us, ------ the heaven ſhall reveal our iniquity, and the earth ſhall riſe up againſt us. ------ We confeſs Lord, we have ſinned in deed: witneſs our worldlineſs, and covetouſneſs, and pride, and malice, and luſts, and lukewarmneſs, and impatiency, and diſcontentedneſs, and vain-glory, and ſelf-love: O the wrongs we have done, O the goods we have ill gotten, and the time we have miſpent, and the Sabbaths we have prophaned! O the pollutions, diſtempers, eſtrangedneſs from God in our ſouls! O the villanies, vanities, and rebellions of our whole life! O Lord, we may as well number the Stars as our ſins, but thou knoweſt them all, thou haſt ſet our iniquities before thee, our ſecret ſins in the light of thy countenance.

Gen. 6. 5.
Jam. 3. 5, 6.
Mat. 12. 36.
Job 9. 13.
Job 20. 27.
Pſal. 90. 8.

5. *A confeſſion of ſins before and ſince converſion.*

And however thou haſt been pleaſed of thy rich mercy in Chriſt, to tranſlate ſome of us from darkneſs to light, yet Lord how infinitely did we ſin before our converſion? O our omiſſions of good duties in that graceleſs time, which were as large as the duties enjoyned in all thy Commandements! O the actual ſins, and groſs iniquities, and heynous crying crimes we then committed with all manner of greedineſs! O we cannot but ſay out of our own experiences, abominable and filthy is man, which drinketh iniquity like water. ------ For our iniquities are grown over our head, and as an heavy burthen they are too heavy for us to bear. ------ But that which infinitely addes to our ſins, how have we ſinned ſince converſion by our many relapſes, and frailties, and falls? Alas Lord, our profitable and pleaſing ſinnes in former times have broken in upon us again and again; and notwithſtanding we have confeſſed, and prayed, and promiſed, yet ſtill we have relapſed and backſliden; in our holy things we have been peſtred with wandrings and diſtractions of heart, with coldneſs, and dulneſs, and unprofitableneſs, to this day innumerable ſins paſs by us that we take no notice of, ſo that we cannot but with holy *David* complain, who can underſtand his errours? Lord cleanſe us from our ſecret faults.

Job 15. 16.
Pſal. 38. 4.
Pſal. 19. 12.

6. *A confeſſion of ſins againſt light of knowledge, checks of conſcience, vows, promiſes, law, Goſpel, &c.*

But O the aggravation, that we ſhould ſin againſt knowledg; that we ſhould abuſe the good gifts of God, and turn his grace into wantonneſs, that we ſhould ſinne againſt our Covenant many a time renewed; that we ſhould grieve that good ſpirit of God whereby we are ſealed unto the day of Redemption: that we ſhould wrong the bleſſed name of God, his Word, Religion, and profeſſion of godlineſs; that in the land of uprightneſs we ſhould deal unjuſtly, and not behold the Majeſty of the Lord: this makes our ſins become exceeding ſinful. ----- We confeſs Lord, we have ſinned againſt the Law, we have broke all the Commandements, from the firſt to the laſt; and now O our God, what ſhall we ſay after this? ------ We confeſs Lord, we have ſinned

Jude 4.
Eph. 4. 30.
Iſa. 26. 10.
Ezra 9. 10.

Rom. 1. 16 against the Goſpel; we are aſhamed of the Goſpel of Chriſt, though it be the power
Iſa. 42. 1 of God unto ſalvation to every one that believeth, —— We have not thirſted after
Chriſt, our ſouls have not panted after him, as the Hart that pants after the water
Eph. 6. 24 brooks. —— We have not loved the Lord Jeſus in ſincerity, we have not conſidered
him as the ſweetneſs of our hearts, and life of our ſouls. —— We have not counted all
Phil. 3. 8 things loſs and dung for the excellency of the knowledge of Chriſt Jeſus our Lord.----
We take no pains to know him, and the power of his reſurrection, and the fellowſhip
of his ſufferings, or to be made conformable to this death. —— We hide as it were
10 our faces from him, and will not have him reign over us. —— We have not believed
Iſa. 53. 3 the promiſes of ſalvation, nor relyed upon Chriſt for juſtification, ſanctification, and
Iſa. 64. 7 ſalvation: O Chriſt, there is none of us that ſtirreth up himſelf to take hold of thee.---
Rev. 2. 21 And howſoever Lord, thou haſt given us ſpace to repent of all our abominations that
Pſal. 32. 5 we have committed, yet we have not repented.—— We confeſs not our tranſgreſſions
unto the Lord, that thou mighteſt forgive the iniquity of our ſin. —— Thou haſt in-
Jer. 5. 3 deed ſtricken us, but we have not grieved; thou haſt conſumed us, but we have refuſed
to receive correction; we have made our faces harder then a rock, and have refuſed to
return. —— But above all, O the inſolencies, and outrages and exceſſes, and tyrannies
Mat. 5. 29,30 of our boſome-ſins, of our darling-delights! theſe are they that rage, and tyrannize it
over us more then any of the reſt. — Theſe are as our right hands, and right eyes, and
we are loath to cut them off, or pluck them out. ——

7. *An accuſing, judging, and condemning our ſelves.*

9 13 And for all theſe ſins, thou our God haſt puniſhed us leſs then our iniquities de-
3. 22 ſerve.------ It is of the Lords mercy that we are not conſumed, and becauſe his com-
48. 17 paſſions fail not. ------ If thou ſhouldeſt lay judgement to the line, and righteouſneſs to
29. 30 the plummet,----- thou mighteſt make thy anger and jealouſie to ſmoak againſt us, and
all the curſes that are written in thy book thou mighteſt lay upon us, and blot out our
32. 42 name from under heaven.——Thou mighteſt make thy arrows drunk w ithblood, and
9. 17 thy ſword might devour fleſh from the beginning of revenges; ----- thou mighteſt give
us our portion with the wicked that are turned into hell, and all the nations that forget
God. ——

8. *Humiliation, or mourning for ſin.*

But Lord, thou haſt ſaid, if we confeſs our ſins, thou art faithful and juſt to forgive
1 John 1. 9 us our ſins, and to cleanſe us from all our unrighteouſneſs. --- Thou haſt promiſed, he
Prov. 28. 13 that covereth his ſins ſhall not proſper; but he that confeſſeth and forſaketh his ſins ſhall
have mercy.---- Thou haſt proclaimed, Return thou backſliding Iſrael, ſaith the Lord,
3. 12 and I will not cauſe mine anger to fall upon you, for I am merciful, ſaith the Lord, and I
will not keep anger for ever; onely acknowledge thy iniquity that thou haſt tranſ-
greſſed againſt the Lord thy God. --- Thou haſt threatned, I will go and return to my
place till they acknowledge their offence; in their affliction they will ſeek me early. ---
Thou haſt ſweetly encouraged, he looketh upon men, and if any ſay I have ſinned, and
Job 5. 25 perverted that which was right, and it profited me not, he will deliver his ſoul from
Job 33. 27,28 going into the pit, & his life ſhall ſee the light. --- And O Lord, in reference to theſe
Lev. 14. 20 thy ſayings, and Promiſes, and Proclamations, and threats, and incouragements, we
Jer. 3. 25 embolden our ſelves to acknowledge our wickedneſs, and the iniquities of our
Fathers. --- Lord, we lye down in our ſhame, and our confuſion covereth us, we can-
not but ſay, we have ſinned againſt the Lord our God, we and our Fathers from our
youth even unto this day, and we have not obeyed the voyce of the Lord our God. ----
Jer. 50. 4, 5 And O that now we could go and ſeek the Lord, as the children of *Iſrael*, and *Judah* to-
gether, going and weeping, --- asking the way to *Zion* with our faces thitherward ---
Luke 7. 17 This is a time of morning, and our ſins have given us occaſion of ſorrow. O that we
Ezek 36. 26 were on the mountains like doves of the valleys, all of us mourning, every one for
Pſal. 102. 9 our iniquity. --- Why Lord, it is thy promiſe, a new heart will I give you, and a new
ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and
I will give you an heart of fleſh. ----- O make all our men like *Davids* this day, let
them eat aſhes like bread, and mingle their drink with very weeping. --- O make all
our women like *Maries* and *Marahs* this day, and let their maids lead them as with
Hoſea 2. 7 the voyce of doves, tabring upon their breaſts. --- O let us take to us words, and turn
Hoſea 14. 2, 3 to the Lord, and ſay to him, take away all iniquity, and receive us graciouſly, ſo will we
render the calves of our lips: *Aſſur* ſhall not ſave us, we will not ride upon horſes,

neither

neither will we ſay any more to the works of our hands, ye are our gods. ---It is true Lord, we have many a time idolized the creature, and abuſed the Creatour; we have many a time crucified Chriſt, and trod under foot the blood of the Lamb; but if Chriſt would but look on us as he did on *Peter*, then ſhould we look upon Chriſt whom we have pearced, and mourn for him as one that mourneth for his only ſon, and be in bitterneſs for him, as one that is in bitterneſs for his firſt-born: then ſhould we make a great mourning as the mourning of *Hadadrimmon*, in the valley of *Megiddon*. ----- Why Lord, help us to mourn for our ſins, and when thou haſt caſt us down and humbled us to purpoſe, then lift us up again.---Surely thou art nigh unto them that are of a broken heart, and ſaveſt ſuch as be of a contrite ſpirit.--When men are caſt down, then ſhalt thou ſay, there is lifting up, and thou ſhalt ſave the humble perſon.--- To this purpoſe thou haſt promiſed, they that ſow in tears ſhall reap in joy, he that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoycing, bringing his ſheaves with him. ---- And to this purpoſe was Chriſt anointed to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the Captives, and the opening of the priſon to them that are bound; ---to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for aſhes, the oyl of joy for mourning, and the garment of Praiſe, for the ſpirit of heavineſs.--- And is it not thine own ſaying, I dwell in the high and holy place, with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones? ——— O for a dram of this reviving to our poor drooping ſouls!

Zach. 12. 10.
Pſal. 34. 18.
Job. 22. 29.
Pſal. 126. 5, 6.
Iſa. 61. 1, 2, 3.
Iſa. 57. 15.

Sect. 2. *The* 2. *part of Prayer is Petition for* { *Our ſelves.* / *Others.*

1. WE *petition for pardon of ſin for his* { *Names ſake.* / *Chriſts ſake.* / *Promiſe ſake.* / *Mercies ſake.*

O that we might have our requeſt, and that God would grant us the thing that we long for.---Even that it would pleaſe him to cover our iniquities, and cauſe our ſins to be blotted out from before him. ——— Dear Father, we are ſure nothing can hinder mercy from us but ſin, O pardon our ſins for thy names ſake, Oh pardon our iniquity for it is great. ——— And to this end; O look on Chriſt that Lamb that takes away the ſins of the world. It is he that bears our iniquities.---It is he that once appeared to put away ſin by the ſacrifice of himſelf.---It is he that by himſelf purged our ſins.---It is he that bare our ſins on the tree in his own body. ——— It is he that loved us, and waſhed us from our ſins in his own blood. ——— It is he that is the propitiation for our ſins, and not for ours onely, but alſo for the ſins of the whole world. ——— It is he that was wounded for our tranſgreſſions, that was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes are we healed. ——— O then for his ſake, and in his blood waſh us throughly from our iniquities, and cleanſe us from our ſin. ——— And to this end remember thy promiſes. ——— Thou haſt ſaid, I will cleanſe you from all your iniquity whereby ye have ſinned againſt me, I will pardon all your iniquities whereby ye have ſinned, and whereby ye have tranſgreſſed againſt me. ——— Thou haſt ſaid, I, even I am he that blotteth out thy tranſgreſſions for my own ſake, and will not remember thy ſins.---Thou haſt ſaid, I have blotted out as a thick cloud thy tranſgreſſions, and as a cloud thy ſins. ——— Thou haſt ſaid, I will forgive their iniquity, and I will remember their ſin no more. ——— Thou haſt ſaid, Come now, and let us reaſon together, though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool. ——— And thy Prophets have ſaid, who is a God like unto thee, that pardoneſt iniquity, and paſſeſt by the tranſgreſſion of the remnant of thy heritage, thou reteineſt not thy anger for ever, becauſe thou delighteſt in mercy. ——— We preſs thee (Lord) with thy own precious promiſes: have we nothing of our own to bring thee but ſin? Why thou haſt a ſon that thou lookeſt upon, whom thou haſt ſet forth for our propitiation: would we have a pledge of thy undeſerved favour? Why thou haſt given thy only begotten Son, that whoſoever believeth on him, ſhould not periſh, but have everlaſting life: do we require further aſſurance of thy unſpeakable kindneſs? Why thou haſt made large promiſes, and entred into Covenant with us, that ſhall never fail on thy part. Dear Fa-

Job 6. 8.
Neh. 4. 5.
Pſal. 25. 11.
John 1. 29.
Iſa. 53. 11.
Heb. 9. 26.
Heb 1. 9.
1 *Pet.* 2.
Revel. 1. 5.
1 *John* 2. 2.
Eſay. 53. 7.
Pſal. 51. 1.
Jer. 33. 8.
Iſai. 43. 25.
Iſai. 44. 22.
Jer. 31. 34.
Iſai. 1. 18.
Mich. 7.
Rom. 3. 25.
John 3. 16.

ther, thou waſt pleaſed to wait long for our converſion when we went aſtray, and wilt thou not much more have mercy upon us now we pray unto thee: Thou haſt commanded us to forgive our brethren till ſeventy times ſeven times, if they ſin and repent; and ſhall our God require ſo much of us (whoſe compaſſions are not as the drop of a bucket to the Ocean, if compared with thy mercies) and wilt thou not much more deal tenderly with us, who have ſinned indeed often, and many a time, but now deſire to repent us? When we excuſed our diſobedience, and charged our faults upon thee, thou ſetſt thy love on us, but how much more now Lord, when we accuſe our ſelves, and pray for thy mercy? Good Lord, miſery is the object of mercy; the greater our diſtreſs, the more glorious will be the grace of God in our deliverance; if thou wilt be merciful to our ſins, then ſhall thy glory appear, and our hearts ſhall be enflamed with thy love, we ſhall walk in thy fear, and our tongues ſhall ſing of thy goodneſs.—— Yea our tongues ſhall ſing aloud of thy righteouſneſs.

2. For ſealing of this pardon in our Conſciences.

And for aſſurance hereof to our poor ſouls, O ſhew us the ſalvation of God.—Seal up the aſſurance of pardon in our hearts and conſciences by the gracious teſtimony of thy holy ſpirit; O let thy ſpirit teſtify it to us, and perſwade us hereof, and confirm it unto us by his ſeal and earneſt.—— It is thy ſpirit that bears witneſs with our ſpirits that we are the children of God.—— We deſire thy ſpirit both to teſtify it to us, and with us; O give us the teſtimony of a renewed conſcience enlightned by thy ſpirit, and directed by thy Word, whereby we may come to know what God hath wrought in us.— Give unto us the ſpirit of Adoption, whereby we may with confidence and comfort cry *Abba Father*. Give us joy in the holy Ghoſt,—and the anſwer of a good conſcience towards God.——

3. For juſtifying and lively Faith.

Give us even that gift of God, a ſoul-ſaving, and juſtifying Faith. O that we could roll our ſelves upon the Lord, and ſtick faſt unto his mercy! we have found a rich treaſure of promiſes in thy word for the pardon of our ſin, onely create in us the hand of Faith, that we may effectually receive what in mercy thou reacheſt forth: O we are of little faith.—— Encreaſe it Lord, though it be but as a grain of muſtard-ſeed. Work in us not a dead faith, but that which may be rich in good works,—— following after peace with all men, and holineſs, without which none ſhall ſee God —And becauſe our righteouſneſs is ſo impure, even as menſtrous rags. O cloath us with the robes of Chriſts righteouſneſs, that we may be found in him, not having our own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by Faith.——

4. For Repentance unto Life.

Give us Repentance; it is thine own word, that unto us hath God raiſed up his Son Jeſus, and ſent him to bleſs us in turning away every one of us from our iniquities—— O that we could draw this vertue from Chriſt! Oh that our heads were waters, and our eys fountains of tears, that we might weep day and night for our ſins! Oh that all the night we could make our beds to ſwim, that we could water our couches with our tears.—— That we could repent in ſack-cloth and aſhes.—Oh that there were ſuch hearts in us that we might repent, and recover our ſelves out of the ſnare of the Devil.—Oh that we could lay our ſin to our hearts, that we could repent us of our wickedneſs, ſaying, what have we done? Oh that we could as *Ephraim* bemoan our ſelves thus, thou haſt chaſtiſed us, and we were chaſtiſed, as a bullock unaccuſtomed to the yoak, turn thou us, and we ſhall be turned, thou art the Lord our God. Surely after we are turned we ſhall repent, and after we are inſtructed we ſhall ſmite upon our thigh, we ſhall be aſhamed, yea even confounded, becauſe we bear the reproach of our youth.—Oh that remembring our wayes, and all our doings wherein we have been defiled, we could loath our ſelves in our own ſight for our iniquities, and for our abominations.——

5. For Saving Knowledg.

Give us ſaving knowledg; give us thy Spirit of truth, who will guide us into all truth.—Incline our ears to wiſdom, and our hearts to underſtanding,—that we may cry after knowledg, and lift up our voyce for underſtanding, that we may underſtand the fear of the Lord, and find the knowledge of God, that we may be enabled to cry unto thee,

thee, our God we know thee. Haſt thou not promiſed, ſaying, after thoſe dayes I will put my Law in their inward parts; and write it in their hearts, and will be their God, and they ſhall be my people: and they ſhall teach no more every man his neighbour, and every man his brother, ſaying, know the Lord, for they ſhall all know me from the leaſt of them unto the greateſt of them?---Oh that thou wouldeſt give us this knowledge, that thou wouldſt fill us with this knowledge as the waters cover the Sea.--- That thou wouldſt give unto us the ſpirit of wiſdom and revelation in the knowledge of Chriſt, that the eyes of our underſtanding being enlightned, we may know what is the hope of his calling, and what the riches of the glory of his inheritance is in the Saints.--- Dear Father, is not thy ſecret with the righteous? is not the ſecret of the Lord revealed to them that fear him?——O then give us this Unction from the holy one, that we may know all things.

Jer. 31. 33, 34.
Hab. 2. 14.
Eph. 1. 17, 18.
Prov. 3. 32.
Pſal. 25. 14.
1 John 2. 20.

6. For love to God, Chriſt, Saints, Enemies.

Give us a love of God, and of Chriſt, and of all things that belong to him, thou haſt ſaid, thou wilt circumciſe our hearts, and the hearts of our ſeed, to love the Lord our God with all our heart, and with all our ſoul, that we may live.---Set us on fire, burn us; make us new and transform us, that nothing beſides thee may live in us: O wound very deeply our hearts with the dart of thy love,--and that (becauſe our ſins, which are many are forgiven us) we may love thee not a little, but much.——Wilt thou (Lord) love the image, and ſhall not the image much more love the pattern? O that we were ſick of love,—— That our underſtandings, wills, and affections were all overflown, overcome, and amazed, that our faintings were inflamed towards thee, and even melted into thee! O ſweet Jeſu, touch our ſouls with thy ſpirit, that vertue may go out of thee into us, and draw us unto thee: Let the ſavour of thy oyntments (whoſe very breath is love) be ever in our noſtrils; --give us the flagons of the new wine of the Kingdom, which may lift up our ſouls above our ſelves in our loves, that we may forget the low and baſe loves of this world, and by an heavenly exceſs may be tranſported into an heavenly love, that we may imbrace Chriſt, who is the Lord from heaven, with a love like himſelf. ——Nor do we deſire onely the pleaſures of love, and joyes of thy union, but that we may become generative and fruitful; far be it from us to love thee like an harlot, and not like a wife: O let us deſire union with thee, and to bring forth fruit unto thee; we will not ceaſe to cry unto thee, give us children or elſe we dye: —— give us even fruits of thy ſpirit which may reſemble thee, and be pledges to us of thy union with us. --- And that we may bring forth fruits wholly thine, and not anothers beſides thee, O burn and conſume whatſoever would grow one with our ſouls beſides thee; O let the fire of thy ſpirit ſo wholly turn our ſouls into a ſpiritual fire, that the droſs of the fleſh and the world being wholly conſumed, we may be ſpiritual, and ſo bring forth fruits onely to the ſpirit. --- But alas, ſometimes it is, that the oyntments of love are not ſeen or felt, and then our love cools; and if ſo, O then ſweet Saviour look upon us in mercy; one look of thine will awaken our loves, and make us weep bitterly, that we loved thee ſo little, whom to love ſufficiently, our beſt and mightieſt loves are moſt inſufficient.——Prevent our ſeeking with thy ſeeking, be thou preſent with us in thy providence and power, when thou ſeemeſt to be far off us in the taſte of thy ſweetneſs, & fruition of thy loves: and then when we have regained thee; we will hold more hardly, and keep more faſtly, and love thee more vehemently, and provide a ſtock of loves in the ſummer againſt the winter, if it return any more. ---And give us alſo to love one another, as Chriſt hath loved us. --Make our love to abound yet more and more towards all men, eſpecially them that are of the houſhold of Faith.---Yea Lord, cauſe us to love our very enemies, to bleſs them that curſe us, to do good unto them that hate us, and to pray for them that deſpightfully uſe us, and perſecute us----

Luke 7. 47.
Cant. 5. 8.
Luke 8. 46.
Cant. 1. 5.
Hoſ. 3. 1.
John 6. 38.
Gen 30. 1.
Rom. 7. 4.
Luk 22. 61, 62.
Iſai. 65. 1.
Cant 2. 3.
Cant. 3. 4.
John 13. 34.
Phil. 1. 9.
Gal. 6. 10.
Matth. 5. 44.

7. For ardent Zeal, Patience, Perſeverance, and all other Graces.

Give us a zeal after God, and his truth, good cauſes, and good men---- Let us not reſt contented with a luke-warm profeſſion, being neither cold, nor hot:----but make our ſoules to break for the longing that they have to thy judgment at all times---O that we were fervent in ſpirit, zealouſly affected alwayes in every good thing.---O that the zeal of thy houſe might even eat us up.---And that our zeal might provoke very many.——O that thy word were in our hearts as a burning fire,---that we were weary with forbearing, and that we could not ſtay——

Revel. 3. 16.
Pſal. 119. 20.
Rom 12. 11.
John. 2. 17.
1 Cor. 9. 2.
Jer 20 9.

Give us the grace of patience; thou haſt foretold us, that in the world we ſhall have tribulation,

John. 16 33.

tribulation.——And through much tribulation we must enter into the Kingdom of God. ---Make us therefore run with patience the race that is set before us, looking unto Jesus the authour and finisher of our Faith, who for the joy that was yet before him endured the Cross, despising the shame, and is set down at the right hand of the throne of God. O help us to consider him, that hath endured such contradiction of sinners against himself, lest we be wearied and faint in our minds.—— Let us not think it strange concerning the fiery tryal.--But rather rejoyce in asmuch as we are partakers of Christs sufferings, that when his glory shall be revealed, we may be glad also with exceeding joy.——— O teach us to reckon with our selves that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us——Hast thou not said, that if we be reproached for the name of Christ, happy are we?——O therefore that it may be given to us in the behalf of Christ, not onely to believe on him, but also to suffer for his sake. —— Help us to deny our selves, and to take up our crosse daily, and follow our Saviour. ———

Give us perseverance; and to this end make us to build on thy promises; thou hast said, the steps of a good man are ordered by the Lord. — Though he fall, he shall not utterly be cast down, for the Lord upholdeth him with his hand.— Thou hast said, to your old age I am he, and even to hoary hairs will I carry you; I have made, and I will bear, even I will carry, and I will deliver you.---For this God is our God for ever, he will be our guide unto death.——O give us one heart, and one way, that we may fear thee for ever, & make thou an everlasting Covenant with us, that thou wilt not turn away from us to do us good: and put thy fear in our hearts that we may not depart from thee.——Help us (Lord) to hold fast the profession of our faith without wavering. -- Confirm us unto the end, that we may be blameless in the day of the Lord Jesus Christ.---

Give us all other saving graces: --A lively hope that may save us. —— Yea in these times let us with *Abraham* against hope beleeve in hope.—A joy in the Holy Ghost, thou hast said, light is sown for the righteous, and gladness for the upright in heart. --A filial fear, because thou takest pleasure in those that fear thee---In that day when thou makest up thy jewels, they shall be thine, and thou wilt spare them as a man spareth his son that serveth him.--- Humility, and lowliness in spirit; casting down imaginations, and every high thing that exalteth it self against the knowledge of God. --Meekness of mind, that the wolf may dwell with the lamb, and the leopard may ly down with the kid, the calf, and the young lyon, and the fatling together, whilst a little child may lead them.---Peace of conscience, and peace of God, that may keep our hearts and minds, that may guard or garrison our whole souls.----

8. *For growth in grace.*

And for our further assurance, O give an increase and growth to all these graces; O do thou guide us continually, & satisfie our souls in drought. O make fat our bones, that we may be like a watered garden, and like a spring of water, whose waters fail not.---O let the sun of righteousness arise with healing in his wings, that we may go forth, & grow up as the calves of the stall.--O that thou wouldst make our path as the path of the just, even as the shining light, that shineth more and more unto the perfect day. --- O that thou wouldst be to us as dew unto *Israel*, that we might grow as the lilly, & cast forth our roots as *Lebanon*, that our branches might spread, and our beauty be as the olive-tree, and our smell as *Lebanon*.---Hast thou not said, I will pour water upon him that is thirsty, and floods upon the dry ground, I will pour my spirit upon the seed, and my blessing upon thy off-spring, and they shall spring up as among the grasse as the willows by the water-courses? --O put into our hearts their ways, who go from strength to strength, every one of them in *Zion* appearing before God.

9. *For purifying, and power against sin.*

Nor pray we only for remission, but cleansing: not only for pardon, & sense of pardon, but for purifying, and power against sin, and deliverance from sin.---Holy God, thou hast promised, that he that is left in *Zion*, and he that remaineth in *Jerusalem*, shall be called holy, even every one that is written among the living in *Jerusalem*, when the Lord shall have washed away the filth of the daughters of *Zion*, and shall have purged the blood of *Jerusalem* from the middest thereof by the spirit of judgement and by the spirit of burning. --- Holy God, thou hast promised, that thou wilt put thy law in our inward parts, and write it in our hearts. --- Holy God, it is thy promise, the first promise,

and

and the foundation of all other promiſes, that the ſeed of the woman ſhould bruiſe the ſerpents head; that Chriſt ſhould break the power and dominion of Satan. --- O that having theſe promiſes we could live by faith, that we could reſt upon God, and believe, that God of his free grace in Chriſt will purge us from the filthy remainders of ſin, and renew us more and more, after his own image in righteouſneſs and holineſs: ſurely Lord thou haſt ſaid it, and therefore it is no preſumption, but true obedience to aſſure our ſelves of whatſoever thou haſt promiſed, and entred into bond and covenant freely to give. He that believeth on thee, as the Scripture ſaith, out of his belly ſhall flow rivers of living water.--Chriſt is a fountain of grace, ever flowing, and ever full; and of his fulneſs we receive grace, for grace; there is no grace but from Chriſt, and no communion with Chriſt but by faith; O therefore that we could imbrace him by faith for our Sanctification, that ſo we might be filled with the gifts of his grace in our meaſure. --It is Chriſt is our wiſdom, & ſanctification, as well as righteouſneſs & redemption;--- It is Chriſt who took upon him our nature, & ſanctified it by his holy ſpirit, that we being made one with him might receive the ſelf-ſame ſpirit (though in meaſure) to ſanctify us.--O that our Jeſus would juſtify our perſons, & ſanctify your natures, & enable us to thoſe duties of holineſs that he requires, that he would make us unto him a kingdom of Prieſts, an holy nation.———

Heb. 10. 38.
Ephes. 4. 24
Joh. 7. 38
Joh. 1. 16
1 *Cor.* 1. 30.
Exod. 19. 6

10. *Againſt all evil of ſin, the world, fleſh, and devil.*

O Lord, we have many potent enemies that daily war againſt us, the world, fleſh and devil; and our ſtrength is too weak to vanquiſh the allurements of this world, to repreſs the luſts of our rebellious hearts, to defeat the pollicies of Satan,--much more to change and cleanſe our own hearts, but Lord thou haſt promiſed, O help us to believe, that God will ayd, aſſiſt, and bleſſe us in our endeavours, yea and do the whole work for us.--- Grant (Lord) that we may not love the world, nor the things of the world,---that our hearts may not be over-charged with ſurfetting and drunkenneſs, and the cares of this life.---Grant (Lord) that we may not ſuffer ſin to reign in our mortal bodies, that we ſhould obey it in the luſts thereof; neither ſuffer us to yield our members as inſtruments of unrighteouſneſs unto ſin, but unto God, as thoſe that are alive from the dead,--- that being now made free from ſin, and become the ſervants of God, we may have our fruit unto holineſs, and the end everlaſting life---Grant Lord, that we may be ſober and vigilant, becauſe our adverſary the devil as a roaring Lyon walketh about ſeeking whom he may devour.---O make us ſtrong in the Lord, and in the power of his might, that we may be able to ſtand againſt all the wiles of Sathan.---VVhy Lord, we wreſtle not againſt fleſh and blood, but againſt Principalities and Powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſſes in high places.---O therefore ſtrengthen us that we may ſtand; having the girdle of truth, the breſt-plate of righteouſneſs, the ſhield of faith, wherewith we may be able to quench all the fiery-darts of the wicked. ---

1 *John.* 2. 15
Luke 21. 34
Rom. 6 12, 13, 22
1 *Pet.* 5. 8
Eph. 6. 10
Eph. 6. 12 14, 15, 16.

11. *Againſt all evil of puniſhment* { *National.* / *Perſonal.*

Thou haſt plagued our Nation; the ſtout-hearted are ſpoyled, they have ſlept their ſleep, and none of the men of might have found their hands.---O heal the land.---- Let no evil befall us, neither let any plague come nigh our dwellings.---Our ſouls are among Lyons, our ſoul alſo is ſore vexed, but thou O Lord, how long?----

Pſal. 76. 5.
2 *Chron.* 7. 14
Pſal. 91. 10
Pſal. 6. 3

12. *For the Catholick militant Church of Chriſt.*

And as we pray for our ſelves, ſo for the Catholick Church of Chriſt. Let thy delight be to mount *Zion*, grave her on the palms of thy hands, let her walls be continually before thee; let her builders make haſte, and cauſe her deſtroyers, and ſuch as would lay her waſte, to depart from her.---Thou haſt ſaid, I the Lord do keep it, I will water it every moment, leſt any hurt it, I will keep it night and day. --- And we have a promiſe, that the Lord will create upon every dwelling place of Mount *Zion*, and upon the aſſemblies, a cloud and ſmoak by day, and the ſhining of a flaming fire by night; for upon all the glory ſhall be a defence.———Now Lord, make good thy word and look upon *Zion* the City of our ſolemnities, let thine eyes ſee *Jeruſalem* a quiet habitation, a Tabernacle that ſhall not be taken down, let not one of the ſtakes thereof be removed, nor any of the cords be broken.

Iſai. 49. 16, 17
Iſaiah 17 3
Iſaiah 4. 5
Iſaiah. 33. 20

13. *For all that belong to Gods Election, though uncalled as yet.*

Call home the Jews, thou haſt revealed that they ſhall be graffed in again, and thou art

Rom. 11. 33

26 art able to graff them in again,—— as it is written, there ſhall come out of *Zion* the
Amos 9. 11 deliverer, and ſhalt turn away ungodlineſs from *Jacob*.—— O that thou wouldſt raiſe up the Tabernacle of *David* that is fallen, and cloſe up the breaches thereof, and be
Amos. 5.15 gracious to the remnant of *Joſeph*.—— O that as a ſhepherd ſeeketh out his flock in
Ezek. 34. 12, 13. the day that he is among his ſheep that are ſcattered, ſo thou wouldſt ſeek out thy ſheep and deliver them out of all places where they have been ſcattered in the cloudy & dark day,—— and bring them to their own land, and feed them upon the Mountains of *Iſ-*
Iſa. 49. 22 *rael* by the rivers, and in all the inhabited places of the country.—— Bring in the Gentiles; thou haſt promiſed, I will lift up my hand to the Gentiles, and ſet up my ſtandard to the people, and they ſhall bring their ſons in their arms, and their daughters
Iſai. 2. 2 ſhall be carried upon their ſhoulders. —— It is propheſied that the dayes ſhall come, (even the laſt dayes) when the Mountain of the Lords houſe ſhall be eſtabliſhed in the top of the Mountains, and ſhall be exalted above the hills, and all Nations ſhall flow unto it. Yea Lord, the Gentiles ſhall come to thy light, and Kings to the brightneſs
Iſa. 60. 3, 5, 8. of thy riſing,—— the abundance of the Sea ſhall be converted unto thee; the forces of the Gentiles ſhall come unto thee.——Nay is it not at hand? Who are theſe Lord, that fly as a cloud, and as the doves to their windows?——O the matter of rejoycing!
Iſa. 54. 1, 2 O the bleſſed dayes at hand! Sing O barren, thou that didſt not bear, break forth into ſinging, and cry aloud thou that didſt not travel with child, for more are the children of the deſolate, then the children of the married wife. Enlarge the place of thy tent, and let them ſtretch forth the curtains of thy habitations, ſpare not, lengthen thy curtaines, and
Iſa. 60. 18, 19 ſtrengthen thy ſtakes.—— Bleſſed God, haſten theſe times, accompliſh the prophecies, bring on the dayes, when violence ſhall be no more heard in our land, nor waſting, nor deſtruction in our borders, when thou ſhalt call our walls ſalvation, and our gates praiſe; when the Sun ſhall be no more our light by day, neither for brightneſs ſhall thy Moon give light unto us, but the Lord ſhall be unto us an everlaſting light, and our God our glory.——

14. *Againſt the Churches incurable enemies.*

2 Theſ. 2. 8, 9 Conſume Antichriſt with the ſpirit of thy mouth, and deſtroy him with the brightneſs of thy coming, even him whoſe coming is after the working of Satan with all pow-
Revel. 17. 16 er, and ſigns, and lying wonders.—— We bleſs thee Lord, for that thou haſt begun his downfall, we beſeech thee at laſt bring in thoſe ten horns of the beaſt that they may hate the whore, and make her deſolate and naked, that they may eat her fleſh, and burn
Revel. 20. 8, 9 her with fire.—— Haſten the ruine of all other the Churches enemies, now it is that *Gog* and *Magog* are gathered to the battel, and the number of them is as the ſand of the Sea; Lord, they are gone up on the breadth of the earth, and they have compaſſed the Camp of the Saints about, and the beloved City, O let fire come down from God out of heaven and devour them.——

15. *For the reformed Churches abroad, and at home.*

Jer. 2. 9, 10, 11 Look tenderly on theſe VVeſtern Churches, *Germany*, the *Palatinate*, *Bohemia*, &c. Thine heritage O Lord, is unto thee as a ſpeckled Bird, the Birds round about her are againſt her.--Many Paſtors have devoured thy vineyard, they have troden thy portion under foot, they have made thy pleaſant portion a deſolate wilderneſs, they have made
Iſa. 51. 9, 10 it deſolate, and being deſolate, it mourns unto thee.--Awake, awake, put on ſtrength O arm of the Lord, awake as in the ancient dayes, in the generations of old, art not thou it that haſt cut *Rahab*, and wounded the Dragon? art not thou it that haſt dryed the Sea, the waters of the great deep, that haſt made the depth of the Sea a way for the ranſomed to paſs over? --Take pitty on *Ireland*, *Scotland*, &c. Shew thy marvellous
Pſal. 17. 7, 8 loving kindneſs. O thou that ſaveſt by thy right hand to them which put their truſt in thee, from thoſe that riſe up againſt them; keep them as the apple of thine eye, hide them under the ſhadow of thy wings. —— Preſerve that little flock, to whom thou
Luke 12. 32 haſt promiſed, and reſerved the Kingdom.--Have mercy on miſerable, ſinful *England*;
Jer. 14. 19, 20 dear Father, haſt thou utterly rejected *Judah*? Hath thy ſoul loathed *Zion*? VVhy haſt thou ſmitten us, and there is no healing for us? we looked for peace, and there is no good, and for the time of healing and behold trouble; we acknowledge (O Lord) our wickedneſs, and the iniquity of our fathers, for we have ſinned againſt thee, do not
21. abhorre us for thy names ſake, do not diſgrace the throne of thy glory, remember, break
Dan. 9. 19. not thy Covenant with us.——O Lord hear, O Lord forgive, O Lord hearken and do,
Jer. 14. 9. defer not for thine own ſake, O our God. ——O that ever it ſhould be ſaid of *Eng-*

land,

land, God hath forſaken his houſe, he hath left his heritage, he hath given the dearly beloved of his ſoul into the hands of her enemies. ——— Look down from heaven, and behold from the habitation of thy holineſs, and of thy glory, where is thy zeal, and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards us? Are they reſtrained? Doubtleſs thou art our Father, though *Abraham* be ignorant of us, and *Iſrael* acknowledge us not, thou Lord art our Father, and our Redeemer, thy name is from everlaſting. ——— *Iſai.* 63. 15, 16

16. *For Magiſtracy, Miniſtery, People.*

Bleſs the Magiſtracy, and provide for us out of all the people, able men, ſuch as fear God, men of truth, hating covetouſneſs ——— And that judgement may not be turned into gall, nor the fruit of righteouſneſs into hemlock, give courage to our Rulers that they may execute juſtice truly in the gates. ——— Bleſs the Miniſtery, let their words be upright, words of truth. —— As goads, and as nayls faſtned by the Maſters of the Aſſemblies, which are given from one ſhepherd. ——— Set watchmen upon our walls, that ſhall never hold their peace day nor night, thoſe that make mention of the Lord, let them not keep ſilence, nor give him reſt till he eſtabliſh, and make *Jeruſalem* a praiſe in the earth. ——— And O let their doctrine drop as the rain, let their ſpeech deſtill as the dew, as the ſmall rain upon the tender herb, and as the ſhewers upon the graſſe, — to open the blind eyes, and to bring out the priſoners from the priſon, and them that ſit in darkneſs out of the priſon-houſe. ——— Bleſs all from *Dan* to *Beerſheba*, call them thy holy people, the redeemed of the Lord. ——— *Exod.* 18. 21 *Amos* 6. 12 *Eccleſ.* 12. 10, 11 *Iſai.* 62. 6, 7 *Deut.* 32. 2 *Iſai.* 42. 7 *Iſai.* 62. 12

17. *For all afflicted in ſoul, or body.*

Behold the tears of ſuch as are oppreſſed, and have no comforter. --- O Lord, thou haſt at this time eſpecially laid affliction on the loyns of many of thy ſervants, and haſt made them drink of the wine of aſtoniſhment, ---- thou haſt fed them with the bread of tears, and given them tears to drink in great meaſure. --- And yet thou haſt ſaid, that howſoever two parts in the land ſhall be cut off and dye, yet a third part ſhall be left therein, and thou wilt bring the third part through the fire, and wilt refine them as ſilver is refined, and wilt try them as gold is tryed; they ſhall call on thy name, and thou wilt hear them; thou ſhalt ſay, it is my people; and they ſhall ſay, the Lord is my God. -- Lord, ſo it is, that a third part of the Land is now in the fire, and thou art refining them as ſilver is refined, and thou art trying them as gold is tryed; Ask now, and ſee whether a man doth travel with child? Wherefore then (may we ask with *Jeremy*) do I ſee every man with his hands on his loyns as a woman in travel, and all faces are turned into paleneſs? Alas, for the day is great, ſo that none is like it, it is even the time of *Jacobs* trouble, *but* he ſhall be ſaved out of it. ---- Bleſſed be God for this promiſe; thou maiſt indeed ſift the houſe of *Iſrael* among all Nations, like as Corn is ſifted with a ſive, *but* the leaſt grain ſhall not fall upon the earth. ---- Dear Father, look to thy afflicted ones, and ſpeak to them as once to *Ephraim*; Is *Ephraim* my dear ſon, is he a pleaſant child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill, therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the Lord. ---- Come Lord, and take away thy wrath, make good thy promiſe that the Lord our God in the midſt of us is mighty, he will ſave, he will rejoyce over us with joy, he will reſt in his love, he will joy over us with ſinging. --- O Lord, prepare us for the worſt of evils, for death the King of terrours, that it may not come upon us as a ſnare. O make us know our end, and the meaſure of our days, that we may know how frail we are. ----- So teach us to number our days, that we may apply our hearts unto wiſdom. ---- Come Lord Jeſu, and be as the Roe on the tops of the Mountains, our life is hid with thee, O appear quickly, that we may quickly appear with thee in glory; thou haſt given us ſome earneſts of thy love, and the very voyce of theſe earneſts is *come*, Come Lord Jeſu, come quickly. And is it not thy promiſe, ſurely I come quickly? O hony, and ſweetneſs it ſelf, to the ſoul that loves and longs for the coming of Chriſt, for her perfect happineſs, conſummate marriage. *Amen*. Even ſo, Come Lord Jeſus. *Amen*, and *Amen*. ——— *Jer.* 30. 6, 7 *Amos* 9. 9 *Jer.* 31. 20 *Zeph.* 3. 15, 17. *Job* 18. 14 *Pſal.* 39. 1 *Pſal.* 90. 12 *Rev.* 22. 20

Sect. 3. *The third part of Prayer, is Thanksgiving for blessings* { *Spiritual.* / *Temporal.*

1. *WE bless God for our Election, with all the golden chain of Graces hanging on it.*

We give thanks to God, and the Father of our Lord Jesus Christ, whereby we are beloved for the Fathers sake, and for that golden chain of Graces hanging thereon, having predestinated us to the adoption of Children, by Jesus Christ to himself, according to the good pleasure of his will; ------ Having accepted us in the beloved, in whom we have redemption through his blood; ----- Having given us the forgiveness of sins, according to the riches of his grace; ---- Having quickned us who were dead in trespasses and sins: --- Walking in time past according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience: --- But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quicked us together with Christ: --- And hath raised us up together, and made us sit together in heavenly places in Christ Jesus, --- that in ages to come he might shew the exceeding riches of his grace unto us. ---

Eph. 1. 3. Rom. 11. 28. Eph. 1. 5. 1. 6, 7. Col. 2. 1. 2, 4, 5, 6, 7.

2. *For his Word, Sacraments, Sabbaths, labours of the learned, &c.*

Thou hast shewed thy Word unto Jacob, thy statutes and thy judgements unto Israel: Thou hast not dealt so with all nations, and as for thy judgements they have not known them. ---- Thou hast been pleased by the foolishness of preaching, to save them that believe, by preaching at the first or second rebound, by lively voyce, or printed Sermons. ----

Psal. 147. 19, 20. Rom. 1. 21.

3. *For any power over sin, Satan, or our own corruptions.*

We acknowledge Lord, to thy glory, that all our strength is in thee, and in the power of thy might.

Psal. 68. 10.

4. *For our creation, preservation, life, health, peace, deliverance, victories.*

We bless thee for our creation after thine own image, ----- for our preservation, by thy loving kindness and truth; ---- for our life once and again redeemed from destruction; ---- for our health once and again restored; ---- for our liberty, prosperity, peace in our walls and pallaces: --- for our food and raiment convenient for us; --- for deliverance from judgements national and personal, for a little moment didst thou forsake us, but with great mercies hast thou gathered us: --- For all the victories over thine and thy Churches enemies, well may we sing, The Lord is our strength and our song, and he is become our salvation; he is our God, and we will prepare him an habitation, our fathers God, and we will exalt him: ---- Awake, awake, O my soul, awake, awake, utter a song: ---- Give thanks unto the Lord, call upon his name, make known his deeds among the people; sing unto him, sing Psalms unto him: and talk of all his wondrous works; glory in his name, let the heart of them rejoyce that seek the Lord: ----- Let the heavens be glad, and let the earth rejoyce, and let men say among the nations, The Lord reigneth: O give thanks unto the Lord, for he is good, for his mercy endureth for ever: ---- Blessed be the Lord God of Israel for ever and ever, and let all the people say Amen, praised be God.

Gen. 1. 27. Psal. 40. 11. 103. 4. 30. 17. 122. 7. Rom. 30. 8. Isa. 14. 7. Ezek. 15. 2. Judges 5. 12. 1 Chron. 16. 8, 10, 31, 34, 36.

BIBLIOTHECA BODLEIANA

CHAP. XV.

CHAP. XV. SECT. 1.

Of the nature of Reading the

Scriptures,

What it is.

THe second *Duty* in reference both to secret, private and publick Ordinances, is *Reading the holy Scriptures*, which is nothing else but *a kind of holy conference with God, wherein we enquire after, and he reveals unto us himself and his will*: when we take in hand therefore the Book of *Scriptures*, we cannot otherwise conceive of our selves then as standing in Gods presence, to hear what he will say unto us: So much the Prophet seems to imply, when he expresseth his consulting with Gods Word, by that phrase *of going into the sanctuary of God (i. e.) in going in unto God*; *as going into the Sanctuary* is termed, 2 *Sam.* 7. 18. so by *reading the word we come in unto God, we stand in the presence of God, to enquire at his mouth.* *Psal.* 73. 17. 2 *Sam.* 7. 18.

SECT. 2. *Of fit times and seasons for Reading the Scriptures.*

THere *is a season to every purpose under the Sun*, saith *Solomon* the observation whereof not only addes grace to every good action, but many times facilitates the work it self we have in hand: Now *the times and seasons* most convenient to this duty of *reading the Scriptures*, are (besides the Sabbath) left to Christian wisdom; onely we have general commands to be frequent and diligent in meditation of the Word, *Josh.* 1.8. *Psal.* 119.97. and the particular times may be either *uncertain and occasional*, or *constant and set*. *Eccles.* 3. 1.

For the first, we may have occasions to *read the Scriptures*, to resolve us in doubts, *Psal.* 73. 17. to comfort us in afflictions, *Psal.* 119. 50. to direct us in matter of advice, *Psal.* 119. 24. to guide us in our way, *Psal.* 119. 105. to assist us in temptations, *Eph.* 6. 17. such or the like *occasions* may make us to have recourse to the Word *extraordinarily*.

For the second, respect must be had both to order and proportion; for the former, *viz. Order*, godly men have accustomed to begin the day with religious exercises, as with prayer, *Psal.* 5. 3. --- 55. 17. --- 88. 13. now although Prayer and the Reading of the Word be two distinct exercises, yet they mutually help one another, and consequently are fit to be joyned together: And as we must thus begin the day, so it is very fit to close up the day with the same *duties*: The evening was *Davids* time, *Psal.* 55. 17. and *Isaac's* time, *Gen.* 24. 63. For the latter, *viz. Proportion* of time to be allotted for this exercise, it must indifferently respect both the *duty*, that we read all *Scripture?* and the person that undertakes it, for more time is required of Husbands, Parents, Magistrates, Ministers, then of others; though all must set apart some time for this *duty*; but that I may in generall commend the practice of this *order and proportion* to all, I shall compose a Calender, to shew how we may read all the *Scriptures* over in a year.

SECT. 3. *Of the manner of preparation before the Reading of the Scriptures.*

THere is a double *preparation* needful, as firſt to the undertaking, ſecondly to the performance of the duty: 1. For the undertaking of the work, we had need to be prepared with a firm and conſtant reſolution before we go about it, partly becauſe of the ſluggiſhneſs of our carnal natures to holy *duties*, and of our unconſtancy and unſtedfaſtneſs in perſiſting and going through with them to the end; and partly becauſe we know how dangerous it is to *put ones hand to the plough and look back*. Now the grounds upon which our hearts muſt be ſetled in the firmneſs of ſuch reſolution, muſt be drawn, ——

1. From the ſenſe of our own blindneſs and ignorance, who of our ſelves *have not the knowledge nor underſtanding of a man*, as *Agur* acknowledgeth.

2. From aſſurance that this is the means ordained by God to help us out of ignorance: *We have a more ſure word of prophecy, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, untill the day dawn, and the day-ſtar ariſe in our hearts.*

3. From the delight which we may find in the uſe of it: This delight drew holy *David* to the *continual meditation of it*; the ſweetneſs of the word ariſing out of its ſuitableneſs to his ſanctified nature, overcame *David*.

4. A mans heart (being thus confirmed, with a full purpoſe and ſetled reſolution to undertake and continue conſtantly in the ſtudy of the holy Scriptures) muſt be more particularly prepared to the work it ſelf.

1. By cleanſing the heart *of all ſuperfluity and naughtineſs*; of all worldly thoughts and cares, of all unquiet paſſions of anger, fear, joy, ſorrow, &c.

2. By awing the heart with due reverence of God before whom we ſtand, becauſe he can find us out in all our failings, as *knowing our very thoughts afar off*, much more having *all our wayes*, before him, and being one who will not forgive our wilful tranſgreſſions: Such conſiderations will cauſe us to receive the Word with that trembling of heart which God ſo much reſpects.

3. By ſtirring up in our ſelves a Spiritual appetite to the Word, ſuch as *Job* found in himſelf, *who eſteemed the words of his mouth more then his neceſſary food*; and *David* in himſelf, *who opened his mouth, and panted, and longed for his Commandments*; which appetite ariſeth both from the ſenſe of our emptineſs (*for the full ſoul loaths the honey-comb*) and from the fitneſs of the word to ſupply unto us whatſoever we want and hunger after, as being the food of our ſouls.

4. By awaking our faith; and to this purpoſe we muſt conſider, that it is the word of him that *ſpeaketh Righteouſneſs*, whoſe *faithfulneſs is to all generations*; and that God hath made it his *power to ſalvation*, *mighty through him to caſt down ſtrong holds*, and hath promiſed *that it ſhall not return empty, but ſhall ſurely execute that for which it was ſent*.

5. By ſoftning the heart, and making it plyable; and to this purpoſe we muſt caſt aſide our own wills and wiſdoms, which ſtiffens our hearts againſt Gods councels, and ſeek after the Spirit of tenderneſs, which is called, *The opening of the heart*, Acts 16. 14.

6. By lifting up the heart unto God in prayer, *to open our eyes*, *to enlarge our hearts*, *to incline our heart to his teſtimonies*, *to keep them to the end*, and (according to his promiſe) *to ſend his Spirit*, *and to lead us into all truth*: Some ſhort effectual prayer to this purpoſe, to cloſe up our meditations in this preparation of our ſelves to the reading of the Word, repreſenting unto God our dependance on him alone, to proſper us in the uſe of his own Ordinance, ſeldom returns without a gracious anſwer.

SECT. 4. *Of the neceſſary Duties in Reading of the Scriptures.*

THe duty now fallen upon; it is good for our profiting to obſerve theſe particulars: ——

1. That (in the beginning of our reading in the Bible, or of each book in the Bible) we view and read over ſome Analytical Table, that ſo we better mark the drift and ſcope of the holy Ghoſt, and that we may with ſingular eaſe and delight remember the ſame: To that purpoſe I have added ſuch a Table in the end of this Chapter, which may well ſerve for the propoſed ends.

2. That

2. That we attend diligently to what we read: Now there is good reason for this attention, 1. Because of the authority and wisdom of him that speaks; *A childe must hear his father*, Prov. 4. 1. and a Subject must attend reverently to the words of a Ruler, *Job* 29. 21. yet none of them is our *Potter* as God is, *Isa.* 63. 4. nor *made us as he did*, Psal. 100. 3. nor consequently can challenge such respect from us as he may. 2. Because of the matter or subject which the *Scriptures* handle, not onely for the weight and importance of those high mysteries which are therein revealed, but for the great interest which we our selves have in those things, as containing our *evidences* and directions, which *we and our children must observe, that we may do them.* Prov. 4. 1 / Job 29. 21 / Isa. 63. 3 / Psal. 100. 3 / John 5. 39 / Deut. 29.

3. That we keep still *Jesus Christ* in our eye, in the perusal of the *Scripture*, as the end, scope and substance thereof: What are the whole *Scriptures*, but as it were the spiritual swadling-cloths of the holy childe *Jesus*? 1. Christ is the truth and substance of all the types and shadows. 2. Christ is the substance and matter of the Covenant of Grace, under all administrations thereof; under the Old Testament Christ is vailed, under the New Covenant, revealed. 3. Christ is the centre and meeting-place of all the promises, for in him all the promises of God are Yea and Amen. 4. Christ is the thing signified, sealed and exhibited in the Sacraments of the Old and New Testament. 5. Scripture-Genealogies use to lead us on to the true line of Christ. 6. Scripture-Chronologies are to discover to us the times and seasons of Christ. 7. Scripture-Laws are our Schoolmaster to bring us unto Christ, the Moral by correcting, the Ceremonial by directing. 8. Scripture-Gospel is Christs light, whereby we know him; Christs voice, whereby we hear & follow him; Christs cords of love, whereby we are drawn into sweet union and communion with him; yea, *it is the power of God unto salvation, unto all them that believe in Christ Jesus*; and therefore think of Christ still as the very substance, marrow, soul and scope of the whole Scriptures. 2 Cor. 1. Gal. 3. 22 / Rom. 1. 16

4. That we observe some special passages, where we find things represented unto us, either more weighty in themselves, or more proper to our selves, for our particular use and occasions. I deny not but *all Gods testimonies are wonderful in themselves, Psal.* 119. 29. *All of them pure, ver.* 140. *All profitable to give understanding, ver.* 130. *And to cleanse our ways, ver.* 9. *And to make the man of God perfect to every good work*, 2 *Tim.* 3. 16. Yet there are some things in Scripture more important than others, and some more useful then others, for some persons, times and occasions: and to this purpose, I have towards the end of this Chapter, composed some heads, or common places, for *observation* of such profitable things. Psal. 119. 140, 130, 9 / 2 Tim. 3.

5. That we approve and assent to that we read, both because it is the truth of God, and because till our judgement approve it, we cannot believe it, nor possibly bring our hearts to yield to it true and sincere obedience: It is true, that every godly man at all times gives his assent, to every truth of God revealed unto him, yet that assent is not alike firm at all times, because the *evidence* by which he acknowledgeth it, is not alike clear at all times; but when it shines to us clearly, when men clearly discern the glory and beauty of those heavenly mysteries, and taste of the goodness of them, they cannot ravish readers with admiration, yea transport them with strong and heavenly affections of *love, joy and desire*, Psal. 119. v. 97. 111, 131, 162.---observe, that it happens sometimes such spiritual raptures may seize on a man, even while he is reading the Scriptures; as the Disciples *hearts burned within them, whilst our Saviour talked with them, going to Emmaus*; and if so, then the heart opens it self to close with and draw in that ravishing object, which will necessarily inforce the soul to make a pause: ----- And these pauses rather further then hinder us in our work, for a godly spirit quickned by such sweet refreshings, receives increase of alacrity, and is thereby strengthned to go on with much greater life, to the end of this holy exercise. Luke 24. 32

SECT. 5. *Of Duties after Reading the Scriptures.*

THe end of studying the *Scriptures*, is not onely knowledge, but practice; wherefore after we have read any part of the *Scriptures*, our special care must be---

1. To recount and revolve in our minds those things we have read, and seriously to meditate on them.

2. To search out the true sense and meaning of the words, together with the scope unto which they are directed, and if our own understanding be too weak, we may do well to make use of other mens Writings or Conference.

3. To

3. To ſingle out and apply what is of more ſpecial uſe to our ſelves in ſuch ſort, as if we were ſpecially named in any Precept, Reproof, Promiſe, Commination, Conſolation, or the like, which is the moſt effectual means to awaken and ſtir up affections, and to ſet on our endeavours, as manifeſtly appears in good *Joſiah* his example, 2 *Chron.* 34. 20, 21.

4. To work thoſe things upon our hearts, till they warm our affections: This is beſt done ---

1. By appropriating them unto our ſelves; for that which affects us, is that which moſt nearly concerns us.

2. By believing what we read as undoubtedly true; thus *David* believed, *Pſal.* 119. 138, --- 151, --- 160.

3. By loving thoſe counſels of God which we embrace by faith, for their purity, perfection, righteouſneſs, and eſpecially for the uſefulneſs and wonderful benefit of them to our ſelves, in *quickening the ſpirit*, in *giving wiſdom*, in *converting the ſoul*; theſe eminent excellencies of the Word, cannot chooſe but make theſe heavenly counſels precious in our eyes, and bring the ſoul to delight in them exceedingly.

119. 63
119. 28, 99
119. 7

5. To adviſe about, and to reſolve upon the means to bring all into practice, eſpecially for thoſe *duties* which are laid before us in reading the word, or ſome part of the word, at ſuch a particular time.

6. To examine our ways, how near they come up to the rule, or come ſhort of it; that on the one ſide we may be encouraged in conforming our practice to the Law, and withal rejoyce in the Grace of God, working in us with thankfulneſs; and on the other ſide, that we may be humbled and grieved for our failings, and driven to ſeek unto Chriſt, to make up our peace, and then look better to our ways for time to come, as *David* doth, *Pſal.* 119. 131, 132, 133, 176.

SECT. 6. *A Calender purpoſed to ſhew how we might read over the Scripture ſeveral ways once in a year.*

IN *reading the Scripture*, we ſpake of *a proportion of time* to be allotted for this Exerciſe; and that we may ſo proportion our reading with the time, that we read all the Bible or Scriptures over in a year, I had compoſed a Calender, ſhewing how we might read it over ſeveral wayes.

1. By reading every day three Chapters or more in the Old Teſtament, and two or more in the New. 2. By reading three Chapters a day, and ſome more of the Pſalms. 3. By reading ſtrictly three Chapters a day of thoſe that edifie moſt. 4. By reading two Chapters a day, moſt of the Old Teſtament, and all of the New. 5. By reading onely one Chapter a day out of ſuch Books as are principal, and a Rule for the reſt: But every private Chriſtian may with a little induſtry find out this, or ſome other Calender more beneficial to him; onely with this note, that after all theſe forms, it were not unprofitable, if he read at leaſt every morning a Pſalm, and every evening a Chapter of thoſe that edifie moſt in their order, which is now the conſtant uſe of a weak Chriſtian in his *family duties*.

Of late I am deſired to ſet down theſe Calenders before mentioned, eſpecially in reference to the fourth and fifth way. Indeed for the firſt three wayes they are common, and Chriſtians I ſuppoſe will need no inſtructions, onely for the two laſt. I ſhall direct; as thus; for the fourth way, read all *Geneſis*, excepting the tenth and thirtyſixth Chapters: and of *Exodus*, read the firſt twenty Chapters; read alſo all the *Pſalms*, dividing the 119th. *Pſalm* into three parts; and all the Prophets; and all the Chapters of the New Teſtament; and they will in all amount to ſeaven hundred and thirty, which is two Chapters a day for the whole year round. And for the fifth way, read all *Geneſis*, excepting the tenth, and thirty ſixth Chapters; and all *Iſaiah*, excepting the 15, 16, 17, 18, 19, 20, 21, 22, and 23. Chapters; and adding thereto all the Chapters of the New Teſtament (which are two hundred and ſixty) the whole ſumme will amount to three hundred ſixty five, which is the number of the days of the year: or rather thus, read all *Geneſis*, excepting the tenth, and thirty ſixth Chapters; and all *Iſaiah*, excepting the 15, 16, 17, 18, 19, 20, 21, 22, 23. Chapters; and all the *Pſalms*, dividing the hundred and nineteenth *Pſalm* into four parts; and all *Matthew*, *Acts*, *Romans*, *Hebrews*, *Revelations*, (all which I look upon as principal Books, and rules for the reſt)

and

and they will amount in all to 365. Chapters; which alſo is the number of the dayes of the year.

SECT. 7. *Of heads or common places of Obſervations for Profitable things.*

I Declared before (Sect. 4.) that in Reading of the Scripture, it were good for our profiting to obſerve ſome ſpecial paſſages, where we find things repreſented unto us, either more weighty in themſelves, or more proper to our ſelves, for our particular uſe and occaſions; and to that purpoſe I ſhall now compoſe ſome heads or common places for obſervation of ſuch profitable things: Some I know herein adviſe theſe four points; 1. That every Chriſtian following this direction, ſhould make a little paper-Book of a ſheet or two, and write on the top of every leaf, the title that he would obſerve in his reading. 2. That he would obſerve ſuch places as ſtare him in the face, that are ſo evident, that the heart cannot look off them. 3. That he ſet down under each title only the Book, Chapter and Verſe, and not the words, for that would tire him in the end; onely when he hath done his quarter-task, or years-task, then he may write out the choiceſt things, as he thinks good. 4. That he look not at the profit of this courſe the firſt week or moneth, but let him conſider how rich it will make him at the years end; ſurely after he hath gathered them, he would not ſell his collections for a great price, if it were but for the good they may do him in the evil day, when it ſhall come upon him: Of theſe I ſhall give you the experience of a weak Chriſtian, the unworthieſt ſervant of Chriſt, in the following Section and Paragraphs.

SECT. 8. *Common places obſerved by one in his private Reading of the Scriptures.*

1. PLaces that in reading he found rebuke of corruption in his nature or practice. *Numb.* 14. 11. 2 *Chron.* 32. 26. *Iſa.* 56. 11. --- 57. 17. *Jer.* 6. 13. *Ezek.* 34. 2, 3, 4. *Hoſea* 7. 10. *Mar.* 7. 21, 22, 23. *Luk.* 12. 15. *Rom.* 7. 23, 24. *Epheſ.* 5. 4. 1 *Pet.* 2. 1. *Rev.* 2. 5. —— 3. 15, 16, 17.

2. Places that hold forth comforts againſt the burthen of his daily infirmities, inward temptations and afflictions of Spirit.

Gen. 15. 1. *Exod.* 34. 6, 7. *Pſal.* 18. 6. —— 23. 4, 5, 6. —— 34. 18. —— 42. 5, 11. *Hoſ.* 6. 1, 2. *Mic.* 7. 18, 19. *Luke* 7. 4. *Joh.* 17. 19. *Rom.* 6. 14. --- 16. 20. 1 *Cor.* 10. 13. 2 *Theſſ.* 3. 3. 1 *Tim.* 1. 15. *Heb.* 4. 15, 16. 1 *Pet.* 5. 10. 1 *John* 1. 9. —— 2. 1, 2, 12. ——— 5. 18.

3. Places that eſtabliſh his heart againſt the fear of falling away.

1 *Kings* 6. 13. *Job* 8. 20. *Pſal.* 15. 5. —— 16. 8. ——— 37. 24, 27, 28, 31. —— 89. 33, 34, 35. ——— 94. 14. *Iſa.* 54. 10. *Jer.* 31. 3. ——— 33. 20, 21, 25, 26. —— 32. 39, 49. *Hoſea* 2. 19, 20. *Luke* 22. 32. *John* 6. 39. ——— 13. 1. ——— 14. 16. —— 17. 22, 23, 26. *Rom.* 8. 35, 39. —— 11. 29. 1 *Cor.* 1. 8, 9. *Eph.* 1. 13, 14. ——— 4. 30. *Phil.* 1. 6. 1 *Theſ.* 5. 23, 24. 2 *Theſ.* 3. 3. *Heb.* 13. 5. 1 *Pet.* 2. 6. 1 *John* 3. 9. ——— 5. 4.

4. Places that directed him in his particular calling.

Job 33. 23, 24. *Iſa.* 49. 4, 5. —— 50. 4. ——— 52. 11. ——— 58. 1. 62. 1. 6, 7. *Jer.* 15. 19, 20, 21. ——— 23. 22. ——— 48. 10. *Ezek.* 3. 1, 18, 19, 20, 21. —— 33. 2, 3, 4, 5, 6, 7, 8, 9, ——— *Mal.* 2. 7. *Mat.* 10. 16, 17. 18, 19, 20. *Acts* 20. 20, 21, 23. 1 *Cor.* 1. 5. ——— 14. 1. 12. 2 *Cor.* 4. 5, 6, 7. ——— 6. 3, 4, 5, 6, 7, 8, 9, 10. —— 12. 15. *Phil.* 2. 3. 1 *Theſ.* 2. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 17. 1 *Tim.* 1. 4. ——— 4. 12.

5. Promiſes that comfort him againſt outward croſſes.

Exod. 4. 31. --- 23. 25. *Judg.* 13. 23. 2 *Chr.* 25. 9. *Pſal.* 23, 4, 2. --- 37. 25. --- 119. 165. *Prov.* 1. 33. --- 3. 8, 10. *Iſa.* 58. 8. *Dan.* 6. 16. *Luke* 21. 18. *John* 16. 33. *Rom.* 1. 17. 2 *Cor.* 4. 17, 18. 2 *Tim.* 2. 11, 12. *Heb.* 13. 5, 6. 1 *Pet.* 3. 14, 15, 16, 17, 18. --- 4. 12. 13, 14, 15, 16, 19. *Rev.* 2. 10.

6. Places

6. Places that hold forth his priviledges in Chriſt, above all the wicked in the world.

Gen. 3. 15.--7. 1, 23---12. 3.--15. 6.-- 26. 4---- 28. 14. -- 32. 28. *Exod.* 19. 4, 5, 6. *Numb.* 23. 21--24. 5, 6. *Deut.* 26. 18, 19.--33. 29. 1 *Sam.* 12. 22. 2 *Chron.* 15. 4.—— 16. 9. *Job* 5. 19, to 27. *Pſal.* 32. 7.--33. 18, 19.--34. 4, 5, 6, 7, 8, &c. *Iſa.* 40. 31--- 41. 10, 14, 15, 16, 17, 18, 19, 20---53. 11.-- 54. 11, 12, 13, 14, 15, 16, 17. *Jer.* 33. 8. *Lam.* 3. 32. *Ezek.* 11. 19. *Dan.* 6. 23. *Zech.* 2. 8. *Mal.* 3. 17.--4. 2. *Mat.* 1. 21.--10. 30.--11. 28.--28. 20. *Luke* 11. 13.--19. 10.--21. 18. *John* 1. 12, 16, 29.—— 10. 28.--3. 16, 17.--14. 16, 17--17. 17, 19, 24. *Acts* 13. 39. *Rom.* 4. 5.--8. 30, 33.--10. 4. 1 *Cor.* 1. 30. 2 *Cor.* 5. 19, 21. *Gal.* 3. 13.--4. 4, 5, 6. *Eph.* 1. 3, 4, 5, 6, 7.--2. 14, 16.-- *Phil.* 3. 21. *Col.* 1. 21, 22.--3. 4. 1 *Theſ.* 5. 23, 24. 1 *Tim.* 1. 15. *Tit.* 2. 14. *Heb.* 1. 3.--9. 12, 26. 1 *John* 1. 7.--2. 2.--3. 1, 2, 5. *Rev.* 1. 5, 6.

7. Places containing ſweet paſſages, which melted his heart.

Gen. 22. *v.* 1, to 20.--24. throughout.--33. 1, to 12.--43. 1, to 31.--44. throughout.--45. throughout. --48. 1, to 12. --50. 1, to 12. *Deut.* 5. 22, to 30. *Judg.* 7. 9, to 23. *Ruth.* 2. 1, to 14.--3. throughout. 1 *Sam.* 17. 22. to the end.-- 18. 1, 2, 3, 4, 5, 6, 7.--- 20, throughout.--24. 1, to 20.--25. 14, to 36. 2 *Sam.* 15. 10, to the end. *Iſa.* 57. 15, to 20. *Jer.* 31. 18, 19, 20. *Jonah* 2. 1, to 8. *Mark* 9. 14, to 25. *John* 11. 1, to 46.

8. Places that in reading the Scriptures he found ſenſible comfort in.

Exod. 14. 13.--19. 4, 5, 6. -- 24. 10, 11, 17. -- 34. 6, 7, 8. *Numb.* 14. 18. *Deut.* 5. 29.--10. 15. 1 *Sam.* 30. 6. 2 *Sam.* 12. 13. 2 *King.* 20. 5. 2 *Chron.* 12. 12.--15. 4.--- 20. 21, 22, 27, 28. *Job* 5. 11, 17, 18, 19. —33. 25, 26. *Prov.* 3. 12. *Pſal.* 27. 13, 14.--31. 7.--37. 1, 2, 3, 4, 5, 6, 7, 8, 32, 33, 34. --57. throughout. -- 119. 103.--138, 7, 8.--139. 17. *Iſa.* 29. 19.-- 30. 8, 19.--40. 1, 2.--42. 3.--48. 18.--49. 2, 13, 14, 15, 16.--52. 9.-- 54. 7, 8, 9, 10.---55. 7.--57. 15, 16, 18. *Jer.* 1. 9.--31. 3, 9, 20. *Hoſea* 6. 1, 2.--11. 8. *Mich.* 7. 18, 19, 20. *Mat.* 5. 11, 12.——10. 26, 28, 29, 30, 31, 32. *Mark* 2. 17. *Luke.* 6. 22, 23. *Rom.* 8. 18, 31, 32. 2 *Cor.* 7. 6. *Eph.* 5. 8. *Col.* 1. 13.-- 2 *Tim.* 3. 11. *Heb.* 10. 35, 36, 37, 38.—12. 5, 6, 7, 8. *James.* 5. 20. 1 *John* 3. 12, 13, 14.

9. Places hard to be underſtood, of which he deſired and endeavour after reſolution, as (amongſt the reſt) all the Titles of the Pſalms, eſpecially of theſe Pſalms, ———

3, 4, 5, 6, 7, 1, 9, 6, 22, 30, 34, 38, 39, 42, 45, 46, 50, 53, 56, 57, 60, 72, 88, 90, 92, 119, 120, &c.

10. Other ſeveral heads hath he noted in his private little Book, which onely I ſhall ſet down for others imitation: As ———

1. Places that hold forth *Experiences* (or the word written in our hearts) as the beſt Commentary.

2. Places that hold forth divers points of Religion, that a Chriſtian may infallibly reſt on, and live and dye in the aſſurance of them.

3. Places that juſtifie a preciſe reſpect of the leaſt ſin.

4. Places that ſhew the godly have ſuffered all ſorts of croſſes, reproaches and ſlanders.

5. Choice Sentences, or memorable ſayings.

6. Promiſes of the Churches flouriſhing in the laſt times.

But above all, thoſe which concern our own particular, I eſteem moſt precious, and of ſingular uſe.

SECT. 9. *Of the Uſe of theſe Collections.*

THe firſt head was; *Places that in reading, he found rebuke of corruption in his nature or practice.* The uſe hereof, is to open his eyes, and to let him ſee the anotomy of his corruptions, and plainly to perceive what things are in his nature, that God hath a quarrel againſt; ſo that now it is time, that as ſuch a one is guided by the finger of God to know his corruptions, ſo, he ſhould go to the Spirit of God for mortification.

The

The ſecond head was, *Places that hold forth comforts againſt the burthen of his daily infirmities, inward temptations, and afflictions of ſpirit:* The uſe hereof, is (when ſuch a particular temptation comes) to eye the promiſes, and to betake the ſoul unto the Lord for ſuccour promiſed: This is the voyce of Faith, *Be of good courage, here is a word of comfort, and there is help enough in heaven; the Devil may thruſt ſore at thee, but he ſhall not get the victory, for God is with thee; no queſtion, but for theſe ſins the Lord beſtowes on thee a pardon, onely be vigilant and watchful at all times, in all places, upon all occaſions, againſt all ſins, with all the degrees thereof, eſpecially againſt ſin of conſtitution, calling, company, corrupt education:* Indeed, this is the property of faith, both to reſt on the promiſes, and to keep waking, for nothing is more wiſely fearful then faith, nor more cauteous and circumſpect then holy fear.

The third head was, *Places that eſtabliſh his heart againſt the fear of falling away:* The uſe hereof is, in caſe of any ſuch doubt, to learn and think upon theſe precious *places*, that we may be ſetled in believing our perſeverance. This will incourage and quicken us in our Chriſtian courſe, ſtabliſh us in well-doing, and hearten us againſt the greateſt difficulties: Their objection, who ſay, The doctrine of aſſurance of *not falling away*, doth ſet open a door to all licentiouſneſs, is moſt falſe; for the more aſſurance of ſalvation in a mans ſoul, the more fear and trembling in a mans courſe; he who is beſt aſſured, hath moſt power of Gods Spirit, and the ſtronger the Spirit of God is within, the more holineſs and fruits of grace are without.

The fourth head was, *Places that directed him in his particular calling*: The uſe hereof, is to conſider the ſeveral Texts, as the crowing of Cocks, which ring in his ears. *When wilt thou ariſe? why tarrieſt thou ſo long? why ſtirreſt thou ſo ſlowly? See how the Sun rejoyceth as a Gyant to run his race, why then doſt not thou ſharpen thy ſelf to the work which God hath laid on thee? it may be thou meeteſt with many troubles, diſgraces, oppoſitions, but what then? is not this Gods command? is not this a ſervice to the Lord Jeſus? doth not the Lord aſſiſt? and is not he Pay-maſter ſufficient? it may be thy labour is in vain, thy work is without fruit, and what then? is not labour thy duty? and good ſucceſs Gods work, what haſt thou to do with thoughts about the bleſſing and ſucceſs of thy labours? look thou to the duty, view the Texts well, and obey them, and leave the bleſſing of thy endeavours to the good will and pleaſure of God: lay aſide all care of the event, and roll thy burthen upon the Lord, who will ſuſtain thee:* Thus theſe Texts cry upon him to ſubmit to Gods direction, and to depend therein upon his help and aſſiſtance. *Pſal. 55. 22.* This is the double duty we all owe, Firſt to ask counſel at the Word, and to follow the determination of it; for a true heart is ever obediential, ſubjecting it ſelf to the will of God, as the rule of holineſs, acknowledging his ſoveraignty, ſubſcribing to his wiſdom as moſt abſolute, and to his ways as moſt true, juſt and merciful. Secondly, To put over all our buſineſſes into Gods hands, and in a manner out of our own, truſting in him for ability to the work, and for good ſucceſs to come by them.

The fifth head is, *Promiſes that comforted him againſt outward croſſes:* The uſe hereof, is *to live by faith* in afflictions; for then is faith in theſe promiſes the onely ſtay and ſupport of the heart: *I had fainted, unleſs I had believed to ſee the goodneſs of the Lord in the land of the living:——This is my comfort in my affliction, for thy Word hath quickned me:* In daily and lighter tryals, a man of mild and patient temper, may hold up the head, but when one deep calleth unto another, and the waves flow over our head, when nature yieldeth, and the heart fainteth, then to ſtand faſt, and be of good courage, is the only property of faith, which is grounded upon the rich mercy of God, made over to us in theſe precious promiſes. I cannot deny, but diſtruct many times wrings from a Chriſtian ſuch voyces as theſe, *Were it any thing but this I could bear it*; but now if in conſcience of his impotency, he will ſeek to Chriſt to make him able; and he will faſten himſelf upon him by a true and lively faith in theſe promiſes, he may find ſtrength enough through his might, whereby to bear that comfortably, which otherwiſe he may find moſt intolerable. Faith drives a man out of himſelf, as not able to bear the leaſt croſs as he ought, and through the power of God, it enableth him to bear that beſt with which God is pleaſed to try him. *Pſal. 27. 13. Pſal. 119. 49, 50.*

The ſixth head is, *Places that hold forth his priviledges in Chriſt, above all the wicked in the world:* The uſe hereof is, 1. To believe and to rejoyce in them: *All theſe priviledges are mine*, will a ſoul ſay, *the Lord hath given them for my portion, how then ſhould I glory in God, triumph over death, ſin and hell, through my Saviour?* 2. To live unto him who hath beſtowed them on the ſoul: *And now, O Iſrael,* (after all his kindneſs) *Deut. 10. 12, 13.*

what doth the Lord require of thee, but to fear the Lord thy God, and to love him and serve him with all thy heart, and to keep his Commandments? Oh (saith the soul) *how should I now think much of Christ? and speak much of Christ? and converse much with Christ? and do much for Christ? and suffer much for the Lord Jesus Christ? and if I cannot do much, how should I desire and will to do much, which is accepted as if I did it? how should I continually go to him, to enable me to do more then of my self I can do? nay, how should I mourn and lament for what I have not done, either through want of ability or will:* This is the use of such glorious priviledges, to *believe in Christ*, and to *live unto Christ*.

2 Cor. 8. 12.

The seventh head was, *Places containing passages that even melted his heart:* The use hereof, is to call such passages to remembrance in times of mourning, onely be sure that our affections prove spiritual, and not meerly natural: I make no question but *Davids* longing after God, *Psalm.* 42. 1, 2. his panting after the Word, *Psalm.* 191. 120. his delight in the sweetness of it, *Psal.* 119. 103. his trembling at Gods presence, *Psal.* 119, 120. his grief for the breach of his Law, *Psal.* 119. 136. were spiritual affections; for they were raised by spiritual objects, so it is good for us to see to our affections, that they be raised by spiritual objects, and then they will prove singularly useful; it may be indeed that when a Christian peruseth over again the same Texts, he shall not have the like operation as before: all the godly find by their own experience, that those instructions, reproofs and consolations, which at sometimes awaken, wound and revive their spirits, at another time move them nothing at all; sometimes the spiritual sense is benum'd, and they *hear only by the hearing of the ear*; but at other times, when those senses are awakened, they taste and see, and feel the same, and consequently are affected, as *Job* was in that place, *Job* 42. 5. so if at any time we find these *meltings* stirred in us by a spiritual object, and that they are answerable to Gods dealings with us, and that we can rejoyce or mourn seasonably, when God calls us to either, *Eccles.* 7. 14. I take this to be an holy and happy use made of those places.

Job 42. 5.

The eighth head was, *Places that in reading, he found sensible comfort and ravishing of heart in:* The use hereof is not onely for present, but whiles he lives in any distress, for then he may have recourse to these *places*, as to so many wells of joy; and if in his grief, one, or two, or ten will not comfort him, yet it may please God that some of them will have spirit and life in them; besides, it cannot but marvellously establish his faith, when he remembers in how many distinct places of Scripture the Lord was pleased to comfort his soul.

The nineth head is, *Places hard to be understood, of which he desired and endeavoured after resolution:* The use hereof, is specified in the very Title it self; and the resolution of the hard Texts cited (*viz.* those Titles of several Psalms) was by industry found out thus

PSAL. 3. The Title is, *A Psalm of David, when he fled from* Absolom *his son.*

In which three things are contained, 1 The Author thereof, *David* King of *Israel* who composed it. 2 The kind of the *Psalm*; which word [*Psalm*] is a word generally applyable to all those spiritual Hymns, without particular application to the Ceremonies of persons, time or manner of singing, as many others are; It was usually delivered to the whole Quire, on the Sabbaths and Festival days, to be sung by voyce, and to be fitted to the instruments, used to be played upon in the Temple. 3. The expression of the time, and occasion of the composing thereof; (*i.e.*) when he fled from *Absolom*: the story is set down, 2 *Sam.* 15. Many were the troubles wherewith this good King was afflicted, especially after his sin in the matter of *Uriah*, but never any so grievous, as to be driven out of his own Kingdom by his own Son, and his subjects to fall away from him, and to follow his enemy, that sought his life and Throne.

Hereupon he makes his sorrowful complaint unto God in this *Psalm*, and appoints it to be sung in the Church for his own comfort, and instruction to himself and the whole Church in such times of calamities.

And to this his pathetical moan, he joyns this word [*Selah*] as a note of the attention of the mind, and stop or pause in the song.

For understanding the meaning and use of the word [*Selah*] note, that *Selah* is an Hebrew word, and signifies as much as *Amen*, for ever *semper, in sempiternum, in seculo, &c. verè, vera, in æternum.*

Hierome observes, that the Jews used one of these three words in the end or conclu-

sion

ſion of their writings or ſentences, or in the end of their prayers, *Amen*, *Selah* or *Salem*, which ſignifies peace: And it's noted to be a word to expreſs an affirmation, or giving aſſent to that which is prayed or ſaid, as *Amen* is, or elſe it imports a wiſh, vow or deſire, that the thing ſpoken be certain or may be for ever, (*i.e.*) that it may be performed: And it is to be noted, that it is uſually placed, when ſome ſpecial thing, worthy attention or obſervation, is ſpoken or delivered, or ſome deſire to be performed, whether it be in the end, or in any ſentence of the Pſalm, Prayer, &c. that by a little ſtop or pauſe of the breath, the matter, worth or excellency of the thing may better be conſidered. And you ſhall not find it in any part of the Scripture, ſaving in the Pſalms, and in the prayer of the Prophet *Habakkuk*, *Hab.* 3. 3. whereupon it's obſerved by *Druſius* and others, to be a word of note, uſed in thoſe ditties and muſick, to make a ſtop or ſtay, that the matter uttered may be better minded of the hearers, either to affirm it by their aſſent, or to deſire the performance of what is ſung by that intermiſſion, which ſeems to be moſt probable, becauſe the Greek Tranſlators of the Hebrew Bible, expreſs the word *Selah*, by the Greek word διάψαλμα, which ſignifies, *a ſtop, or intermiſſion*, and ſo comes to be uſed in the *Pſalmodie*, and is *richmi Commutatio*, a change of the note, or *viciſſitudo canendi*, or as ſome ſay, *alterius ſenſûs exordium.*

PSAL. 4. *To the chief Muſitian on Neginoth, a Pſalm of David.*

The meaning is this, The Kingly Prophet *David* compoſed this Pſalm, and delivered it to be ſung and played in the Congregation, to him that was the chief Overſeer, Maſter, and ſet over the reſt of that muſick or conſort, upon the inſtrument called *Neginoth*, which ſounded by playing on with the hand: To underſtand this the better, we may obſerve, that ſome inſtruments uſed in the Jewiſh Temple, were πνευματικὰ windy, ſuch as ſounded by breath, and motion of the fingers; as Organs, that are blown with bellows, and all hollow inſtruments, as Trumpets, Rams-horns, Cornets, &c. ſuch as the Prieſts and Levites uſed in the holy Ordinances, from the Hebrew word *Nechileth*, which ſignifieth bored through or hollow.

Others were *pulſatilia*, ſuch as were played upon with the fingers onely, either by a quill or otherwiſe; as the Harp, Dulcimer, &c. and had ſtrings; and of this ſort was the inſtrument in the Title of this Pſalm, called *Neginoth*; now to every one of theſe ſeveral kinds of inſtruments, there was one who excelled therein, appointed overſeer, or chief of the conſort, and to direct thoſe under him in the ſong, as there was of ſuch as were the ſingers alſo for the ſong: Hence it is, that the Pſalm being committed to be ſung to the maſter of that Order, it's ſaid, *To the chief Muſitian, or to him that excelleth: A Pſalm of David.*

PSAL. 5. *To the chief Muſitian upon Nehiloth, a Pſalm of David.*

The Title of this Pſalm may be underſtood by that which is ſaid in the Title of the Fourth *Pſalm*, differing in nothing but in the name of the inſtrument, which was one of thoſe that were hollow, and ſounded by breath, as the Hebrew word ſhews, as afore, &c. Some of the Hebrew writers ſay, it was a Muſical inſtrument, whoſe ſound was like the buzzing of Bees, or in regard of the multitude of them, which are like an army for number, and for that the maſter of that Quire was appointed to pray for all *Iſrael*, as for all the Armies of the Iſraelites, againſt the Armies of the enemies, that came againſt them in multitude and noiſe like *a ſwarm Bees*; thereupon he gives the Title, *Super exercitus Pſalmus Davidis, &c.* but unproperly, the Title having no conformity with the ſubſtance of the Pſalm, nor is it approved by our interpreters, &c. but the firſt followed.

PSAL. 6. *To the chief Muſitian on Neginoth upon Sheminith, a Pſalm of David.*

The meaning of this *Title* may be underſtood by that which is ſaid afore in the fourth Pſalm, ſaving that here is added [*upon Sheminith*] that is, it was played with the eighth tune, note or ſtrain, and ſung with a very clear and high voyce; we may better underſtand it by what is ſaid, 1 *Chron.* 15. 21. *Mattithiah Eliphaleh, and others were ſet over the baſe and tenor*; which is the *Sheminith* or the Eight, or *Diapaſan*, as Muſitians calls it; the meaning is; this Pſalm was to be ordered by the chief Muſitian of that conſort, to be ſung and played upon the inſtrument *Neginoth*, with the higheſt and utmoſt ſtrain of ſound and voyce, or inſtrument of ten ſtrings.

PSAL. 7. *Shiggaion of David, which he ſang unto the Lord, concerning the words of Cuſh the Benjamite.*

This was a Pſalm of *David*, ſung according to an ordinary ſong, the beginning whereof was *Shiggaion*, for it's uſual with us alſo to make ſongs to be ſung, according to the tune of ſome others that were made before.

Tremelius and ſome others, from the Hebrew word, which ſignifies *errare, &c.* titles it *Ode erratica, a wandring ſonnet*, becauſe it is mixt, and conſiſts of divers forms and diſtinctions of voyce and ſound in playing artificially, joyned to compleat the muſick, as we ſee reſembled in Prick-ſong.

And where it is ſaid, *Concerning the words of Cuſh*, it ſhews the occaſion of the Pſalm, namely, That when *David* was moſt unjuſtly ſlandered by his enemies, and eſpecially by *Cuſh*, *&c.* he makes his complaint unto God in this Pſalm, deſiring him to revenge his innocency, &c. and to be delivered from the perſecution of *Saul* and his flatterers, ſuch as this *Cuſh* was; [*words*] *(i.e.) Accuſations, &c.* who this *Cuſh* was, is doubtful: *Hierom* affirms it to be *Saul*, and gives his reaſons for it: Others (which I think is more probable) think it to be ſome Courtier of *Ethiopia*, whom *Saul* entertained in his Court, and was his ſpecial favorite, as if he had been of his family or ſtock (for *Cuſh* is the name of, and taken for *Ethiopia*,) &c. this man for hatred againſt *David*, and flattery towards *Saul*, falſly accuſed him to *Saul*, and practiſed all the miſchief he could againſt him.

PSAL. 8. *To the chief Muſitian upon Gittith, a Pſalm of David.*

The Title of this *Pſalm* is diverſly given, ſome thus, *To the chief Muſitian, pro torcularibus, for wine-preſſes*; as if it was a prayer for fruitfulneſs of that fruit, &c. Others, that it was compoſed by *David* in the City of *Gath*, when he was baniſhed; Others, that that kind of inſtrument was invented and uſed there: That which is moſt propable and agreeable with the Scripture, is, That *Gittith* was an inſtrument which *Jeduthun* and his poſterity, being chief of the third Claſſis or Order of Muſitians, uſed to play upon, the cuſtody whereof was committed to *Obed-Edom* the Gittite, and his family, that was of the poſterity of *Jeduthun*; who for himſelf and his brethren, for his time, miniſtred and uſed them in the holy ſervice, 1 *Chron.* 16. 37, 38.

PSAL. 9. *To the chief Muſitian on Muth-Labben, a Pſalm of David.*

Muth-Labben was the beginning of a tune, after which this Pſalm was to be ſung by the Quire, which contains a Thankſgiving for his victory, and for the death of *Goliah*, the Champion of the Philiſtims againſt *Iſrael*; therefore ſome read the Title thus: *Magiſtro Symphoniæ de morte illius bellatoris (i.e.) Goliah, &c.* which typically is applyed to Chriſt, as a ſong of joy of the Church and Saints of God, for Chriſts triumphant victory over the tyranny of Satan, and his Kingdom of ſin and death: Some divide the words, and make *Muth-Labben* two diſtinct words, and make the ſenſe to be this, *victori, ſuper mortem filii, Pſalmus David*, as if *David* had made it for the death of his Son, as *Seldan*; which ſenſe *Auſtin* miſlikes, and yields his reaſons for the former, arguing from the ſubſtance of the Pſalm, in that he mourned, and rejoyced not for his ſons death, therefore the firſt ſenſe is beſt.

PSAL. 16. The Title is, *Michtam of David (i.e.) A golden or excellent Pſalm.*

The meaning is, it is a Pſalm made by *David*, to be ſung after a certain tune, named *Michtam*, well known among the Jews, which for the excellency, is compared to *Gold*, the beginning of which tune was *Michtam*; or elſe it is taken for a muſical inſtrument of ſpecial eſteem amongſt them.

PSAL. 22. *To the chief Muſitian on Aijeleth Shahar; (i.e.) The hinde of the morning.*

Some take *Aijeleth Shahar*, to be the name of ſome common ſong, or to be the beginning of ſome ordinary tune, according to which this *Pſalm* was ſung; that's the *Geneva* note, which may be ſo: But *Tremelius, Lyra*, and divers, take it to be otherwiſe, and better (as I think) who interpret thoſe Hebrew words, *in, or at the dawning of the day*, as you would ſay, between break of the day and ſun-riſing; becauſe at that time, the comfortable light or ſhine of the day begins to break forth.

The meaning of the Title being this, *David* made this Pſalm, and appointed it to be ſung in the Church by the Prieſts and Levites every morning, ſo ſoon as the day brake out;

out; at which time it was by the Law and Cuſtom their duty to exerciſe their Miniſtery in the Quire, and to ſing *Pſalms*, 1 *Chron.* 9. 33. which ſervice the Lord would have to be done by the Church, that their faith and expectation of Chriſt, might daily be renewed and had in memory, the prophecy of whoſe Kingdom and ſufferings are repreſented in this *Pſalm*, looking (as the day ſprings from on high) that Chriſt ſhould viſit them.

PSAL. 30. Title, *A Pſalm or ſong of David, at the dedication of the Houſe of David, which he compoſed to be ſung at the dedication of his Houſe.*

Which Title ſheweth the occaſion of this ſong, and time, when it was uſed, which was at ſuch time as he had built and finiſhed his houſe of Cedar upon Mount *Sion*, which many good Authors think probable, and follow.

Or elſe when he was returned to his houſe again in ſafety, after *Abſolom* in his rebellion had prophaned it, and defiled it by his inceſtuous wickedneſs with his Fathers Concubines, and ſo to purge it from all uncleanneſs, he dedicates it to the Lord, praying him to ſanctifie and make it holy again, that it might be bleſſed and acceptable to himſelf, 2 *Sam.* 16. 22. which is the opinion of learned *Tremelius*, and the matter of the *Pſalm* ſerves to imply as much; for it was a cuſtom preſcribed by the Law, *Deut.* 20. 5. that whoſoever had built a new houſe, he ſhould *dedicate it unto the Lord*, ſerve it from wickedneſs and ſinful abuſe, or (as you would ſay) make God the Landlord thereof. *Deut.* 20. 5

And this dedication imports three things:

1. That the builder ſhould devote it unto God, to teſtifie that he would uſe it to holineſs, and not to prophane or ſinful uſes.
2. To teſtifie his thankfulneſs for the work finiſhed.
3. To offer prayers and ſacrifices, that God might continue and confer his bleſſings upon them in it.

PSAL. 34. *A Pſalm of David, when he changed his behaviour before Abimelech, and he departed.*

This Title ſhews the occaſion of the Pſalm, rather then the ceremony thereof: the ſtory is ſet down, 1 *Sam.* 21. 13. the ſum is, *David* flying from *Saul* to *Achiſh*, King of *Gath*, who here is called *Abimelech*, for his ſafety; but being diſcovered by thoſe about the King, and thereby in ſome danger, he changed his behaviour, *mutavit guſtum ſuum*, ſome *vultum*, meaning that out of policy to free himſelf, he feigned a diſtemper, as if he had been mad before *Abimelech*, who after ſent him away, and ſo eſcaped the danger he feared, and thereupon makes this Pſalm of Thankſgiving for his deliverance. And it is to be noted, touching the name of the King, that here he is called *Abimelech*, which was a common name to all the Kings of that Countrey, as *Pharaoh* was to the Egyptians, *Cæſar* to the Romans; and in *Samuel* he is called *Achiſh* King of *Gath*, which was his more proper name.

PSAL. 38. Title, *A Pſalm of David to bring to remembrance.*

A Pſalm which *David* made to be ſung by the Quire upon the Sabbath, after the Lord had afflicted him with ſickneſs, and grievous chaſtiſements, to put himſelf (and others of Gods children in like caſe) in remembrance of his ſin, which cauſed them; (which ſome think was the matter of *Urias*) and to admoniſh him of Gods goodneſs, who had delivered him from thoſe puniſhments, and pardoned his ſin.

Some apply this to the agonies of Chriſt; and his powerfull victory over ſin, death, &c.

PSAL. 39. Title, *To the chief Muſitian, even to Jeduthun, a Pſalm of David.* [*Magiſtro Symphoniæ Jeduthun.*]

This Pſalm was compoſed by *David*, and appointed to be ſung and played on inſtruments to *Jeduthun, even to Jeduthun (i.e.)* To that excellent Muſitian, who for the excellency of his skill, was the chief of his Order, and father to thoſe of his ſtock, which propheſied with a Harp, to give thanks and praiſe to the Lord, as 1 *Chron.* 25. 3.

PSAL. 42. Title, *To the chief Muſitian, Maſchil, for the ſons of Corah.*

A Pſalm committed *to the ſonnes (i.e.)* poſterity of *Corah*, of whom it ſeems *Heman* was

was chief, for the third Claſſis, or Order of thoſe Muſitians, to whom the holy ſervice belonged, 1 *Chron.* 25. 5. All theſe were under the hand of the father; *viz. Heman*, who ſung in the houſe of the Lord with Cymbals, Pſalteries and Harps, &c. that it might not onely be kept, but ſung by them in the tune beginning with the word *Maſchil*, that both the ſingers and hearers might be inſtructed in the matter thereof, according to the ſignification of the word.

Some think the Pſalm was made by the Sons of *Corah*, after his rebellion againſt *Moſes*; to whom after their repentance, &c. God gave the ſpirit of prophecy, whereby they made divers *Pſalmes*, whereof this was one, and therein foretold things to come of Chriſt, &c. which conceit *Auguſtine* miſlikes, neither doth it agree with the matter of the Pſalm; beſides, the Hebrew letter *Lamech*, being prefixed to note the Dative caſe, ſhews it was made by *David*, for them to act by their Muſick, and not of them; and that *David* in his baniſhment, to ſhew his grief and zeal for the Houſe and Temple, and to quicken his faith and confidence in God for his comfort, made this Pſalm for his own and the Churches inſtruction in the like calamity, and delivered it to *Heman* and *his ſons*, to be uſed in the ſong.

PSAL. 45. Title, *To the chief Muſitian, Shoſhannim, for the ſonnes of Corah, Maſchil, a ſong of loves.*

Shoſhannim was an inſtrument amongſt the Jews, that had ſix ſtrings, according to the Lilly that hath ſix leaves or ſtems, thereby called *Hexacorda*, upon which inſtrument this Pſalm was delivered by *David* to be ſung to, and played to by *Corah and his poſterity:* it begins with the word *Maſchil* (as afore) *(i.e.) To give inſtruction to Gods people, touching the ſpiritual marriage and love between Chriſt and his Church*, whereof *Solomons* marriage with *Pharaohs* daughter, was a figure and type; and likewiſe to ſhew the perfect love that ought to be between the husband and the wife; hence called, *A ſong of loves*, not unlike to *Solomons Canticles:* And ſome put this difference between a *Song* and a *Pſalm*; that, where no inſtrument, but the voyce onely is; this, the contrary: others ſay, the *Song* is, when the inſtrument begins, and the voyce follows; a *Pſalm*, when the voyce or ditty begins, and the inſtrument follows.

PSAL. 46. Title, *To him that excelleth upon Alamoth, or the chief Muſitian for the ſons of Corah upon Alamoth.*

Some underſtand this *Alamoth*, to be the *tune of a ſong*; I take it otherwiſe (after the beſt expoſitions) to be meant of *an inſtrument*, not *a tune*, the meaning being thus much, A Pſalm committed by *David* to be ſung, and to him that was chief of the ſons of *Corah*, to be played upon the inſtrument called *Alamoth*, for 1 *Chron.* 15. 10. it is expreſly ſaid, That *Zachariah* played with Pſalteries upon *Alamoth*, and then they played *firſt upon that inſtrument*, and ſo then ſung the Pſalm or ditty.

PSAL. 50. Title, *A Pſalm of Aſaph.*

Some think it is ſo called, for that *Aſaph* was the authour of it, having the gift of prophecy, which is but a weak reaſon, becauſe all the reſt were endued with a prophetical ſpirit as well as he. *Auguſtine* and other learned Divines, take it to be ſo called, not for that *Aſaph* made it, but becauſe it was committed to him and his poſterity to be the ſingers thereof, 1 *Chron.* 25. 2.

PSAL. 53. Title, *To the chief Muſitian upon Mahalath Maſchil.*

Hierome thinks *Mahalath* to ſignifie *a tune of the whole Quire, or company of ſingers*, and that *David* committed it to be ſung by the *whole company of Levites, &c.* but others better take it to be an inſtrument, ſuch as was made to ſound by breath and blowing, by reaſon of the hollowneſs thereof; the reſt is expounded before.

PSAL. 56. Title, *To the chief Muſitian upon Jonath, Elem, Rechochim, Michtam of David, when the Philiſtims took him in Gath.*

The words of this Title in the original, have a double ſignification, and may be interpreted either metaphorically, *a dumb Dove*, for ſo *Jonah* ſignifieth, *in a far or ſtrange Countrey*; So *Hierome:* or more properly, *for a ſoul-ſuffering violence in a far Countrey*; for howſoever uſually the firſt word is interpreted, *Columba, a Dove*, yet it is taken alſo in the other ſenſe properly, and in its natural ſignification, for *ſoul-ſuffering violence*; in both

both which ſenſes *David* applyeth this Title to himſelf in his great diſtreſs: for *David* by a metaphor, compares himſelf to *dumb Doves in a far Countrey*; becauſe when he was driven out of *Judea*, his own Countrey, by *Saul*, that ſought his life, and from the worſhip of God, and forced to fly to *Gath* amongſt the Philiſtims, yet with patience, meekneſs and ſilence, eſcaping, he neither ſought revenge, though it was in his power, nor ſhewed any impatience, but betook himſelf in ſilence unto God, as if he had been dumb and mourning *like a Dove*; and we may apply this Pſalm to Chriſt, of whom he was a type.

Or which is better approved by *Junius*, he referreth it (which ſenſe the word likewiſe bears) to *the ſoul-ſuffering violence*, encloſed by a band or multitude of Philiſtims, enemies both to him and his God. Some read the words, *To the Maſter of the Harmony*, which is all one in ſenſe, as *To him that excelleth*, or *chief Muſitian*, *Michtam of David*; *(i. e.)* the *excellency* of this Pſalm is as *precious as gold*.

PSAL. 57. Title, *To the chief Muſitian, Altaſchith Michtam of David, when he fled from Saul in the cave, or into the cave.*

The general notes on this Title intimate, that the words are either the beginning of the ſong, *Deſtroy not*, or elſe words uttered by *David* in his extremity, ſtaying and bridling his paſſion, &c. *Michtam of David*] as if he ſhould ſay, This was the golden or excellent ſonnet which *David* compoſed and delivered to the Levites to be ſung, and after the tune of the Pſalm beginning with *Altaſchith*, when he was in ſome wonderful fear and danger of death in the cave of *Adullam*, or *En-gedi*, whither he was driven by *Saul*, and ſo compaſſed about by his guard, that he ſaw nothing but death in the cave, or deſtruction if he came out, and thereupon prayeth, that he would not *deſtroy*, *(i.e.)* *ſuffer him to be deſtroyed*, which was the occaſion of this ſong: See the ſtory, 1 Sam. 22. and 24.

PSAL. 60. Title, *To the chief Muſitian upon Shuſhan-Eduth, Michtam of David, to teach when he ſtrove with Aram Naharaim, and Aram Zobah, when Joab returned and ſmote of Edom in the valley of ſalt, twelve thouſand.*

Shuſhan-Eduth is either the name of ſome inſtrument to be played upon in ſinging this Pſalm, or the beginning of ſome ſong, ſo called according to the tune wherewith *David* would have this Pſalm ſung; or *Michtam (i.e.)* an excellent ſong which may be ſung either upon the inſtrument or tune *Shuſhan-Eduth*, or that of *Michtam*.

Some titles have it *Magiſtro Symphoniæ in Hexachorda*, and then it ſignifies an inſtrument of ſix ſtrings, upon which *David* would have this Pſalm played, to teſtifie unto the whole Church his faith, and the benefit of his victory given him by God, againſt the Aramites of *Meſopotamia*, and the other Aramites that inhabited *Zobah*, for which cauſe the word *in teſtimonium* is put in that Title: for further explication of the words declaring the time and occaſion of the making this, ſee the ſtory, 2 *Sam.* 8. and 1 *Chron.* 18.

PSAL. 72. Title, *A Pſalm for Solomon, or of Solomon.*

Not that *Solomon* made it, or was the writer thereof, but that it concerned him, or was compoſed on his behalf by his Father *David*, when being ready to dye, he commends his ſon *Solomon*, created King, to God, &c.

PSAL. 88. Title, *A Pſalm or Song for the ſons of Corah, to the chief Muſitian upon Mahalath-Leannoth, Maſchil of Heman the Ezrahite.*

Heman and *Ethan* were brothers, endued with an excellent ſpirit of prophecy and wiſdom, wherein they were compared with *Solomon*, 1 *Kings* 4. 13. *Heman* was the author that compoſed and made this Pſalm, and *Ethan* the next Pſalm, and committed them to be ſung and played to the ſons of *Corah*, to the chief of that company, upon *Mahalath-Leannoth*, which was the beginning of a ſong, after which he would have the Pſalm ſung, as ſome think, or elſe ſome inſtrument to which he would have the tune of it played and ſung; and for the excellency of the matter contained therein, would have them preſerved for a form of complaint unto the Church, in any private or ſingular diſtreſs (as in this Pſalm) or in the time of affliction, or in perſecution of Church or Common-wealth (as in the next.)

And it is to be noted, that ſome skilful in the holy tongue, affirm the Hebrew word

Mahalath

Mahalath to be of divers ſignifications, ſignifying both a *muſical inſtrument*, or a *Quire and company of Muſitians*, or *infirmity*; according to every of which acceptions it may be taken in this place, & applyed to the inſtrument ſo called, to be ſung by the whole company of the Levites; as well by voyce as playing, in times of affliction of that people or others.

PSAL. 90. Title, *A prayer of Moſes the man of God (i.e.) A Pſalm of prayer made by Moſes.*

It is thought this Pſalm or prayer was made by *Moſes* for himſelf and the people; at ſuch time as the Spies came back from viewing the Land of *Canaan*, murmuring and bringing an ill report thereof, for which the Lord threatned that they ſhould not enter into the Land of promiſe.

PSAL. 92. Title, *A Pſalm or Song for the Sabbath-day.*

This Pſalm was made to be ſung and uſed in the ſervice of God in the Aſſembly, upon the Sabbath-day, when the people met for the publike exerciſes of the Church.

Some Hebrew writers ſay, it was made by *Moſes*, in celebration of the memory of the Creation; there is no author thereof expreſſed in the Title.

This Pſalm for the Sabbath, & 113, 114, 115, 116, 117, Pſalms, which the Jews call their *Hallelujah*, or *praiſes of God*, were ſung at the paſſeover, and are the Pſalms or Hymnes which are mentioned in the Goſpel, which were ſung during the celebration.

PSAL. 119.

In this 119. Pſalm, we find no leſs then ten ſeveral names or appellations, whereby *David* expreſſeth Gods revealed will; ſometimes he calls it Gods *Law*, ſometimes his *Way*, ſometimes his *Word*, ſometimes his *Precepts*, ſometimes his *Commandments*, ſometimes his *Judgements*, ſometimes his *Statutes*, ſometimes his *Promiſes*, ſom times his *Righteouſneſs*, ſometimes his *Teſtimonies*; but above all, notable it is, that there is not one Verſe (excepting one, *viz.* 122.) in this long Pſalm (containing according to the Hebrew Alphabet, two and twenty octonaries) where we may not find one or more of theſe ten words or names: Hence we may gather, if *David* were ſo exact throughout the Pſalm, that in every diviſion (according to the letters 22.) and in every ſubdiviſion (every verſe beginning with the ſelf ſame letter) he ſtill makes mention of ſome one or more of theſe, ſo many appellations: O then, how were his afflictions inkindled, how was his love inflamed towards Gods holy *Word*!

PSAL. 120. The Title, *A Song of Degrees.*

The Title of this Pſalm hath more relation to the ceremony and manner of ſinging, then to the matter and contents of the Pſalm, and I do not find ſo many different opinions touching the reaſon of the Title in any other, as in this.

Some ſuppoſe this and the 14. others next following to be ſo called, for that they were ſung in ſome high and eminent place: Some refer it to the extenſion or lifting up of the voyce in ſinging, or riſing of the tune, that they might be better heard of the people; ſo *Calvin*: Some, that they were ſung by the Prieſts and Levites, after the form and melody of ſome known and eſteemed ſong, beginning with this Title: Some latter Expoſitors conceive nothing to be meant hereby, but the excellency of the *Pſalms* above the reſt, becauſe thoſe places are accounted chiefeſt, whereunto we do aſcend *by degrees*, therefore the word is uſed in the plural number [*degrees*] as being choice *Epigrams*, as one would ſay, *Moſt excellent Sonnets*; becauſe the Hebrews uſe to expreſs the ſuperlative degree or excellency of a thing, by ſubſtantives of the plural number as here, *A Song of degrees, (i.e.) an excellent Song*; ſo the *Canticles* of *Solomon*, called *A Song of Songs, (i.e.) excellent*; ſo the Lord is called, *The God of gods*, Deut. 10. 17. *Lord of lords*, Apoc. 19. 16. (*i.e.*) without all compariſon, above all other gods or lords: *Daniel* called him a *Man of deſires*, Dan. 9. 23. (*i.e.*) to be eſteemed or deſired above others; in this ſence *Junius* takes it: Others think they were compoſed for *Pſalms* of Thankſgiving, at the return of the Jews from their captivity in *Babylon*; and in that *Jeruſalem* was ſcituated amongſt hills, whence ſoever they came, they muſt riſe or aſcend to come to it, as they do that climb up an hill; theſe ſongs therefore were appointed to be ſung at every aſcent and cleft, as the places they went up did ariſe, and for this cauſe called *Pſalms of Degree*.

Deut. 10. 17
Apoc. 19. 16
Dan. 9. 23

Carolus Siggonius de rep. Hebræorum (whoſe judgement is more to be approved, as more

more agreeable to the truth) understands them to be so called, for that they were sung by the Priests and Levites, upon the several stairs that went out of the great Court or Porch where the people were, into the higher or inner part of the Temple, whither none but the Priests might come; and in *Nehemiah* 9. 4. mention is made *of the stairs whereon the Levites stood in the solemn feasts, crying unto God, &c.* Neh. 9 4.

For *Solomon* in building the Temple of *Jerusalem*, made certain Terresies, stairs or steps rising one above another, 2 *Chron.* 9. 11. by which the Priests and Levites went up from that outward and great open Court or room adjoyning to the Temple, 2 *Chron.* 4. 9. (where the people prayed, brought and attended the Sacrifice, called, *John* 10. 29. *Solomons porch*, or the Court of the people, because it was open to all the people) into an higher room or place in the Temple, called *The inner Court*, or *Lords House*, 2 *Chron.* 24. 21. or *Atrium Sacerdotale*, because none but the Priests must enter thither: Now upon every feast day, the Levites, or they of them appointed for the song, sung these 15. *Psalms*, upon each stair one, being in number 15. as they went up into that Court of the Temple, making a pause upon each stair, from whence they had the Title of *Psalms of degrees*. 2 Chron. 9. 11. 4. 9, John 10. 29 2 Chron. 24. 21

This ceremony was used then as an outward means of preparation to the worshipping of God, to admonish all people to do it with chearful hearts, renewed and lifted up to him by faith, from whence *Cyprian* observes, that in the Church-Liturgy of his time, the Deacon called upon the people to lift up their hearts unto God, using this speech, *Sursum corda.*

Observations.

It may be observed, that in Titles many things seen strange, and hard unto us, because we know not (nor do the latter Jews of these times themselves) the particular instrument, form of singing, or the tunes used *in specie*, whether they be the same that we use in these dayes; or some resemblance of ours, in respect of the playing by the hand, or by breath; as *Decem-chorda*, an instrument of ten strings, is a resemblance of the Lute we use, &c. Cymbals, of our Cornets, &c. otherwise we know no more of theirs, then our songs, tunes or instruments are known to other strange nations and tongues, to whom we and our language is unknown and unheard of.

Again, where in some Titles it is said *to be sung after such a tune*, it is no more but as in our Psalms it is said, *This is to be sung after, or according to such a Psalm*; because neither their nor our Psalms have for every several Psalme a several tune, but the tune of one is or may be referred to another.

Thus much of such hard places in the *Psalms*, as the weak Christian spoken of, desired and endeavoured, after resolution in: For other difficult places of Scripture, because they would too much inlarge this Book, I purposely omit them.

SECT. 10. *Of the Analysis of the whole Bible, and especially (as in the first place) of the Old Testament.*

IN *reading of the Scripture* (Section 4.) we spake of an Analytical Table, that so we might better mark the drift and scope of the Holy Ghost, and that we might with singular ease and delight remember the same: To this purpose I have annexed this Analysis, 1. of the whole Bible; 2. of the several parts.

The whole is divided into two Testaments. { Old. / New.

1. The Old Testament Christ divides into { the Law. / the Prophets.

1. The Law is in the Pentatuch of *Moses*, comprehended in this verse,

——*Genesis, Exod. Levit. Numerorum, Deuteronomi.*

Wherein is
1. The object of the Law, to whom it was to be delivered, *viz.* To the Church in its original, in --- *Geneſis.*
2. The promulgation of the Law, which was delivered
either
Joyntly, the Law Eccleſiaſtical and Civil in---*Exodus.*
Severally, the Law
Eccleſiaſtical in ----- *Leviticus.*
Political, in-----*Numbers.*
3. The repitition of the Law after once delivered in—— *Deuteronomy.*

2. The Prophets are
1. Hiſtorical, declaring time paſt, comprehended in this verſe, ---- *Joſhuæ, Judicum, Ruth, Regum, Paralip.---Ez. Neh. Eſther.*
2. Dogmatical, inſtructing for faith and life preſent, as ---*Job, David, Proverb: Eccleſia: Cantic.*
3. Prophetical, foretelling things to come, as---*Iſaiah, Jeremi. Threr. Ezekiel. Danielque, Hoſe. Joel, Amos, Obedi. Jona. Micha. Nahúmque. Habbakkuk. Zephani. Haggai, Zachari: Malachia.*
As for *Eſdræ: Tobit, Judith, pars Eſth: Sapit,* —— *Eccleſiaſtic. Baruch, tres Pueri, Suſanna, Bel, Machabæi--Non ſunt de Canone libri.*

SECT. 11.

Sect. 1. *Of the Pentateuch or Books of the Law.*

Chap.

Geneſis treats of the Church, to whom the Law was to be delivered.

Geneſis contains
1. The Creation of the Church; and therein
1. Of the great world in which it was to live. 1.
2. Of the leſſer world, Man, of which it was to be
his Hapineſs. 2.
his Miſery. 3.
2. The Conſtitution of the Church, which muſt be conſidered as it was in the two worlds.
1. The old world before the flood; wherein conſider
The propagation of ſin and puniſhment. 4.
The converſation of the Church. 5.
The condemnation of the wicked world
Foretold. 6.
Executed. 7.
2. The new world after the flood in the ages of four men.

1. *Noah.* in whom conſider
His deliverance from the deluge. 8.
His bleſſing from God. 9.
His poſterity, as
United. 10.
Diſperſed, out of which God choſe his Church. 12.

2. *Abraham*; in whom conſider
His vocation in the former part of Chapter 12.
His peregrination
1. Into *Egypt*, in the latter part of Chapter 12.
2. Into *Canaan.* 13.
His dealings or actions
1. With *Lot.* 14.
2. With God who
Promiſed him iſſue 15.
Gave him a childe, and made his Covenant with him. 16.

Of which Covenant conſider
1. The From.
1. On Gods part in the communication of
his
Councels and ſecrets. 18.
Benefits in
Delivering *Lot.* 19.
Succouring *Abraham.* 20.
Giving him *Iſaac.* 21.
2. On *Abrahams*, part, who is commended for his
Obedience and faith in offering *Iſaac.* 22.
Love and juſtice in burying *Sarah.* 23.
Providence and Piety in marrying *Iſaac.* 24.
2. The fruit.

3. *Iſaac*;

- 3. *Isaac*; in whom consider
  - His issue or kindred. *Chap.* 25.
  - His travels and troubles. 26.
  - His Prophesies concerning the state of the Church in his two sons. 27.
- 4. *Jacob*; in whom consider his peregrination
  - Into *Mesopotamia*, where note
    - His journey thither. 28.
    - His arrival and marriage. 29.
    - His riches and children. 30.
  - Into *Canaan*, where
    - His journey thither. 31.
    - Arrival; & there
      - His congress with *Esau*. 32, 33.
      - His progress with grief in
        - *Dinahs* rape. 34.
        - *Rachels* death. 35, 36.
        - *Josephs* selling. 37.
        - *Judahs* incest. 38.
  - Into *Egypt*, whither went
    - 1. His Sons
      - *Joseph*, in whom his
        - Affliction. 39, 40.
        - Dignity and preferment. 41.
      - The other Brethren. 42, 43, 44.
    - 2. himself wherein
      - His sending for by *Joseph*. 45.
      - Travelling thither. 46.
      - A bode there; where his
        - Conferring. 47.
        - Blessing. 48.
        - Prophesying. 49.
        - Dying. 50.

Sect. 2. **Exodus** treats of the Lawgiving to the Church generally { *Ecclesiastical* / *Political* } together.

Exodus contains
- I. The deliverance of the people to whom the Law was to be given. *Chap.*
  - 1. Occasion of it, The Tyranny of the Egyptians. 1.
  - 2. Instrument by whom effected (*Moses*) of whose
    - 1. Birth. 2.
    - 2. Calling. 3.
    - 3. Assistant, *Aaron*. 4.
    - 4. Sayings to the King of *Egypt*. 5, 6.
    - 5. Signs which he wrought in *Egypt*,
      - Confirming his calling. 7.
      - Confounding the King. 8, 9, 10, 11.
  - 3. Deliverance it self, wherein the peoples
    - 1. Departure out of *Egypt*. 12.
    - 2. *Ratification* of it by signs and observations. 13.
    - 3. Passage thorow the Red Sea. 14.
    - 4. Thanksgiving after they were over. 15.
  - 4. Consequents of their deliverance,
    - 1. Provision of victuals and necessaries, *Quails* and *Manna*. 16.
    - 2. Defence and protection from their enemies, *Amalekites*. 17.
    - 3. Administration of justice by *Jethro's* counsel. 18.
- II. The delivery of the Law it self unto the people; wherein consider
  - 1. How it was given by God
    - 1. The preparation before it. 19.
    - 2. Parts or kinds of it,
      - 1. Moral, in 2. Tables of stone. 20.
      - 2. Judicial. 21, 22, 23.
      - 3. Ceremonial
        - Feasts. 24.
        - Tabernacles and instruments. 25, 26, 27.
        - Priests & their garments. 28, to 31.
  - 2. How it was taken and obeyed by the people.
    - 1. Moral Law,
      - 1. Their transgression in the golden Calf. 32.
      - 2. Reconciliation to God by *Moses* prayer. 33.
      - 3. Restitution of the Law by the finger of God. 34.
    - 2. Ceremonial; wherein is set down the building of the Tabernacle, from 53, *ad fin.*

Sect. 3. **Leviticus** treats of holy observations and persons.

Chap.

1. Sacrifices or offerings their
   - 1. Sorts or kinds, distinguished by their
     - Matter, of which { *Animalia.* 1. / *Inanimata.* 2.
     - Occasion for which they were
       - 1. Good things from God. 3.
       - 2. Evils done by men. 4,5.
   - 2. Rites about them. 6,7.
2. Persons
   - 1. Publique; *viz.* the Priests, their
     - 1. Consecration to their Office. 8.
     - 2. Execution of their Office. 9.
     - 3. Transgression in their Office. 10.
   - 2. Private, in respect of their sanctification.
     - 1. Particular, of one man; where observe the wayes whereby he is polluted——
       - *viz.*
         - 1. Eating. 11.
         - 2. Child-bearing. 12.
         - 3. Leprosie. 13, 14.
         - 4. Flux. 15.
     - 2. Common, of the whole Church in things
       - 1. Necessary, about which consider
         - 1. Purification for sins { Ordinary. 16. / Extraordinary. 17.
         - 2. Obligation of them by Promises and Threatnings. 26.
         - 1. The Laws which concern either
           - 1. Oeconomical about marriages. 18.
           - 2. Political about their carriages. 19,20.
           - 3. Ecclesiastical: which laws consider
             - 1. Persons. 21.
             - 2. Things. 22.
             - 3. Times; { Days. 23,24. / Years. 25.
           - 2. Information of their lives.
       - 2. Voluntary, Chap. last. 27.

Sect. 4. **Numbers**, of Laws for most part Political, occasioned by the mustering of the people for their journey to *Canaan*.

Numbers. This story contains *Chap.*

1. Their preparation to the journey; wherein
   - 1. Their mustering or numbering, which was either
     - Civil of the people that were { 1. Numbred. 1. / 2. Ordered. 2.
     - Sacred, of the Priests that were { 1. Numbred. 3. / 2. Ordered. 4.
   - 2. Laws given them, which are either
     - Common to all, about sanctity in things { Necessary. 5. / Voluntary. 6.
     - Particular for { 1. The Tribes. 7. / 2. The Priests and Levits. 8.
   - 3. Manner of their { 1. Sanctification and order. 9. / 2. Progress or journey. 10.
2. Their journeys, which are distinguish'd by a story of eight murmurings of the people.
   - 1. For the tediousness of their journy. 11.
   - 2. For loathsomness of the Manna.
   - 3. For the emulation of *Miriam* and *Aaron* against *Moses*. 12.
   - 4. For the sedition of the Spies who { Murmured 13. / were plagued. 14. / reconciled. 15.
   - 5. For the conspiracy of the three Levites, *Corah*, *Dathan*, and *Abiram*. 16.
   - 6. For the indignation of the people at the former judgements; wherein
     - Their Murmuring. 17.
     - Their reconciling { Persons. 18. / Manner. 19.
   - 7. For want of water. 20.
   - 8. For wearisomness of the way. 21.
3. Their stations or abode when they came near to *Canaan*, which hath two stories that concern 1. The

- 1. The people who were to inherit, considered as
  - 1. Conquerors of their Enemies. *Chap.* 22.
  - 2. Encountered by Magick Arts, *Balaam.* 22,23,24.
  - 3. Disordered with Idolatry and fornication. 25.
  - 4. Reconciled, and again muttered. 26.
  - 5. Furnished with a new Prince. 27.
  - 6. Instructed about sacred things { Necessary. 28, 29. / Voluntary. 30.
- 2. The inheritance it self, considered
  - 1. In a part of it { 1. Conquered. 31. / 2. Disposed. 32.
  - 2. The whole, wherein are set down { Where by digression their journeys are reckoned all together. 33. / 1. The Bounds or Division of the Land. 34. / 2. The Law, concerning the inheritance of the { Priests. 35. / People. 36.

Sect. 5. **Deuteronomy** is a Repetition of the Law.

- 1. Preparation of the people to receive the Law by *Moses*.
  - 1. Rehearsal of Gods blessings to them in peace. 1.
  - 2. Good success which they had in War, 2, 3.
  - 3. Councel. 4, 5.
- 2. Promulgation of the law given to the people. 6, 7, 8, 9, 10, 11.
  - 1. The propounding of it.
    - 1. Moral Law, { generally / specially. 12, 13.
    - 2. Ceremonial Law. 14, 15, 16.
  - 2. The expounding of it, namely, the
    - 3. Judicial Law as it was either
      - Common to all. 17.
      - Singular for
        - Priests. 18.
        - People. 19.
        - War. 20.
        - Civil justice. 21, to 27.
- 3. Confirmation of the Law after it was given ----
  - By
    - 1. Signs. 27.
    - 2. Promises and threatnings. 28.
    - 3. Renovation of the Covenant. 29, 30.
    - 4. The Election of a new Captain. 31.
    - 5. Propheſies. 32, 33.
- 4. Conclusion of all by the death of *Moses*. 34.

Hitherto of the Law. Now of the Prophets which are either
- Historical, called the *Anterior Prophets.*
- Doctrinal, called *Hagiographa.*
- Prophetical, called *Posterior Prophets.*

SECT. 12.

Sect. 1. *Of Prophets Historical.* **Joshua,**

Joshua contains
- 1. His calling to the Government. 1.
- 2. His Acts in his Government
  - 1. In time of War; where note
    - 1. The sending of the Spies. 2.
    - 2. Their miraculous passage over *Jordan*, with the consequents. 3, 4, 5.
    - 3. The besieging and winning of *Jericho*. 6, 7.
    - 4. Winning of *Ai*. 8.
    - 5. Covenanting with the *Gibeonites* ignorantly. 9.
    - 6. Victory over five Kings. 10.
    - 7. Battel with the remnant of the *Canaanites*. 11.
    - 8. All repeated. 12.
  - 2. In time of peace.
    - 1. Division of the land. 13, to 21.
    - 2. Dismission of the *Jordanians*. 22.
    - 3. *Celebration* of the Parliament. 23.
    - 4. Death of *Joshua*. 24.

Sect. 2.

Sect. 2. **Judges**: Story of the Jews under the Government of the Judges.

Judges contains
- 1. The occasion of that government. — *Chap.* 1,2.
- 2. Narration of the Peoples state.
  - 1. Under Governors,
    - *Othniel, Ehud, Shamgar.* 3.
    - *Deborah.* 4,5.
    - *Gideon.* 6,7,8.
    - *Abimelech.* 9.
    - *Jephtha.* 10, 11, 12.
    - *Sampson.* 13, to 17.
  - 2. Without Governours; wherein of their monstrous sins and Civil wars. 17

Sect. 3. **Ruth**, a *Moabitish* woman; of her Piety.

Ruth contains Her
- 1. Conversion. 1.
- 2. Conversation. 2.
- 3. Marriage,
  - 1. Procured. 3.
  - 2. Celebrated. 4.

Sect. 4. *Hitherto of the state of the Jews under Judges:* Now under Kings till the Captivity.

1. As the Kingdom was united in Books of *Sam:* where the Kings are by
   - 1. Election, 1. *Sam.*
   - 2. Succession, 2. *Sam.*
2. As it was divided, in the Books of *Kings*, under
   - *Solomon*, 1 Kings.
   - Other Kings, 2 *Kings.*
3. As it was in both states, more fully considered in the Books of *Chronicles.*

Sect. 5. First Book of **Samuel.** Jews state under Kings Elect.

1. *Samuel* contains
- 1. Time of change of Government in *Samuels* days; whose birth is described. 1, & part 2
- 2. Occasion of the change; *viz.* wickedness of the Sonnes of
  - *Eli*, which is
    - Threatned. 2,3.
    - Punished. 4,5,6,7.
  - *Samuels* Sonnes. 8.
- 3. Story of the Kings.
  - 1. *Saul*; of whose
    - 1. Election, as he was
      - Called. 9.
      - Confirmed by
        - 1. Inauguration. 10.
        - 2. Consent of the People. 11.
        - 3. Resignation of *Samuel.* 12.
    - 2. Rejection, with the true causes of it. 13,14,15.
  - 2. *David* his
    - Prosperity,
      - His vocation to his Kingdom. 16.
      - Victory over *Goliah.* 17.
    - Adversity,
      - 1. His exile & banishment
        - 1. The cause of it. 18.
        - 2. The kindes of it, *viz.*
          - In his own Country. 19,20.
          - Out of it,
            - amongst *Philistims.* 21.
            - amongst *Moabites.* 22.
      - 2. His persecutions; wherein
        - 1. The grievousness appears
          - 1. By the diversity of places whither he fled. 23, to 27.
          - 2. Flight to his enemies, with whom he lived. 27, to 30.
        - 2. The end of them. 31.

Sect. 6.

Sect. 6. Second Book of **Samuel** under the Succeſſive Kings.

				Chap.
2. *Samuel* contains	1. The tidings of *Sauls* death.			1.
	2. The unlawful Succeſſor of *Saul*, *Iſhboſheth*, whoſe	Promotion.		2.
		Dejection.		3,4.
	3. The true Succeſſor (*David*) whoſe	Inauguration.		5.
		Government. Good.	1. In Religious things.	6,7.
			2. In war.	8.
			3. In Political things.	9,10.
		Bad, where his ſins	1. Committed.	11.
			2. Confeſſed.	12.
			3. Puniſhed with judgements Internal.	
			External.	
	1. Internal or domeſtick puniſhments,	1. *Ammons* inceſt.		13.
		2. *Abſoloms* ſedition,	The occaſion.	14.
			eginning.	15.
			rogreſs.	16.
			Iſſue.	17,18,19.
	2. External and publike	1. The kinds of it,	1. Sedition of *Ziba*,	20.
			2. Famine,	21.
		2. Events of it, Good as	Thankſgiving.	22.
			Propheſie.	23.
		Evil.		24.

Sect. 7. **Kings** Two Books treat of the Kingdom as divided.

1. *Kings* contains	1. The encreaſe of the Kingdom under *Solomon*, wherein	1. His inſtitution to be King.		1.
		2. Conſervation in the Kingdom.		2,3.
		3. Adminiſtration of it: Where his glorying in his	Family.	4.
			Buildings.	5, *ad* 9.
			Riches.	10.
	2. Decreaſe:	1. Occaſion or cauſes,	Sins of *Solomon*.	11.
			Juſtice of God.	
		2. Beginners of it.	1. Authors of the diviſion, *Reboboam* and *Jeroboam*.	12,13,14.
			2. Their Succeſſors, whoſe reigns are handled	Briefly. 15.
			More largly in reign of *Ahab*.	*ad finem*.

Sect. 8. Second Book of **Kings**; of the decreaſe of the Kingdoms of *Iſrael* and *Judah*.

2. *Kings* contains	1. Their continuance or defection together.			
	1. Of the Kings of *Iſrael* apart		*Ahaziah*.	1.
			Joram.	2, *ad* 9.
			Jehu.	9,10.
			Joaſh.	11,12.
			Jehoahaz, *Joas*.	13.
	2. Of both Kingdoms together.			14, *ad* 18.
	2. A ſpeial ſtory of the defection of the Kingdoms of *Judah*,	1. Their decay.		18, *ad* 22.
		2. Their repair.		22,23.
		3. Their final deſtruction		24, *ad fin*.

Sect. 9.

Sect. 9. First Chronicles.

1. *Chron.* contains
- 1. The beginning of the Kingdom of *Israel*, wherein
  - 1. Genealogy of the world from *Adam* to *Jacob*. — Chap. 1.
  - 2. Particularly of the Nation of *Israelites* in 12. Tribes. — 2, *ad* 9.
- 2. The Administration of the Kingdom,
  - 1. Under *Saul*. — 9, 10.
  - 2. Under *David*, whose Entrance, Acts are described
    - 1. *Davids* entrance into his Kingdom,
      - His inauguration. — 11.
      - His followers. — 11, 12.
      - Care of Religion. — 13.
      - Confirmation in his Kingdom; — 14.
    - 2. *Davids* Acts
      - 1. In the progress of his reign
        - Good, for Religion, and Gods service. — 15, 16, 17.
        - Evil, for War. — 18, 19, 20.
      - 2. Towards the end of his reign, in his old age. — 21.
    - 1. His courses again for Religion. — 22, *ad* 26.
    - 2. His order for the Common-weal. — 27.
    - 3. The Parliament a little before his death, and events of it. — 28, 29.

Sect. 10. Second Chronicles.

2. *Chron.* contains
- 1. The increase of the Kingdom under *Solomon*, whose
  - 1. Vertues. — 1.
  - 2. Buildings both
    - Sacred. — 2, *ad* 7.
    - Civil. — 8.
  - 3. Condition and death. — 9.
- 2. The decrease in the reign of

Rehoboam.	10, 11, 12.	Amaziah.	25.	Josiah.	34.
Abia.	13.	Uzziah.	26.	Jehoaz	35.
Asa.	14, 15, 16.	Jotham.	27.	Jehoiachim	36.
Josaphat.	17, 18, 19. 20	Ahaz.	28.	Jechoniah	
Joram.	21.	Hezekiah.	29, *ad* 33.	Zedechiah.	
Ahaziah.	22.	Manasseh	33		
Joash.	23. 24.	Ammon			

Sect. 11. Ezra, of the return of the people from *Babylon*.

- 1. Of the manner of it. — 1, 2.
- 2. Of the end of it; *viz.* Restoring of Religion and Government. — 3.
- 3. Of the hinderance,
  - 1. Raised by the
    - 1. *Samaritans*. — 4.
    - 2. By the Governours of the Land of *Canaan*. — 5.
  - 2. Removed by
    - 1. *Cyrus*. — 6.
    - 2. *Ezra*, of whose
      - Journey. — 7, 8.
      - Reformation which he wrought. — 9, 10

Sect. 12.

Sect. 12. **Nehemiah** treats of — *Chap.*

- 1. The repair of the buildings, the
  - 1. Causes of it. — 1, 2.
  - 2. Work it self, which was
    - Begun. — 3.
    - Hindered. — 4, 5, 6.
    - Finished. — 7.
- 2. Reformation, Political and Ecclesiastical. — 7, *ad* 14.

Sect. 13. **Esther** contains a story of a miraculous deliverance of the Jews.

- 1. The means of it; *viz. Esther.* — 1, 2.
- The manner of it
  - 1. The greatness of the danger. — 3, 4.
  - 2. Degrees of the deliverance
    - 1. The intercession of the Queen. — 5.
    - 2. Frustrating the advice of *Haman.* — 6, 7.
    - 3. Confirmation of the deliverance.
      - 1. Revoking the Decree. — 8.
      - 2. Punishing adversaries. — 9.
      - 3. Peace of the Jews. — 10.

Hitherto of the Books Legal and Historical — Now of the Books Dogmatical or Sapiential, which concern either
- A singular subject, as Job.
- A common subject, as
  - *Davids* Psalms
  - *Solomons*
    - Proverbs.
    - Ecclesiastes.
    - Canticles.

SECT. 13.

Sect. 1. *Of Prophets Dogmatical.* **Job** contains

- A Dialogue:
  - 1. The occasion, his
    - 1. Prosperity. — 1.
    - 2. Adversity. — 2.
    - 3. Sin. — 3.
  - 2. The sorts, & so observe the speeches of
    - The Disputants,
      - *Eliphaz.* — 4, 5.
      - *Job.* — 6, 7.
      - *Bildad.* — 8.
      - *Job.* — 9, 10.
      - *Zophar.* — 11.
      - *Job.* — 12, 13, 14.
      - *Eliphaz.* — 15.
      - *Job.* — 16, 17.
      - *Bildad.* — 18.
      - *Job.* — 19.
      - *Zophar.* — 20.
      - *Job.* — 21.
      - *Eliphaz.* — 22.
      - *Job.* — 23, 24.
      - *Bildad.* — 25.
      - *Job.* — 26, *ad* 32.
    - The Moderators.
      - 1. *Elihu.* — 32, 33.
      - 2. God. — 34, *ad* 41.
- An Epilogue. — 42.

Sect. 2. The **Psalms** are by the *Hebrews* divided into five Books.

Chap.

1. From *Psal.* 1. to end of *Psal.* 41. concluded with *Amen & Amen.*
2. From *Psal.* 42. to the end of *Psal.* 72. shut up with *Amen & Amen.*
3. From *Psal.* 73. to the end of *Psal.* 89. closed with *Amen & Amen.*
4. From *Psal.* 90. to the end of *Psal.* 106. ending with *Amen, Hallelujah.*
5. From *Psal.* 107. to the end of *Psal.* 150. concluding with *Hallelujah.*

This division seems to arise from the peculiar close of these five Psalms.

Others divide them into two parts, some { Directed from Man to God, as the Praying and Thanksgiving Psalms. / Directed from God to Man, as { The Exhortatory, Consolatory, Didactical, Prophetical } Psalms.

Sect. 3. **Proverbs** contains Rules of life,

1. General, about piety, wherein { 1. What we must do. 1, 2, 3, 4. / 2. What we must avoid. 5, *ad* 10
2. Special, and so the life of man is informed by all sorts of Rules, { Political. / Oeconomical / Moral. } 10, *ad fin.*

Sect. 4. **Ecclesiastes** treats

1. Of the vanity of all earthly things, proved by *Solomons* observations in { His own estate. 1, 2. / Conditions of all sorts of men. 3, *ad* 10.
2. Rules to be observed in this vain life of ours. 10, 11, 12.

Sect. 5. **Canticles.** Descriptions of the love 'twixt Christ and his Church.

In speeches {
1. 'Twixt Christ and Church. 1.
2. Church and Christ. 2.
3. Church. 3.
4. Christ. 4.
5. Church. 5.
6. Church and Christ. 6.
7. Church. 7, 8.

These are the Books Dogmatical: Now follow Prophets { Four greater. / Twelve lesser.

SECT. 14.

SECT. 14.

Sect. 1. *Of Prophets Prophetical.* **Iſaiah** contains Propheſies.

Chap.

- 1. Legal
  - 1. Reproving and correcting ſins
    - Of the Jews. — 1, *ad* 11.
    - With comfort to the Elect. — 11, 12.
  - 2. Threatning
    - 1. Enemies of Gods people
      - The particular Nations threatned. — 13, *ad* 24.
      - The general uſes of theſe threatnings. — 24, *ad* 28.
    - 1. Iſraelites. — 28.
    - 3. Jews themſelves, whoſe captivity is denounced with mixt comforts in Chriſt. — 29, *ad* 36.
- 2. Hiſtorical. — 36, *ad* 40.
- 3. Evangelical, concerning their
  - 1. Deliverance from, and preſervation in Captivity. — 40, *ad* 49.
  - 2. Kingdom of Chriſt, about which he makes eight Sermons or Speeches
    - 1. Of Chriſt. — 49, 50, 51.
    - 2. Of God. — 52.
    - 3. Of the Prophets expounding
      - 1. Story of Chriſt. — 53.
      - 2. Fruit of the Kingdom. — 54.
    - 4. Of God
      - Promiſing. — 55.
      - Exhorting. — 56, 57.
    - 5. Of the Prophets
      - Reproving hypocriſie. — 58, 59.
      - Exciting the Church. — 60.
    - 6. Of Chriſt. — 61, 62.
    - 7. Of the Church. — 63, 64, 65.
    - 8. Laſtly, of God. — 66.

Sect. 2. **Jeremiah** contains

- 1. A Prologue concerning the Prophets calling. — 1.
- 2. Sermons concerning the
  - 1. Jews either in
    - *Judah*, in the reign of
      - *Joſiah*. — 2, *ad* 21.
      - *Zedechiah*. — 21, *ad* 25.
      - *Jehojachim*. — 25, 26, 27.
      - *Zedechiah* again. — 28, *ad* 35.
      - *Jehojachim* again. — 35, 36.
      - *Zedechiah* again. — 37, *ad* 43.
    - *Egypt*. — 43, *ad* 46.
  - 2. Enemies of the Jews. — 46, *ad* 52.
- 3. An Epilogne Hiſtorical. — 52.

Sect. 3. **Lamentations** contain the mourning of this

- Church. — 1.
- Prophet. — 2.
- Church. — 3.
- Prophet. — 4.
- Church. — 5.

Sect. 4. **Ezekiel** contains

- 1. The Preface which concerns
  - 1. God, and his Majeſty. — 1.
  - 2. The Prophet, and his
    - Fearfulneſs. — 2.
    - Confirmation. — 3.
- 2. Propheſies themſelves, which contain

1. Objurgation, or reproof of the impiety of the Jews, with their judgements, in 17. Sermons from. 4, *ad* 25.
2. Comminations against the enemies of the Jews, in eight Sermons from 25, *ad* 34.
3. Exhortations and encouragements to the Jews, to { Repentance, and / Hope of delivery } in six Sermons. 34, *ad* 40.
4. Consolations in one continued Prophecy of their Spiritual deliverance by Christ in visions. 40, *ad fin.*

Sect. 5. **Daniel** contains

1. An History of things done in the Kingdoms both of the { *Babylonians* and / *Persians*. } 1, *ad* 7.
2. A Prophesie of things to be done, { 1. Many calamities to be executed. 7, *ad* 12. / 2. Final deliverance and glory of the Elect. 12.

Sect. 6. **Hosea** is

1. Parabolical; and so the Prophecy is { Propounded. 1. / Applyed. 2. / Repeated. 3. }
2. Plain; and so is either a { 1. Commination or invective in three Sermons, { 1. In Chap. 4. / 2. In Chap. 5,6,7. / 3. In Chap. 8, 9, 10. } / 2. Consolation. 11, *ad* 14. }

Sect. 7. **Joel** contains

1. A Commination of Famine. 1.
2. An Exhortation to Repentance. 2.
3. A Consolation to penitents. 3.

Sect. 8. **Amos** contains

1. A Commination against { 1. Enemies of Gods people. 1. / 2. Jews and Israelites, and that in { Plain words, against their { Idolatry. 2. / Violence. 3. / Indignity, pride, 4. / Inhumanity, luxury. 4,5,6. } / In a threefold type. 7,8,9. }
2. A Consolation, from the 11. verse of the 9. chap. *ad finem.*

Sect. 9. **Obadiah.**

1. Doth testifie to. 12. *ver.*
2. Dehorts to. 17. *ver.*
3. Comforts. *ad finem.*

Sect. 10. **Jonah**

Describes the two callings of *Jonas*, in the { First, the { Manner of it. 1. / Effect of it, Prayer. 2. } / Second, { His Sermons to the *Ninevites*, and their Repentance. 3. / The effect of their Repentance in *Jonah*. 4. } }

Sect. 11.

Sect. 11. **Micha** contains five Sermons.

		Chap.
1.	Threatning against the whole Kingdom.	1, 2.
2.	Threatning against the Magistrates.	3.
3.	Consolations in God and the *Messias*.	4, 5.
4.	Commination.	6.
5.	Consolation again.	7.

Sect. 12. **Nahum.**

Nahum threatens destruction to the *Assyrians*, which is
1. Propounded. 1.
2. The means shewed. 2.
3. The cause of their sins. 3.

Sect. 13. **Habakkuk.**

Habakkuk contains a
Dialogue betwixt God and the Prophet. 1, 2.
Prayer. 3.

Sect. 14. **Zephany.**

Zephany contains three Sermons,
1. A Commination. 1.
2. An Exhortation. 2.
3. A mixture of both.

Sect. 15. **Haggai.**

Haggai
First, Fxhorts to build the Temple. 1.
Secondly, Comforts with Prophecy of Christs Kingdom. 2.

Sect. 16. **Zachariah** contains

1. Types and visions,
   1. Hortatory,
      Generally to all the People. 1,2.
      Specially unto the Priest. 3,4.
   2. Monitory. 5,6.
   3. Consolatory. 6.
2. Speeches and Sermons,
   1. Doctrinal, of things present, about Gods service. 7,8.
   2. Prophetical, of things that concern Christs
      Incarnation. 9,10.
      Passion. 11,12,13.

Sect. 17. **Malachy.**

Malacha.
1. Chides for
   1. Perfidiousnes in Gods service. 1.
   2. Pollution of marriage, and blasphemy. 2.
2. Comforts in the Promise of
   Christ. 3.
   His forerunner. 4.

SECT. 15.

SECT. 15. Sect. 1.

The New Teſtament contains Books
1. Hiſtorical; *viz.* Four Evangeliſts and Acts.
2. Doctrinal; in Epiſtle of *Paul, James, Peter, John, Jude.*
3. Prophetical, in the *Revelation.*

The Books for memories ſake, compriſed in theſe verſes
Matthæus, Marcus, Lucas, Johannes, & Acta.
Roma, Corin. Galatias, Epheſi. Philip. Coloſenſes.
Theſſalo. Timotheum, Tit. Philemon, Hebraos.
Jacobus, Petrus, Johannes, Juda, Revelat.

Of Books Hiſtorical. **Matthew** ſpeaks of Chriſt in his

				Chap.
1. Perſon, as of	Birth.			1.
	Education.			2.
2. Office, 1. Into his preparation unto his Office in his	Forerunner, *John Baptiſt.*			3.
	Himſelf, who was	Baptized.		3.
		Tempted.		4.
2. Execution of his Office.	1. Briefly propounded.			5, 6, 7.
	2. Largely expounded and confirmed, and ſo he			
1. Prophetical in teaching, whoſe doctrine is	1. Teacheth and confirmeth by Miracles of all ſorts.			8. *ad* 19.
	2. Reproves, & confuteth the practice & doctrine of the Phariſees.			19, *ad* 24.
	3. Foretels, and propheſies the deſtruction *Urbis & Orbis.*			24, 25.
2. Sacerdotal, in his Paſſion, and Sacrifice for the ſins of the world.				26, 27.
3. Regal, in reſpect of the beginning and manifeſtation of it.				28.

Sect. 2. **Mark** treats of

1. Chriſts life, and herein of his	Forerunner.			1
	2. Saying and doings	1. Before his tranſfiguration, and ſo reports both his	Oracles.	2.
			Miracles.	2, *ad* 9.
		2. In his transfiguration.		9.
		3. After it, and that	Before he entred the City.	10.
			In his entrance	Diſputation. 12.
				Prediction. 13.
2. Chriſts death, where	1. Antecedents before it.			14.
	2. Manner of it.			15.
	3. Conſequents after it.			16.

Sect. 3. **Luke** treats of Chriſts

1. Life	1. Private, wherein	1. His conception.		1.
		2. His birth and education.		2.
	2. Publike, in preaching the Goſpel, where his			
	1. Preparation to it.			3.
	2. performance of it, and that either	Alone, by	Teaching.	4.
			Doing.	5.
		With others, *viz.* his	Apoſtles whom he	Calls and inſtructs. 6, 7, 8.
				Sendeth. 9.
			Seventy Diſciples.	10.

2. Death:

- 2. Death:
  - 1. Antecedents of it: where consider the things he did and spake, *Chap.*
    - 1. In his journy to *Jerusalem*, where he taught of
      - Inward worship of God,
        - Prayer. 11.
        - Faith. 12.
        - Repentance, in
          - Causes moving to it. 13.
          - Hindering of it. 14.
          - Effects of it 15.
      - Outward worship, where
        - 1. What we must avoid
          - Abuse of riches. 16.
          - Scandal. 17.
        - What we must do. 18.
    - 2. When he came to *Jerusalem* how he was
      - 1. Received. 19.
      - 2. Disputed. 20.
      - 3. Prophesied. 21.
  - 2. Manner of his death. 22,23.
  - 3. Consequents after it. 24.

Sect. 4. John treats of Christs

- 1. Person. 1.
- 2. Office: which he performed in his journey to three Feasts:
  - 1. Of the Passeover,
    - 1. In *Cana*, from whence he sent out. 2.
    - 2. While he abode at the Feast. 3.
    - 3. In his return by *Samaria*. 4.
  - 2. Of Pentecost, where
    - 1. He cured the Palsie. 5.
    - 2. Fed the people. 6.
  - 3. Of Tabernacles, where note
    - 1. His coming to *Jerusalem*. 7.
    - 2. His abode there, his
      - Disputation. 8.
      - Works. 9.
      - Sermon. 10.
    - 3. His departure thence. 11.
  - 4. To the Celebration of the true Passeover, about his death.
    - 1. What went before it
      - 1. His deeds,
        - 1. Enterance to the City. 12.
        - 2. Washing his Disciples feet. 13.
      - 2 His speeches,
        - 1. At supper-time. 14.
        - 1. As they went to the garden
          - 1. Monitory. 15.
          - 2. Consolatory. 16.
          - 3. Supplicatory. 17.
    - 2. The manner of it. 18, 19.
    - 3. Consequents of it; *viz.* his appearance to his disciples,
      - Conversing in *Judea*. 20.
      - Fishing in *Galilee*. 21.

Sect. 5. Acts A History of the Apostles.

- 1. A general of all,
  - 1. Of their assembling. 1.
  - 2. Of their gifts. 2.
  - 3. Of their sayings. 3.
- 2. A special,
  - 1. *Peter*, with *John* and others. 4, 5.
  - 2. *Stephen*. *Chap.* 6, 7.
  - 3. *Philip*. 8.
  - 4. *Peter* alone, his
    - 1. Miracles. Propounded. 9,10.
    - 2. Doctrine Defended. 11.
    - 3. Imprisonment and deliverance. 12.
  - 5. *Paul* and his travels
    - 1. With *Barnabas*. 13, 14.
    - 2. With *Silas* of whose
      - 1. Departure whereof the first Councel at *Jerusalem*. 15.
      - 2. Abode
        - 1. In *Asia*. 16.
        - 2. In *Grecia*. 17.
      - 3. Return. 18.
    - 3. For the *Ephesians*, where
      - 1. From whence he went. 18, *ad* 23.
      - 2. By what place. 19, 20.
      - 3. Whither he came.
        - 1. To *Jerusalem*, and what befel him there. 21,22, 23.
        - 2. To *Cesaria*, and what was done under
          - *Felix*. 24.
          - *Festus*. 25.
          - *Agrippa*. 26
        - 3. At *Rome*. *Chap.* 27, 28.

SECT. 16.

Sect. 1. *Of Books Doctrinal.* Epiſtle to the **Romans** treats of

	Chap.
1. Juſtification.	1,2,3,4,5.
2. Sanctification.	6, 7,8.
3. Predeſtination.	9,10,11.
4. Good works.	12, *ad* 16.

Sect. 2. I. **Corinthians.**

1. He reproves for	1. Schiſmes and factions, and heark'ning to ambitious Teachers.	1,2,3,4.
	2. Inceſt and fornication.	5.
	3. Going to Law.	6.
2. He diſputeth about	1. Marriage.	7.
	2. Things indifferent.	8,9,10.
	3. Sacrament of Supper.	11.
	4. Right uſe of ſpiritual gifts.	12,13,14.
	5. Reſurrection.	15.
3. He concludeth about Collections, and matters of Salvation.		16.

Sect. 3. II. **Corinthians.** He

1. Apologizeth for himſelf againſt divers aſperſions.		1,2,3,4,5.
1. Exhorteth them to	1. Holy life, and patience, and ſhunning needleſs ſociety with the wicked.	6.
	2. To avoid judging ill of him.	7.
	3. To mercy and liberality.	8,9.
	4. To ſincere reſpect of him and his Apoſtleſhip.	10,11,12.
3. Concludeth.		13.

Sect. 4. **Galathians.** He

1. Reproves their backſliding.	1.
2. Intreats of Juſtification.	2, 3,4.
3. Exhorts to good works.	5,6.

Sect. 5. **Epheſians** treats

1. Of manner Of Faith.	1,2,3.
2. Of Works.	4,5,6.

Sect. 6. **Philippians.**

1. A narration of his	1. Love to them. 2. Afflictions. 3. Deſire of death	1.
2. He exhorts	1. To love and humility.	2.
	2. To wearineſs and progreſs, Aſſurance and Sanctity.	3.
3. He concludes with	Particular Exhortations. General Commendations.	4.

Sect. 7.

Coloſſians.

		Chap.
Treats of matters of	Faith.	1, 2.
	Life.	3, 4.

Sect. 8. I. Theſſalonians treats

		Chap.
1.	Of their Converſion.	1.
2.	Of the means of it.	2.
3.	Of the fruits of it, his Love to them and Care for them.	3.
4.	Directions for their lives.	4.

Sect. 9. II. Theſſalonians.

1.	He comforts.	1.
2.	He Propheſieth.	2.
3.	He exhorteth.	3.

SECT. 10. I. Timothy.

1.	He confuteth the Erroneous Doctors.	1.
2.	He exhorteth about Prayer and apparel.	2.
3.	Informeth concerning the duty of Biſhops and Deacons.	3.
4.	Propheſieth of the laſt and evil times.	4.
5.	Ordereth Church-Governors.	5.
6.	Taxeth ſeveral abuſes.	6.

Sect. 11. II. Timothy.

1.	He exhorteth him to perſeverance.	1. In the duties of his calling.	1.
		2. In Chriſtian warfare.	2.
2.	Propheſieth.		3.
3.	Chargeth about Preaching, and ſo concludeth.		4.

Sect. 12. Titus.

He treats of	Miniſters.	1.
	Hearers.	2, 3.

Sect. 13. Hebrews treats of

1. Chriſt, and ſo of his	1. Perſon, in	His Divine Nature.	1.
		His Humane Nature.	2.
	2. Office,	1. Prophet.	3, 4.
		2. Prieſt.	5, ad 10.
2. Of the duties of Chriſtians, and ſo of		Faith.	11.
		Holy life.	12, 13.

Sect. 14. **James** treats

	Chap.
1. Of patience, right hearing the Word, and true Religion.	1.
2. Of love, and Justification by Works.	2.
3. Of the tongue, and wisdom.	3.
4. Of contentions, and presumption.	4.
5. Of Oppression, and swearing, and prayer and admonition.	5.

Sect. 15. I. **Peter** hath in it a matter of

1. Consolation.	1, *ad* 13, *v.*
2. Exhortation, from *vers.* 13. of the 1. *Chap. ad*	8. *v.* of 3.
3. Dehortation, from 8. *vers.* of 3. *Chap.*	*ad fin* 3.
And these again are handled, 1. Exhortation	4. *Chap.* to 12. *v.*
2. Consolation, from 12. *vers.*	*ad fin* 4.
3. Dehortation, implicity, with the conclusion.	5.

Sect. 16. II. **Peter.**

1. Exhorts to holiness.	1.
2. Threatens wicked Teachers and apostates.	2.
3. Prophesieth of the day of Judgement.	3.

Sect. 17. I. **First Epistle of John,**

1. Of the benefits of Christ.	1.
2. Of the office of Christians in Love.	2, 3, 4.
Faith.	5.

SECT. 17.

Of the Book Prophetical. **Revelations** contains

1. History of the state of the Churches then.			1, 2, 3.
2. Mystery or Prophecy	1. Of the World.		4, *ad* 10.
	2. Of the Church in her	1. Battels.	10, *ad* 17.
		2. Victories.	17, 18, 19, 20.
		3. Triumphs and eternal Glory.	21, 22.

CHAP.

CHAP. XVI. SECT. 1.

Of the ſuffering of Saints.

HItherto of *doing*, one Chapter I would adde of *ſuffering*; And the rather becauſe of the times into which we are caſt; or howſoever, be the times what they will, we cannot expect but that God will ſometimes be honoured by the *Sufferings and afflictions of Saints*. There is a ſtrict and near dependance and connection betwixt Chriſtianity and the croſs, and that from the pleaſure and providence of God, and diſpenſation of things under the Goſpel: Chriſt hath ſo ordered it, that we ſhould not ſerve the Lord our God of that which coſts us nothing, but that true Chriſtian piety ſhould bring *ſufferings* upon us. This courſe of divine Oeconomy is ſo general and without exception, that the Apoſtle is clear, *whom God loveth he chaſteneth, and ſcourgeth every ſonne whom he receiveth, if you endure chaſtening, God dealeth with you as with ſons, for what ſonne is he whom the Father chaſteneth not? but if ye be without chaſtiſement whereof all are partakers, then are you baſtards, and not ſons.* Words of a large unlimited latitude, which I cannot diſcern any way in the world to ſoften, ſo as they may be ſupportable to him that hath no changes, that hath enjoyed an age of an uninterrupted, continued proſperity, without ever having the croſſe on his ſhoulders. When this text is ſet down as an aphoriſme of divine obſervation under the Kingdome of Chriſt, as an axiome of Goſpel providence, there will be no ſafety in diſputing or laboring to avoide the litteral importance of it. Its true indeed, under the old Teſtament we find not any ſuch Oeconomy, but promiſes of a long and happy life in a temporal *Canaan* to Gods ſervants; but under the Goſpel 'tis quite contrary, *through much tribulation we muſt enter into the kingdom of God.* Our *way to Zion is through the valley of Baca*, we cannot *follow Chriſt, and be his diſciples but upon theſe termes. All that will live godly in Chriſt Jeſus muſt ſuffer perſecution.* And therefore we have learn't what to *do*, let us now learn how to *ſuffer*; it is not our duty onely that we ſhould ſeek Gods honour, but that we ſhould ſeek it in his own way; while God is pleaſed to offer us opportunities of *doing*, while we ſee his minde in improving us thus, let us follow it on with all our might, let no opportunity ſlip, *do* to the utmoſt that we can for God; but when we ſee his minde to lay us aſide, and to uſe us in another way, although it be in a way of affliction, and grievous *ſufferings*, let us now be as willing to yield to God in this, as in the former way. And for our help therein I ſhall direct: 1. How to prepare for *ſufferings* before they come. 2. How to carry in *ſufferings* when they are come. 3. What to do, and how to carry when *ſufferings* and afflictions are gone.

Heb. 12. 6, 7, 8.

Acts 14. 22. Pſalm 84. 6. Mat. 16. 24. 2 Tim. 3. 12.

SECT. 2. *Of the manner of preparation for ſufferings before they come.*

WHat? are we now at eaſe? are theſe ſun-ſhine dayes of peace? ſurely we ſhould conſider of the dayes of darkneſs which may be many. Oft-times we are thinking of, and *ſeeking after great things* when we ſhould be preparing for ſuffering hard things. Be not deceived, the clouds ſeem to gather, and it's time for us to *prepare*. Now this *preparation* conſiſts in theſe particulars.——

1. Make we account of afflictions: do not ſay, I ſhall never be removed: although we know not what particular afflictions ſhall befall us, yet make an account that an afflicting condition will be our portion. Thus did the Apoſtle. *And now I go bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befall me there, ſave that the holy Ghoſt witneſſeth in every City, ſaying, that bonds and afflictions abide me.* It is our wiſdome thus to make account of afflictions, that when they come they may be no other

Act. 20. 22, 23.

then were expected before. As it is reported of *Anaxagoras*, that when news came to him of the death of his ſon, and it was thought he would have been much troubled at it, he anſwered onely thus, *I knew that I begat one mortal:* ſo when any troubles befal us, we ſhould entertain them with theſe thoughts, *I knew my condition was to be an afflicted condition: I entred upon the ways of godlineſs upon theſe terms, to be willing to be in an afflicted condition, this is Gods ordinary way towards his people, it is Gods mercy that it is no worſe, I expect yet greater tryals then theſe.*

2. Let us *deny our ſelves*, and ſo *take up the croſs:* where *Self* is renounced, *the croſs* is eaſily born; it is *Self* that makes *the croſs* pinch. Now there is a ſixfold *Self* that in this caſe muſt be denied. 1. *Self-opinion*, we muſt be willing to lie quietly under the truth, to be convinced and to be guided by it. 2. *Self-counſels*, and *ſelf-reaſonings*, we muſt take heed of conferring with fleſh and blood, as it was the care of *Paul*, *immediately I conferred not with fleſh and blood*; ſurely if he had, he would have been in
Mat. 1. 35 danger. 3. *Self-excellencies*, our parts, our priviledges, our credits, and all thoſe things that are great in our own eyes, and that make us great in the eyes of the world. 4. *Self-will*, we muſt not think it ſo grievous a thing to have our wills croſſed, we muſt not expect to have our conditions brought to our wills, and therefore it is our wiſdome whatſoever our conditions be, that we bring our wills unto them. 5. *Self-comforts*, thoſe who give liberty to themſelves to ſatisfie themſelves to the utmoſt, although in lawful comforts, they will be unfit to ſuffer hardſhip when God ſhall call them thereunto. *I fear that neck* (ſaid Tertullian) *that is uſed to pearl-chains, that it will not give it ſelf to the ſword.* 6. *Self-ends*, we muſt ayme at God, and not at our ſelves in all our waies; and then how eaſy will it be for us to bear croſſes, conſidering that Gods ends do go on, though our ends be croſſed?

3. Be we ſure to lay a good foundation in a thorow-work of humiliation: The ſeed
Mat. 13. 21 that fell upon the ſtony ground withered, and although for a while it was received with joy, yet when tribulation and perſecution aroſe, *by and by he was offended:* Mark the expreſſion, *by and by*, he was preſently offended, and all becauſe there was no depth of earth, there was not a thorow-work of humiliation. Some think the burthens of afflictions great, becauſe they never felt what the weight and burthen of ſin meant; but that ſoul which conſtantly exerciſeth it ſelf in the work of humiliation for ſin, which burthens it ſelf with the weight of its ſins, and is willing to lye under ſin for further breaking of Spirit, that ſoul (I ſay) will be able to endure croſſes, and to ſtand under ſore afflictions.

4. Be we careful to preſerve our inward peace with God and our own conſciences. If vapours be not got into the earth, and ſtirre there, all the ſtorms and tempeſts abroad can never make an earthquake; ſo where there is peace within, all troubles and op-
Rom. 5. 1, 3 poſitions without cannot ſhake the heart. *Having peace with God, —— we glory in tribulations.* We are not onely patient under them, but we glory in them. O then let that time that God gives us yet any reſpite from afflictions be ſpent in making up our peace with God, let us now labour to get clearer evidences, and deeper ſenſe of his love; then ſhall we ſuffer any thing for God; O then we ſhall go through fire and water,
Rom. 8. 38, 39 then ſhall we triumph with the Apoſtle, *I am perſwaded that neither life, nor death, nor principalities, nor powers, nor things preſent, nor things to come ſhall ever be able to ſeparate me from the love of God in Chriſt Jeſus.*

5. Labour we to ſee more into the fulneſs of all good in God. The Lord told *A-*
Gen. 17. 1 *braham* that he was *God alſufficient*, as the onely means to ſtrengthen him againſt whatſoever evils he was like to meet withal, in God is all the excellency, beauty, comfort, and good of the creature in a moſt eminent and glorious manner, and God takes infinite delight in communicating himſelf, in letting out his goodneſs to his creature: and if ſo, what is the loſs of any thing to me, when I ſee where I can have it made up? what is any bitterneſs when I ſee ſuch infinite ſweetneſs to ſweeten all? when tempeſts come upon mariners, and they be in narrow ſeas where they want ſea-room, there is danger, but if they have ſea-room enough there is no fear; thus if we are acquainted with the infinite fulneſs of good in God, we ſhould ſee our ſelves ſafe in the midſt of all tempeſts, we ſhould feel our ſpirits quiet under the ſoreſt afflictions.

6. Do we humbly and cheerfully ſubmit to our preſent condition whatſoever it is? Many caſt about in their thoughts what they ſhall do hereafter if troubles ſhould befall them, and yet in the mean time they neglect the duties of their preſent condition; Surely if we would go on humbly and patiently in the performance of the duties that

God

God now calls for, they would prepare us for whatſoever duties ſhould be required hereafter. Maſter *Bilney* the martyr uſed to put his finger in the candle to prepare him for the burning of his whole body; a patient bearing of leſs troubles for the preſent, will prepare the heart for the bearing of greater afterwards.

7. Be we often renewing our reſignations of all unto the Lord. Let us renew our Covenant with him to be at his diſpoſe, that ſo when any trouble comes at any time, this reſignation of heart and renewal of Covenant may be freſh upon our ſpirits. Experience tells us that ſometimes immediately after a day of ſolemn humiliation, the ſoul thinks it could then do or ſuffer any thing, but in a little time after (except this be renewed again) the heart grows droſſy, and cleaves to preſent things, and mingles it ſelf with them again; the often renewing of this keeps the heart very looſe from the creature.

8. Lay we up proviſion againſt an evil day. There is a threefold proviſion we ſhould treaſure up to prepare us for afflictions. 1. We ſhould treaſure up the conſolations of God that he affords upon occaſion, that at any time we feel in the performance of duties, in the exerciſe of graces, in the uſe of ordinances. 2. We ſhould treaſure up the experiences of Gods ways towards us, and his gracious dealings with us in former ſtraights. 3. We ſhould treaſure up ſoul-ſupporting, ſoul-quickning, ſoul-reviving, ſoul-comforting promiſes, and that of ſeveral kinds, ſuitable to ſeveral afflictions, for we know not what kind of afflictions we may meet withal.

9. Labour we much to ſtrengthen every grace; it is ſtrong grace that is ſuffering grace; a ſtrong wing will fly againſt the wind, but ſo will not every wing. It is true, a candle will hold light in the houſe, but if we go abroad in the aire there is need of a torch, there muſt be a ſtronger light there; weak grace may ſerve our turn to uphold us now, but in time of afflictions it had need be ſtrong; a little grace will be ſoon ſpent then, as a candle is ſoon ſpent when it ſtands in the wind.

10. Set much before us the example of Jeſus Chriſt and Gods people, who have endured very hard things. In the example of Chriſt, conſider, 1. Who it was that ſuffered, he was the Son of God, the glory of the Father, God bleſſed for ever; when we ſuffer, nothing but baſe worms troden under foot to ſuffer. 2. What he ſuffered; even the wrath of God, and curſe of the law; *he was made a curſe* in the abſtract, as the Scripture ſpeaks, which was another manner of thing then any of our afflictions. 3. For whom he ſuffered; it was for us vile worms, wretched, ſinfull creatures, who were enemies to him; we ſuffer for God who is infinitely bleſſed, to whom we owe all we are or have. 4. How freely he ſuffered; it was of his own accord, his own free grace moved him to it, he laid down his life, none could take it from him; but for us, it is not in our liberty whether we will ſuffer or no, we are under the power of another. 5. How meekly he ſuffered; he was a ſheep before the ſhearer, his ſufferings no way diſquieted his ſpirit, but ſtill it kept in a ſweet quiet frame in the midſt of all. Thus ſet we Chriſt before us, let theſe meditations be meat and drink unto us. In the example of Gods ſuffering-Saints, conſider what precious choice-ſpirited men they were, how holy, how ſpiritual, how heavenly; what are we in compariſon of them? Conſider what they did, what they endured for the Lord Jeſus Chriſt. To this purpoſe there's a notable chapter, *Heb.* 11. Read, and conſider, is it not enough for us that we have ſuch *a cloud of witneſſes*, ſuch a noble army of martyrs before us, and with us? *Heb.* 11.

Thus of preparations for afflictions before they come.

SECT. 3. *Of the manner of bearing ſufferings when they come.*

IF any will come after me (ſaith Chriſt) *let him deny himſelf and take up his croſſe and follow me.* This *croſſe* is *ſufferings*; in which condition one way or other we may be (if God ſo pleaſe) continually; the ſoul might ſay, *if I muſt bear this croſs, I hope it is but now and then*; any, ſaith Chriſt, *let him take up his croſſe daily*; but if every day (may the ſoul ſay,) *I hope it is an eaſy croſs.* Nay ſaith *Paul*, it is a killing croſſe, *I die daily*: yet (may the ſoul ſay,) if it be a killing croſſe, *I hope there are refreſhings ſome part of the day.* Not ſo neither, *for thy ſake*, (ſaith David) *are we killed all the day long.* (*i.e.*) 1. In regard of the danger of death. 2. In regard of ſome beginnings that we ſuffer, 3. In regard of our willingneſs to undergo it. But though we tye not theſe *Mat.* 16.24 *Luke* 9.23 1 *Cor.* 15.31 *Pſal.* 44.22

actual

Actual ſufferings according to the letter, to every time and moment: yet certainly there is a time for that; And the duties that concern us when God now calls us to ſuffer afflictions are theſe.——

1. That we be willing to come under them.
2. That we contentedly ſubmit our ſelves, and quietly behave our ſelves in them.
3. That we labour to improve them.

Sect. 1. *We muſt be willing to come under ſufferings.*

IT was the honour of the three children in *Daniel*, that they yielded their bodies to thoſe fiery flames they were caſt into. Let us not ſeek to put off *ſufferings* by diſtinctions; certainly the beſt pollicy in dangerous times is the greateſt purity. The *Lacedemonians* were wont to ſay, *it was a ſhame for any man to fly in time of danger, but for a Lacedemonian it was a ſhame to deliberate.* How much more truly may this be ſaid of a Chriſtian, when God calls him to ſuffer? He ſhould before-hand be ſo reſolved, that it ſhould be a ſhame for him even to deliberate. And yet by way of Caution, before we come under afflictions, let us look. 1. That our cauſe be good. 2. That our call be clear. 3. That our end be right.

1. Look that our cauſe be good. It is not for every cauſe that a Chriſtian ſhould ingage into ſufferings. *Let none of you ſuffer as a murtherer, or as a theefe, or as an evil doer, or as a buſy-body in other mens matters,* to ſuffer in theſe or the like caſes is not Chriſtian, neither will it be comfortable.

2. See that our call be clear. Chriſt calls not all to martyrdome; *To you it is given to ſuffer* (ſaith the Apoſtle) *not onely that you ſhould believe in Chriſt, but alſo ſuffer for his ſake.* Affliction is a gift of love, even as faith is; it's grace as well to bleed for Chriſt, as to believe in Chriſt. Let us be wiſe therefore to clear our call. For example, if truth ſuffers by our ſilence, then are we called to ſpeak; if the ſaving of our life ſhould be Chriſts denyal, then are we called to dye; if we are before a Magiſtrate for the name of Chriſt, Chriſt then calls us not to be aſhamed of him; if ſin and *ſuffering* ſurround us ſo, as that we are neceſſitated to take the one, and to leave the other, then we may conclude that Chriſt calls us to *ſuffering*.

3. Let us eye our end in all our *ſufferings*; if our end be *Self*, how ſhould we expect comfort? ſome have dyed that their names might live; a *Roman* ſpirit can hold to *ſuffering* & death it ſelf, an oppoſing ſpirit will put on ſome to dye rather then yeeld: the Apoſtle hath left it a clear thing, that 'tis poſſible to give *ones body to be burnt*, and yet to want true divine *love*. One may (I wiſh none did) ſuffer as much for ſelfiſh as ſublime reſpects, (*i.e.*) for his own glory. O let us mind Chriſts glory, truths propagation, the maintenance of equity and righteouſneſs in all our ſufferings; And if ſo go on, fear not, flinch not; *if we draw back, his ſoul will have no pleaſure in us.* What? are we ſhy of the waies of religion becauſe of affliction? If ſuch thoughts work in us at any time, take theſe conſiderations.——

1. At what low rate do we prize the waies of God, that ſuch and ſuch more low comforts muſt not be laid down for them, that ſuch light afflictions muſt not be endured for the maintenance of them?

2. Conſider if Chriſt had ſtood on ſuch terms as to have ſaid, *I could be content indeed that theſe poor creatures might be delivered from miſery, but ſeeing ſuch grievous ſufferings muſt be endured for their deliverance, let them periſh for me, I am not willing to ſave them on ſuch hard terms as theſe*; O then what had become of us.

3. They who are ſo ſhy of *ſuffering*, may be forced to ſuffer in ſpight of their hearts, and what a ſad thing will that be to them? What a ſad thing was it to *Cranmer* after he had recanted for fear of ſufferings, that yet he was forced to ſuffer? What a dark'ning was it to his ſpirit, to his cauſe, and to his good name?

4. Whatſoever proſperity we enjoy, when God calls us to ſuffer for him, it is curſed unto us: If we bleſſe our ſelves in our name, in our eſtate, our liberty, our life, and avoyd the way of ſuffering that God calls us unto, we deceive our ſelves, for there is no bleſſing in them, they are all accurſed unto us.

5. All the duties of religion that now we perform out of a ſuffering condition are not accepted of God. We muſt not think now, having avoided *ſuffering* for Gods truth, that becauſe we are willing to perform duties, therefore God now accepts of us;

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no, it was another work that God called us unto, *a work of ſuffering*; and ſeeing we have refuſed this, do what we can, God caſts it as dung in our faces, and he regards it not; this is a ſad condition, what joy can ſuch a man have of his life, if he had but an illightned conſcience?

6. What intollerable pride and delicacy is this in us that we will not venture the loſſe of any thing, the enduring of any thing for God and his truth? the leaſt truth of God is more worth than heaven and earth; and what is our eaſe, our name, our liberty, our life to it?

7. How vile is the unbelief of our hearts who dare not truſt God with our name, our eſtate, our liberty, how can we truſt God with our ſouls, our eternal eſtate? How lightly do we regard the faithfulneſs, mercy, goodneſs, wiſdome, power of God, working for his people in their ſuffering conditions? Of what little account are all thoſe gracious bleſſed promiſes of God to us in this condition? Our baſe ſhyneſs, and cowardize of ſpirit is ſuch, as if there were no God, no faithfulneſs, no mercy, no wiſdome, no power to help us; as if there were no promiſe to ſupport and releeve us.

8. How little love is there in our hearts to God, when we are ſo ſhy of any thing to be ſuffered for God? Love rejoyces in ſuffering for the beloved: *The avoiding hell, and the getting heaven are no great things* (ſaies Chryſoſtome) *where the love of God is.* Cryſoſt. de amore dei, & tolerantia adverſis.

9. What is the iſſue of foul Apoſtacy? If we draw back from perſecution, we draw on to perdition. Chriſt is not ſo ſweet in his dealing with martyrs, but he is as dreadful in his diſcoveries to Apoſtates. Ask *Spira*, how doleful a condition denying is? Hee'l tell you, that he could feel no comfort in his heart, that there was no place there, but full of bitter torments and hideous vexings of ſpirit; hee'l tell you of Gods wrath burning in him like the torments of hell, and that his conſcience was afflicted with pangs unutterable.

10. What honour ſhould God have in the world? Where would there be any witneſs to truth againſt the rage and malice of the divel and wicked men, if all ſhould do as we do? If there be any Chriſtian blood left in us, if any ſpirit worthy of our profeſſion, O be we aſhamed of our baſeneſs this way, and be not ſo ſhy of *ſufferings*.

Sect. 2. *We muſt contentedly ſubmit our ſelves, and quietly behave our ſelves in ſufferings.*

SEeing we are now under an ordinance of God, take heed of the leaſt murmuring or repining againſt God as if he were an hard maſter. If our ſpirits at any time begin to riſe in ſuch workings, let us charge our ſouls to be ſilent to God; it is a ſhame for a Chriſtian not to be well skilled in that art, inſtructed in that myſtery of Chriſtian contentation; let us ſay with our Saviour, *Shall not I drink of that cup which my Father hath given me to drink? It is the cup of my Father*, and ſhall not I quietly and contentedly drink of that cup? Now we have an opportunity to manifeſt the power and excellency of our grace, to ſhew what our grace can enable us to do: ſtrength of reaſon will go far in quieting and calming of the heart under afflictions, but grace ſurely where it is true, will go further; it will teach us to ſubmit our ſelves, and to reſigne our ſpirits unto God, to be willing that God ſhall deliver us when he will, and as he will, and how he will, ſo that our wills are melted into the very will of God. It is true, we may be ſenſible of it, and make our moan to God concerning it, and deſire to be delivered of it, and ſeek it by all good and honeſt and lawful means; yet we muſt not murmur or repine, we muſt not fret or vex, there muſt not be any tumultuouſneſs or unſetledneſs of ſpirit in us, there muſt not be any diſtracting fears in our hearts, nor any ſinking diſcouragements, baſe ſhiftings, rebellious riſings againſt our God. Now that we may attain this frame, this grace of contentment and quietneſs of ſpirit, obſerve theſe directions.——

1. Be we humbled in our hearts for the want thereof, or that we have had ſo little of this grace in us; there is no way to ſet upon any *duty* with profit, till the heart be humbled for the want of the performance of the *duty* before: many men when they hear of a *duty* that they ſhould perform, they will labour to perform it, but firſt they ſhould be humbled for the want of it. *Oh that I had this grace of contentment* (ſhould every one ſay) *what an happy life might I live? What abundance of honour might I bring*

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to the name of God? but O Lord, thou knoweſt it is far otherwiſe with me, I feel a kind of murmuring, and vexing, and fretting within me, every little croſſe puts me out of temper and frame of ſpirit: Oh the boyſterouſneſs of my ſpirit! what a deal of evil doth God ſee in my heart? Oh the vexing, and fretting, and murmuring, and repining that is in me!

2. Pore not too much upon our *ſufferings*. Many men have all their thoughts taken up about their croſſes and afflictions, they are ever thinking or ſpeaking of them; when they awake in the night their thoughts are on them, and when they converſe with others (nay it may be when they are praying to God) they are thinking on them. Oh, no marvaile though we live diſcontented lives, if our thoughts be alwaies poring on ſuch things, we ſhould rather have our thoughts on thoſe things that may comfort us. It is very obſervable of *Jacob*, that when his wife dyed in child-birth, *his wife called the* Gen. 35. 18 *child Benoni*; that is *a ſonne of ſorrows*. Now *Jacob* he thought with himſelf; if I ſhould call this child *Benoni*, every time that *I* name him, it will put me in mind of the death of my dear wife, which will be a continual affliction unto me, and therefore I will not have my childe have that name: and ſo the text ſaith, that *Jacob called his name Benjamin*, that is, *the ſonne of my right hand*. Now this is to ſhew us thus much, that when afflictions befall us we ſhould not give way to have our thoughts continually upon them, but rather upon thoſe things that may ſtir up our thankfulneſs to God for his mercies. It is the ſimilitude of Baſil, *it is in this caſe as it is with men and women that have ſore eyes, now it is not fit for thoſe to be alwayes looking on the fire or on the beams of the ſun, but on ſome things that are ſuitable, upon ſuch objects as are fit for one that hath ſore eyes, as upon green colours, or the like; So men or women that have weak ſpirits muſt not ever be looking upon the fire of their afflictions, upon thoſe things that deject them or caſt them down, but they are to look upon thoſe things rather that may be ſuitable for the healing and helping of them.* It will be of great uſe and benefit to us if we lay it to heart, not to be poring alwaies upon afflictions, but upon mercies.

3. Let us make a good interpretation of Gods waies towards us, if poſſibly we can. Should our friends alwaies make bad interpretations of our waies towards them, we would take it ill. It is ill taken of the ſpirit of God when we make ill interpretation of his waies towards us; and therefore if we can make any good interpretation of Gods waies towards us, let us make it. *Ex. Gr.* If any affliction befal us: let us think thus, *It may be God onely intends to try me by this? It may be God ſaw my heart too much ſet upon the creature, and ſo intends to ſhew me what there is in my heart; It may be God ſaw that if my eſtate did continue I ſhould fall into ſin, & ſo the better my eſtate were, the worſe would my ſoul be; It may be God intended onely to exerciſe ſome grace in me; It may be God intends to prepare me for ſome great work which he hath for me to do*; thus we ſhould reaſon. It is uſual with many otherwiſe to interpret Gods dealings, juſt as they did in the wilderneſs, *God hath brought us hither to ſlay us, or to fall by the ſword*, this is the Numb. 14. 3 worſt interpretation that poſſibly we can make of Gods wayes: Oh why will we make 1 Cor. 13. 5 theſe worſt interpretations when there may be better? *Love thinketh no evil*. Love is of that nature, that if there may be ten interpretations made of a thing, if nine of them be naught, and one good, love will take that which is good, and leave the other nine: and ſo though there might be ten interpretations preſented to us concerning Gods waies towards us, and if but one be good, and nine naught, we ſhould take that one that is good, and leave the other nine. Oh reteine good thoughts of God. Take heed of judging God to be *an hard Maſter*, make good intepretation of his waies, and that will futher our contentment in all our afflictions.

4. Let us look upon all our afflictions as ſanctified in Chriſt, and ſanctified in a Mediatour. This is to ſee all the ſting, and venome, and poyſon of them to be taken out by the vertue of Jeſus Chriſt the Mediatour between God and man. *Ex. Gr.* Would a Chriſtian have contentment? ſay then, what is my affliction? Is it poverty Mat. 8. 20 that God ſtrikes me withal? Chriſt had not an houſe to lay his head in, *the foxes had holes, and the fowles of the aire had neſts, but the ſon of man had not an hole to lay his head in*. O then how is my poverty ſanctified? *I* ſee by faith, the curſe, and ſting, and venome of my poverty taken out by the poverty of Jeſus Chriſt. Chriſt was poor in this world to deliver me from the curſe of my poverty. Again, am *I* diſgraced, diſhonoured? Is my good name take away? Why Chriſt had diſhonour put upon him, Mark 3. 22 he was called *Beelzebub*, *a Samaritan*, *and they ſaid he had a devil in him*. All the foul John 8. 48 aſperſions that could be, were caſt upon Chriſt, and this was for me, that *I* might have

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the disgrace that is cast upon me be to sanctified to me. Again, am I jeared and scoffed at? Why so was Jesus Christ when he was in his greatest extremity, they could put *thorns on his head, & a reed in his hand, and bow the knee before him, and mock him, and say, haile King of the Jews.* How then may I attain contentment in the midst of scorns and jears? By considering that Christ was scorned, and by acting faith upon that which Christ suffered for me. We see many Christians lie under grievous pains and extremities very chearfully, and some wonder at it, why this is the way that they get it, *viz.* by acting their faith upon what pains Jesus Christ suffered: are we afraid of death? Let us exercise our faith upon the death of Christ: are we troubled in soul? Doth God withdraw himself from us? Let us exercise our faith upon the sufferings that Christ endured in his soul when he was in his agony, and when he sweat drops of blood. And this will bring contentment to our souls. Mat. 27. 29

5. Let us fetch strength from Christ to bear all our burdens. Now this is done by going out of our selves to Jesus Christ, and by acting our faith upon Christ, and by bringing the strength of Christ into our souls. A man may go very far with the use of reason alone to help him to contentment, but when reason is at a *non-plus*, then set faith on work: This is above reason: It would be a ridiculous thing in the schools of philosophy to say, *if there be a burthen upon you, you must fetch strength from another*; for another to come, and to stand under the burthen they would easily grant, but that any one shou'd be strengthened by anothers strength, that is not near him in outward view, this they would think most ridiculous: O but true believers find contentment in every condition by getting strength from another; There is strength in Christ, not only to sanctifie us and save us, but to support us under all our burthens and afflictions. And Christ expects when we are under any burthen, that we should act our faith upon him, to draw vertue and strength from him. O sweet consolation! If a man have a burthen upon him, yet if he have strength added to him, if the burthen be doubled, yet if his strength be trebled, the burthen will not be heavier, but lighter then it was before to his natural strength; so if our afflictions be heavy, and we cry out, *Oh we cannot bear them!* Yet if we cannot bear them with our own strength, why may we not bear them with the strength of Jesus Christ? Do we think that Christ could not bear them? or if we dare not think but that Christ could bear them, why may not we come to bear them? Some may question, can we have the strength of Christ? yes; That very strength is made over to us by faith, for so the Scripture saith frequently, *The Lord is our strength, God is our strength, and Christ is our strength*, and therefore is Christs strength ours, made over unto us, that we may be able to bear whatsoever lies upon us. This was *Pauls* prayer for the Colossians, *that they might be strengthned with all might, according to his glorious power unto all patience and long suffering with joyfulness.* 1. Here's *strengthening.* 2. Here's strengthening *with all might.* 3. Here's strengthening with all might *according to the glorious power of God in Christ.* 4. Here's the end, unto what? It is *unto all patience and long-suffering with joyfulness.* Oh you that are now under sad and heavy afflictions more than ordinary, look upon this Scripture, and consider how it is made good in you, that so you may with comfort say, *Through Gods mercy I find that strength coming into me, that is here spoken of in this Scripture.*

Psalm 28. 7
Psalm 42. 5
Psalm 118.
Esai 12. 2
Heb. 11. 34
Colos. 1. 11

6. Let us fetch *Contentment* from the Covenant, and from the particular promises in the Covenant for the supplying of every particular want. There is no condition that a godly man can be in, but there is some promise or other in the Scripture to help him in that condition: and this is the way of his *Contentment* to go out to the promise, to plead the promise, to fetch from the promise that which may supply. But hath faith warrant to believe whatsoever we find in the promise litterally? I dare not say so, but howsoever it may act upon it, and believe that God will make it good in his own way. *But I am in affliction, and here is a promise that God will deliver me out of it, I act faith upon it, but I am not delivered; what good now is there in this promise to me?* I answer, *Object.* 1. Notwithstanding our non-deliverance, yet now we are under the protection of God more then others are. 2. Notwithstanding the affliction continues, yet the evil of the affliction is now taken away. 3. Notwithstanding God makes use of this affliction for other ends, yet he will make it up to us some other way, which shall be as good. q. d. *Let me have your health, your liberty, your life, you shall not lose by it, I will make it up to you some other way.* *Sol.*

7. Let us by faith realize the glorious things of heaven to us. *Faith* (we know) *is the substance of things hoped for, and the evidence of things not seene.* Faith makes the King- *Heb. 11. 1.*

dom of heaven, and the glory that is to come as now preſent: Hence the martyrs had ſuch *contentments* in their *ſufferings*, *Though we have but an hard break-faſt*, (ſay ſome) *yet we ſhall have a good dinner, we ſhall preſently be in heaven. Let us but ſhut our eyes*, (ſaid others) *and we ſhall be in heaven preſently. It is but a little cloud*, (ſaid *Athanaſius*) *and it will be preſently over. We faint not* (ſaid the Apoſtle) why? Becauſe *theſe light afflictions that are but for a moment, work for us a far more exceeding and eternal weight of glory.* The Saints in their afflictions ſee heaven by them, and that contents them. As the mariners though they were troubled before they could ſee land, yet when they come nigh the ſhore, and ſee ſuch a land-marke, that contents them exceedingly: So the godly though they may be toſſed in the mideſt of waves and ſtormes, yet ſeeing the glory of heaven before them, they content themſelves. One drop of the ſweetneſs of heaven is enough to take away all the ſower and bitter of all the afflictions in the world.

8. Pray for this grace of *Contentment*. It is Gods gift, and it is a ſoul-buſineſſe; *it is an inward, quiet, gracious frame of ſpirit*; which comes not ſo much from any outward arguments, or any outward thing, as from the diſpoſition of our own hearts; that *contentment* that comes meerly from external arguments, will not hold long; if it be habitual and conſtant, it ever comes from the gracious temper of a mans own ſpirit, and therefore we had need to pray that God would *create in us clean hearts*, and that he would *renew right ſpirits* (or *conſtant ſpirits*, (as it is in the original) *within us*. All the rules and helps in the world will do us little good, except we get a good temper within our hearts, you can never make a ſhip go ſteady with propping of it without; you know there muſt be ballaſt within the ſhip that muſt make it go ſteady; And ſo there is nothing without us that can keep our hearts in a ſteady conſtant way, but that that is within us; grace is within the ſoul, and that will do it. O pray we to God *to create this Chriſtian contentation within us*, open we our hearts unto God, and then with *Hanna* we ſhall come from prayer, and *look no more ſad.*

Sect. 3. *How we muſt improve ſufferings.*

WE muſt not onely be contented under Gods afflicting hand, but we muſt labour to thrive under it. Certainly there is a bleſſing in every Ordinance of God, if we have wiſdome and care to draw it forth, and to make it our own. *Auſtin* cryes out againſt ſuch who did not profit by afflictions: *You* (ſaith he) *have loſt the profit of this calamity.* As it is a ſign of great wickedneſs to turn bleſſings into curſes, ſo it is a ſign of great grace to turne curſes into bleſſings; by this improvement we ſhall not onely get water, but honey out of the Rock. But how ſhould we improve our afflictions.

1. Learn we thoſe leſſons which God uſually teacheth his people in a ſuffering condition. I ſhall onely preſent thoſe * three which are moſt comprehenſive.——

*Twenty ſeveral leſſons are reckoned up.—— as 1. *Compaſſion towards them which are in a ſuffering condition*, Heb. 5. 2. *A prizing of our outward mercies, and comforts more, and yet a doting upon them leſſe*, Deut. 8. 10, 11, 12. 3. *Self-denyal, and obediential ſubmiſſion to the will of God*, Jam. 1. 3. 4. *Humility and meekneſs of Spirit*, Job. 33. 17. 5. *A diſcovery of unknown corruptions in our hearts*, Deut. 8. 2. 6. *Prayer*, Iſa. 26. 16. 7. *Acquaintance with the Word*, Pſal. 119, 25, 50, 103. 8. *The need of ſound evidences for heaven*, Pſal. 25. 8. 9. *What an evil thing it is to grieve the Spirit*, Jer. 44. 4. 10. *Communion with God*, Pſal. 88. 8, 18. 11. *The exerciſe and improvement of grace*, Revel. 13. 10. 12. *The life of faith*, Heb. 2. 3, 4. 13. *A truſting God more, and our ſelves leſſe*, 2 Tim. 1. 8, 9. 14. *A knowing of God in his holineſs, juſtice, faithfulneſs, mercy, alſufficiency*, Pſal. 9. 9, 10. 15. *A minding the duties of a ſuffering condition, more then ſafety*, Acts. 9. 6. Mich. 6. 9. 16. *A minding the privileges, and advantages of a ſuffering condition*, Matth. 19. 29. 17. *A minding and endeavouring after the one thing neceſſary*, Luke 10. 42. 18. *Time-redemption*, Eph. 5. 16. 19. *A vallewing of Chriſts ſufferings*, 1 Theſ. 1. 10. 20. *A prizing and longing after heaven*, Phil. 1. 23. *Caſe, correction, inſtruction.*

Of thoſe there are two within compaſſe are moſt comprehenſive.

1. The ſinfulneſs of ſin; what is ſin but an evil againſt God; puniſhment is an evil againſt the creature, but ſin is a contradiction to the will of God; whence we may ſafely conclude that there is more evil in the leaſt ſin, then there is in the greateſt puniſhment,

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even hell it self; the hell that is in sin, is worse then the hell that is prepared for sin: now in affliction sin is layd open before a mans eyes in such sort as he is inforced to plead guilty of the evil of it; *As many as I love, I rebuke and chasten*, the greek words signifie, *I convince and correct*, Revel. 3. 19.

2. The emptiness of the creature; in our prosperity we stick in the creature, and dote upon the creature, as if there our happiness and comfort were bound up: but in the day of adversity, God convinceth us of our mistakes, by causing us to see the emptiness and vainty of all sublunary contentments; we begin to find the world to be but a guilded emptiness, a meer nothing.

3. The fulness of Jesus Christ, there is an infinite fulness in Jesus Christ, *it pleased the father that in him should all fulness dwell*; but we are not alwayes in a capacity either to receive, or to see that fulness; and the reason is, because in our prosperity we fill our selves so full with the world, that it fears with Christ now as it did when he was born, *there is no roome for him in the Inne*; but now when God spreads sack-cloth upon all the beauty and bravery of the creature, and so hydeth pride from man, then we can discover beauty and excellency in Christ, infinitly transcending all the beauty and excellency in the world; when the soul is *under the stayers, and in the clefts of the rocks*, then she can sing, *My beloved is white, and ruddy, the chiefest among ten thousands.* Can. 5. 10

2. Be jealous of our selves, lest that our *sufferings* should passe away unsanctified. Be we more afraid of the affliction leaving of us, then of its continuing upon us; lay out our strength more for a sanctified use of it, then for deliverance from it, that we may say with *David*, *It is good for me that I have been afflicted, that I might learn thy statutes.* Psal. 119. 71

3. Labour to know Gods mind in our afflictions. The man of wisdome sees *Gods name upon this rod*, and he understands what God intends, *viz.* whether he sends them for sin, or for some other ends. Onely observe, though God sends afflictions sometimes for tryal, and other ends, rather then for sin, yet it is sin that makes us capable of such a way of tryal; were we not sinful, God would not deal with us that way, therefore it is good in all to be humbled for sin. But here two questions are to be discussed,

1. How we may discerne Gods ends in our afflictions.
2. If it be rather for sin, how we may find out the particular sin?

For the first, *Gods ends in afflicting us* may be discerned thus.——

1. If the affliction be extraordinary, and come in an extraordinary way: and upon examination we find our selves not guilty of any special evil besides daily incursions, then we may comfortably hope Gods intentions are not specially for sinne, but for some other end: so it was in *Job*, and *Joseph*.

2. We may know from the work of the affliction, which way it intends, and how God follows it; whether in it God setles not sin upon our heart for humiliation more then ordinary; or whether the work of Gods Spirit be not rather for the stirring up of the exercise of some other grace: For God in his dealings with his people will work for the attaining the ends he aimes at.

3. Much may be learn't from the issue of an affliction; when God comes chiefly for tryal, in the issue his grace does much abound towards his servants, as it did in *Joseph* and *Job*; What honour was *Joseph* advanced unto? and how had *Job* given him *twice as much as he had before?* But when the affliction is for sin, it doth not use to have such an issue; it is well if the sinner may be restored into such a comfortable condition as he was in before: When *David* was afflicted for his sin, some skars stuck by him after his deliverance, he scarce ever was brought into that comfortable condition he was in before. Job 42. 10

For the second, *If the affliction be for sin, how may we find out the particular sin?* I answer.——

1. Look what sins and afflictions the Word hath coupled together; although every sin deserves all kindes of afflictions, yet the Word joynes some special correction to special transgressions; as God sorts several promises to several graces, so he sorts several afflictions to several sins.

2. Consider what sins and afflictions Providence couples in respect of similitude: God often stamps the likenesse of the sin upon the judgement, *Judg.* 1. 7, 8.

3. Enquire at the mouth of God by prayer and humiliation, as *David* did, 2 *Sam.* 21. 1. and as *Job* did, *Job.* 10. 2. and as those in *Jeremiah* did, *Jer.* 16. 10, 11.

4. Hearken to the voyce of conscience; that is Gods officer is our souls; especially after humiliation and seeking of God, then listen to the voyce of conscience, for as it is with an officer whom you would have search the Records, if you would have him diligent indeed in the search, you must give him his fee, else he will do the work but slightly; So we must give conscience, Gods Register his fee; (*i. e.*) we must let conscience have much prayer and humiliation which it calls for, and then it will tell us Gods minde more fully.

4. When we have found out our sins, Let us, 1. take notice of Gods displeasure against us. 2. Let us be humbled for it. 3. Let us stir up our hearts against it with indignation. *This is that which hath caused me all this woe, that hath brought upon me all this trouble and smart.* As the Jews took hold on *Paul* crying, *Men of Israel help, this is the man that teacheth every where against the people:* So should we take hold on our sin that we have found out, and cry to the Lord; *Help O Lord, this is that sin that hath made the breach, this is that sin that hath been the cause of so much evil unto mee.* As we read of *Antonius*, after *Julius Cesar* was murthered, he brought forth his coat, all bloody and cut, and laid it before the people: *Look here* (sayes he) *you have your Emperours coat thus bloody and torne.* Whereupon the people were presently in an uproar, and cryed out to slay those murtherers; thus the looking upon our afflictions, and considering what mischief sin hath done us, our hearts should be raised to fly upon our sin with indignation, and not be satisfied without the destruction of that which would have destroyed us.

5. Let us promise and covenant Reformation, and begin the work while the affliction is on us. Do something now presently, do not put off all till the *suffering* be over, till we be recovered, or delivered, and think, *then I will do it.* There is much deceit of the heart this way; many miscarry in their vows to God upon this ground, because they put off all till they be out of their affliction: for by that time, the impression that was upon their spirits is abated, their hearts are cooled, and so the duty is neglected. Wherefore do something presently, and be alwayes in doing, till that which was vowed be fully performed.

6. Let every affliction drive us much to God in prayer. *Is any man afflicted, let him pray.* It is a similitude of *Chrysostome*; *As clouds darken the heavens, and cause lowering weather, but being distilled into drops, then sweet sun-shine, and fair weather follows; So sorrows and cares in the soul cloud the soul, till they be distilled in prayer into tears, and poured forth before the Lord, but then the sweet beams of Gods grace comes in, and much blessing follows.*

7. Let us not cease to seek and sue till we have some assurance that we have made our peace with God; This is that the Lord looks for at our hands in all our crosses, and the chief end he aymes at in afflicting his children, to cause them to seek him more diligently, and to get better assurance of his favour; *Let him take hold of my strength* (saith God) *that he may make peace with me, and he shall make peace with me.* This is done these three waies. 1. By acknowledging unto God freely our manifold sins, and so justifying him in his judgements, as *David* did, *I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Selah.* 2. By praying for, and seeking assurance of his favour in the pardon of our sins. *Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.* 3. By forsaking our sin whereby we had provoked him. *By this shall the iniquity of* Jacob *be purged, and this is all the fruit to take away his sin.* It is good that we practise all these three wayes, and never cease practising, till God hath assured us that he is at peace with us.

8. Let us now (if ever) *try, exercise, and improve our faith, wisdome, zeal, patience,* and all other graces of the Spirit.

1. Let us *try* our graces: What graces? 1. Our Faith; It is an easie matter to trust God when our barnes and coffers are full, and to say, *Give us our daily bread,* when we have it in our cup-boards; but when we have nothing, when we know not how nor whence to get any thing in the world, then to depend upon an invisible bounty, this is a true and noble act of Faith. 2. Our Wisdome: *Plato* being demanded how he knew a wise man? Answered; when being rebuked, he would not be angry, and being praised, he would not be proud; our disposition is never well known to our selves, untill

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we be crossed. 3. Our zeal; A little water cast upon the fire makes it burn hotter and brighter; So should afflictions make us more zealous and fiery for God, and for good causes, and for good men; The wicked in afflictions are many times furious, but never zealous; they are often like wild beasts that grow mad with bating, if crosses or losses rush in upon them, they fall to the language of *Jobs* wife, *Curse God and die*, or to that of the King of *Israels* Messenger, *Why should I serve God any longer?* 4. Our Sincerity; Thus was *Jobs* sincerity discovered by Satans malice; after all his losses, he sayes no more but, *The Lord giveth, and the Lord taketh.* ——*In all this did not* Job *sin with his lips.* 5. Our Patience: When it is calme weather, the Sea is quiet and still as any River, but let the winds arise once, and we shall see a difference: for then the Sea foams, and rages, and *casteth out mire and dirt.* We are that indeed which we are in temptation; if we cannot abide a drawing plaister to drain away corrupt blood and humours, how should we abide cutting off joynts and members? how *pulling out eyes*, which repentance must do? 2 King 6 33

2. Let us *exercise* our graces. Affliction gives opportunity for this; it calls forth whatsoever grace there is in the heart to the exercise of it. The Apostle speaking of *Saints-sufferings*, saith thus, *Here is the patience and the faith of Saints. (i.e.)* Here is matter for their *patience and faith* to be exercised about; this calls for the working of their *patience and faith*; and so for other graces, as *humility, self-denyal, love to God, meekness, waiting on Christ, loving our enemies, not resisting of evil, fervent prayer*, O what mighty prayers, and lively stirrings of Spirit are there many times in afflictions? *They powered out a prayer when thy chastening was upon them*, our prayers do but drop out before, now they are *powred out.* And this is it that many times makes God to afflict us, because God delights much to see the exercise of our graces: When spices are beaten, then they send forth their fragrant smell; so when Gods servants are in afflictions, then their graces send forth their sweetness in the activeness of them, grace is ever better for wearing. Revel. 13. 10 Isa. 26. 16

3. Let us *improve* our graces. *Every branch in me* (saith Christ) *that beareth fruit, he purgeth it that it may bring forth more fruit.* This is the end of Christs purging us, that we may be more fruitful; as vines are made more fruitful by pruning, so are Gods people by the pruning-knife of afflictions; Now they find more peace, more assurance, more strength, then ever they did before; Never such sweet joy, never such full assurance, never such use of faith, and patience, and love as in the forest and longest afflictions; Is it thus with us now? O this may be a sweet seal to our souls of their sincerity ever after afflictions. Gods people never thrive so much in grace, as when they are watered in their own tears; *Manasses* his chain was more profitable to him then his Crown. *There is a great deal of difference* (could *Luther* say) *betwixt a divine in outward pompe, and a divine under the crosse; They that are afflicted do better understand Scripture, but those that are secure in their prosperity read them as verses in Ovid.* But what graces must we improve? I answer, every grace, onely I shall instance in these. 1. Our spiritual wisdome. To this purpose God is said to *open the ears of men, even by their afflictions.* We are best instructed when we are afflicted: *It is good for me that I have been afflicted* (said *David*) *that I might learn thy statutes. Algerius* a martyr could say, that *he received more light in the dark dungeon, then ever he received before in all the world.* And *Luther* professed, that *he never understood some of* Davids *Psalms till he was in affliction. When all is done* (said he) *tribulation is the plainest and most sincere divinity.* Prayer, reading, meditation, and temptations make a divine. 2. Our patience. To this purpose, *We rejoyce in tribulation* (said the Apostle) *knowing that tribulation bringeth forth patience. My Brethren* (saith *James*) *count it exceeding joy when ye fall into diverse temptations, knowing that the tryal of your faith bringeth forth patience.* The malice of our enemies both proves and improves our patience. See it exemplified in *David*; when *Shimei* cursed, and cast stones at *David*, and called him murtherer, and wicked man; poor afflicted *David* was so far from revenging it, or suffering others to revenge it, that he makes that very thing an argument of his patience, which was the exercise of it. *Behold my sonne* (saith he) *which came forth of my bowels seeketh my life, how much more now may this* Benjamite *do it?* 3. Our faith. To this end God afflicts us that our faith may increase: As it is said of the palme-tree, that it groweth higher, and stronger, and more and more fruitful, by how much the more weight it hath hanging upon it: or as it is said of the Lyon that she seemes to leave her young ones till they have almost killed themselves with roaring and howling, but at last gasp she relieves John 15. 2 Job 33. 16 Psal. 119. 71 Rom. 5. 3 James 1. 2, 3 2 Sam. 16. 11

them,

them, whereby they become the more courageous; So it pleaseth the Lord sometimes to leave his children. *Out of the depths have I cryed unto thee* (saith *David*) *and then*, and not till then it follows, *the Lord heard me.* The Lord saw him sinking all the while, yet lets him alone till he was at the bottome, and then hearing him, *David* is stronger in faith. This is the height of faith, and the worth of faith; to have a strong confidence in God, even in the worst of affliction, this is thank-worthy: *hope in a state hopelesse, a love to God when there is nothing but signes of his heavy displeasure, heavenly mindednesse when all worldly affaires draw contrary way, is the chief praise of faith.* What made our Saviour say to that woman of *Canaan*, *O woman great is thy faith*; but this, in that neither his silence, nor his flat denyal could silence her? Such a faith had *Job*, *though he kill me, yet will I trust in him.* Here is faith to the purpose; to love that God who crosseth us, to kisse that hand which strikes us, to trust in that power which kills us, this is the honourable proof of a Christian, this argues faith indeed.

9. Be we thankful to God for our afflictions. Thus *Job* was; notwithstanding he was bereaved of his estate, of his children, and in a great measure given up into the hands of Satan; yet he blesseth the Lord, *The Lord giveth, and the Lord taketh away,--- blessed be the name of the Lord.* And this is the meaning of the Prophet, *Wherefore glorifie ye the Lord in the fires, even the name of the Lord God of Israel in the Isles of the Sea.* And thus adviseth the Apostle, *If any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf.* And a little before, *If ye be reproacht for the name of Christ, happy are ye, for the spirit of glory, and of God resteth on you.* As *Noahs* Dove hovered over the water, and found no place to rest her foot on, untill she returned to the Arke; So doth the Spirit of God, (as it were) hover over the souls of men, it wanteth rest, and when it sees a soul that suffers for the truth, there it lights, there it rests, *The Spirit of God and of glory there resteth upon you.* A Christian is more bound to be thankful for the opportunity of exercising one grace, then for all the prosperity in the world; Now there are some graces that cannot be exercised but only in affliction; the Saints in heaven never *exercise patience*, and without affliction the Saints on earth have no opportunity to *exercise patience:* But what? have we the opportunity of exercising that grace that we had not before? be we *thankful* to God.

10. Let us *with joy draw water out of the wells of Salvation:* Let us comfort our selves in our suffering condition: We should not onely be thankful, but joyful. Me thinks I hear some *suffering Saint* sigh and say, *What? is it nothing to you, all ye that passe by? I weep sore in the night, and my tears are on my cheeks; among all my lovers there is none to comfort me, all my friends have dealt treacherously with me, they have heard that I sigh, and there is none to refresh me. I stand for Christ, but there is none stands by me, I own him, but none owns me.* Bleeding Christian, bear up, though men forsake thee, yet Christ will own thee; though men as Swallow-shallow friends do leave thee in the winter of afflictions, yet Christ as a constant friend abides; It is thy glory that thou sufferest for Christ, rejoyce as *Paul* did in thy *sufferings*, sith in them thou *fillest up that which is behind of the afflictions of Christ.* Know this for thy comfort, that *thou that sufferest with him, thou shalt also raign with him.* In the mean while what sweetnesse dost thou feel from Christ? It is thy priviledge, and surely thou mayst, I hope thou dost expect more then ordinary sweetnesse from thy Saviour, seest thou not heaven clear over thee? doth not Christ lead thee gently, the cup in thy hand, though it taste bitter to the flesh, doth not the Spirit make it sweet? What's that in the bottome of thy bloody cup? is it not love? are not thy draughts of *suffering* sweeter and sweeter? What glory is that which rests upon thee? is not Christ with thee in the fire, and doth not he passe with thee through the water? in this thy storm of wind and raine, doth not the Sun shine? *Ah no, I suffer for Christ, and yet I am without Christ, could I but have his presence, I should slight persecutions; did he smile, I should laugh at my foes frownes; were I but in the light of him, I could sing in this darknesse; did I but enjoy the least of his love, I could triumph in the flame of their wrath; but ah, alas, woe, &c.* Stay O soul, speak not out thy sorrows too speedily, Christ cannot be long away, harke! He comes leaping over the mountains, see how the clouds fly away: surely the Sun will shine presently, he cannot be long away; thy very sins shall not, therefore thy sufferings cannot separate between him and thee; *Why sayest thou O Jacob, and speakest O Israel, my way is hid from the Lord, hast thou not heard? hast thou not known the everlasting God, the Lord, the Creature of the ends of the earth? He faineth not, he giveth power to the faint.* Sing ye sufferers,

ſufferers, rejoyce ye *priſoners of hope*, the Lord whom ye look for, and long after, he is with you, he cannot be abſent from you? Chriſt is in your priſons (though it may be you are not aware of it) however, *Caſt not away your confidence for he that ſhall come will come, and will not tarry. Now the juſt ſhall live by faith.* ('tis ſpoken to ſufferers) *But if any man draw back, my ſoul ſhall have no pleaſure in him.* Heb. 10. 35 37, 38

But that I may draw out many arguments for your comforts, conſider of theſe particulars.——

1. Chriſt is eſpecially preſent with his *ſuffering-Saints*. Thus run the Promiſes, *I will be with him in trouble, and will deliver him. Fear not O* Iſrael, *when thou paſſeſt through the water, I will be with thee; ——— when thou walkeſt through the fire, thou ſhalt not be burned, neither ſhall the flame kindle upon thee.* Oh what ſweet promiſes, what flaggons of wine are theſe to comfort the diſtreſſed ſoul! As *Ceſar* ſaid to the trembling Mariners, *Be not afraid for you carry* Ceſar: So may I ſay to poor perſecuted, afflicted Chriſtians, be not afraid, for he that is your King is in you, for you, with you. Upon this ground *David* comforted his ſoul, *Though I walk through the valley of the ſhadow of death, I will fear no evil, for thou art with me, thy rod, and thy ſtaffe comfort me.* When *Paul* was bereaved of his ſight, then (as ſome conceive) he was rapt into the third heaven, and heard thoſe *words from Chriſt not fit to be uttered.* When *Stephen* was at the bar, and the ſhower of ſtones was ready to fall upon his head, then he *ſaw heaven it ſelf open, and the Son of man ſtanding at the right hand of God.* When the three children were in the furnace, Chriſt was there to make the fourth, *I ſaw four men looſe walking in the mideſt of the fire, and the forme of the fourth is like the Son of God.* Iſa. 43. 1, 2 Pſal. 23. 4 2 Cor. 12. 4 Acts 7. 56 Dan. 3. 25

2. Chriſt is not only preſent, but ſupportingly preſent with his in their *ſufferings*. *Thou art with me* (ſaith *David*) *thy rod and thy ſtaffe comfort me.* Though all men forſook *Paul* when he was to anſwer before *Nero*, *Notwithſtanding* (ſaith *Paul*) *Chriſt the Lord ſtood by me, and ſtrengthened me.* Pſal. 23. 4. 2 Tim. 4. 16, 17

3. Chriſt gives his *Saints* cordials ſuitable to their *ſufferings*. *They ſhall put you out of the Synagogue* (ſaith *Chriſt*,) *and kill you.* 1. They ſhall excommunicate you, now as ſuitable to this Chriſt told them that he went *to prepare manſions for them in his Fathers Houſe.* 2. They ſhall kill you, now as ſuitable to this Chriſt tells them that their lives ſhould be as ſure as his, *Becauſe I live, ye ſhall live alſo.* Thus Chriſt hath ſuitable cordials; if men frown, he hath ſmiles; if men diſgrace, he hath honours; if you loſe periſhing riches, he hath endurable, unſearchable. Whatſoever you ſuffer loſſe in, he will make it up. John 16. 2 John 14. 2 John 14. 19

4. Chriſt ſympathizeth with his *ſuffering-Saints*. *In all their affliction he was afflicted, and the Angel of his preſence ſaved them.* Chriſtians, ſuffer when and where you will, Chriſt ſuffers then, and there with you. Had perſecutors eyes, they would ſee this, and they would be afraid of this. *If we periſh, Chriſt periſheth with us*, could *Luther* ſay; *Suffering-Saints*! Chriſt ſo loves you, as that he ſuffers with you; are you in dungeons? Chriſt is there too: are you with *Job* on the dung-hill? Chriſt there ſits by you; Every drop of blood that you bleed, goes to the heart of Jeſus Chriſt; the Baptiſme of affliction wherewith ye are baptized, is Chriſts; Count not, call not that yours, which is his, ſurely he rather ſuffers in you, then you for him; or if you will ſay, you ſuffer for him, yet know he ſympathizeth with you in thoſe *ſufferings*. Iſa. 63. 9

5. Chriſt ordereth all the *ſufferings* of his *Saints* for quality, quantity, and duration. 1. For quality, Chriſt orders to ſome mockings, bonds, impriſonments; to others ſtoning, ſawing, killing with the ſword; Chriſt tells *Peter by what death he ſhould glorifie him.* 2. For quantity, *Thou telleſt my wandrings*, he means the wandrings whileſt he was perſecuted, ſuch wandrings as the Apoſtle means. *They wandred about in ſheeps skins, and goats skins, being deſtitute, afflicted, tormented.* *David* muſt not wander a ſtep more then Chriſt would: nor ſhall Saints weep a tear, nor bleed a drop, nor bear a ſtripe more then Chriſt will number out. 3. For duration, he orders that too, *Ye ſhall have tribulation ten dayes. The Gentiles ſhall tread the holy City under foot fourty two moneths. The witneſſes ſhall ly in the ſtreets three dayes, and an half.* So many days, moneths, years, Chriſt orders all. John 21. 19 Pſal. 56. 8 Heb. 11. 37 Revel. 2. 10 Revel. 11. 2, 9

6. Chriſt often gives to his Saints moſt glorious viſions in their grievous *ſufferings*: Was it not thus with *John*, and *Stephen*? And how many Martyrs have ſpoke of ſuch ſpiritual viſions, viſits, incomes, which they have had in priſons, the like unto which they never found nor felt at other times? We give our rings, jewels, chains, net-works Revel. 1. 10 Acts 7. 54, 55

to our children if they be in pains, which we lock up in cloſets and cabinets at other times, Chriſt gives cabbinet-comforts lockt up, and unuſuall diſcoveries to his members in priſons and dungeons, of which many have had ſweet and gracious experiences.

7. Chriſt rewards all the *ſufferings* of his *Saints*. *To you that have continued with me in my temptation, I appoint unto you a kingdom, as my Father hath appointed unto me. For our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory. I reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us.* And *Bleſſed is the man that endureth temptations, for when he is tryed he ſhall receive the crown of life. Tortures are but trading with God for glory*, ſaid *Gordius*: and *perſecutors are but my fathers gold-ſmiths* (ſaid *Bernard*) *who are working to adde pearls to the crowns of Saints.* Chriſtians! comfort your ſelves with theſe words.

Luk. 22.29 30. 1 Cor. 4.16,17 Rom. 8. 18 James 1.12

SECT. 4.

Of the manner how to carry our ſelves when ſufferings and afflictions are gone.

THe duties that concern us when affliction is gone, are theſe.---

1. That we treaſure up all the experiences we have had of God, and of our own hearts in the time of our afflictions: keep we them freſh in our hearts, and work them upon our own ſpirits, and make uſe of them as God offers occaſion.

2. Whatſoever we wiſhed that we had done then, be ſure now to ſet about, and never reſt till it be done, that when affliction comes again, it may not find it undone, if it doth it will make the affliction very bitter unto us: if this rule were well obſerved, we ſhould have glorious reformations.

3. Be we careful to performe the vowes we have made in our afflictions. Moſt hypocrites have many good motions, and purpoſes, and ſeem to be new men in their afflictions, but when Gods hand is removed, they *return* to their old Byas again, yea become *worſe then before*, onely the elect are better for their afflictions afterwards; *Before I was afflicted, I went aſtray, but now I have kept thy word.*

Pſal. 9. 34 Pſal. 119.67

4. Take heed of truſting to our own promiſes that we have made to God for obedience, rather then to his promiſes that he hath made to us for aſſiſtance.

5. Often call our ſelves to account after the affliction is over, what is become of it? how was it with me then? and how is it now? have I more peace now then I had then? and how comes it about? hath my peace grown upon good grounds, ſo as it may hold? I had workings of Spirit then, what are become of them? have I been faithful to God and to my own ſoul?

6. In ſtead of all other rules, be ſure to obſerve this. Sit we down and reflect upon our own ſelves, turn we in upon our own hearts, and examine our ſelves thus.------ *Have teachings been mixt with chaſtenings? have inſtructions accompanied corrections? hath the rod budded? hath God diſcovered to me the ſinfulneſſe of ſin, the emptineſs of the creature, the fulneſs of Chriſt?* is no evil like to the evil of ſin? no good like to Jeſus Chriſt? is the world become an empty vanity, a mockery, a nothing in mine eyes? can I ſay, *it is good I have been afflicted?* and can I point out that good, and ſay, *this I have got by my ſufferings?* can I ſay, I know divine truths *more inwardly, more clearly, more experimentally, more powerfully, more ſweetly, then ever?* can I ſay, I have quietly ſubmitted, and I have endeavoured to improve my ſufferings to Gods glory, and my own good? Thus if we queſtion, our hearts will give the anſwer, either in the affirmitive, or in the negative. If in the affirmitive; then fall on theſe *duties*. As-----

Pſalm 116. 12

1. Study to be thankfull, ſay with *David*, *what ſhall I render unto the Lord?* conſider how great things God hath done for our ſouls. As 1. God hath done more for us, then if he had never brought us into affliction and trouble, or then if he had brought us out the very ſame day on which he ſent us in: prevention and deliverance may be in wrath, but this is in love. 2. God hath doubled his mercy and loving kindneſs to us; hath commanded deliverance and inſtruction too: a hoiſted mercy; yea as deliverance and inſtruction were the return of prayer, a treble, a multiplyed mercy; which ſhould greatly indear the heart to God, and make it ſing with *David*, *I will love the Lord,*

becauſe

because he hath heard the voyce of my supplication. 3. God hath sealed up our adoption and son-ship; *if ye endure chastening, God dealeth with you as with sonnes, for what sonne is he whom the father chasteneth not?* our *Patmos* in this case hath been our *Paradise*, wherein he hath given us his loves. 4. God hath consecrated our *sufferings*; afflictions have taken *orders*, as it were, and stand no longer in the ranke of ordinary providences, but serve now in the order of gospel-ordinances: a prison, a bed of sickness, is turned into a schoole, into a Temple, wherein God hath taught us into his own likeness. 5. As God hath consecrated our sufferings, so he hath consecrated us also by our sufferings, *ye have need of patience, that when you have done the will of God, you may inherit the promises*; when we have done Gods will, all is not done, there is somewhat to be *suffered*, and therefore we *have need of patience*, to carry us through the *suffering* part of our work, as well as the *doing*, that so being perfect, *we may inherit the promises*. 6. God hath crowned us with the blessing; *Blessed is the man whom thou chastenest and teachest*: by this means God turnes the crown of thornes into a crown of gold, and sets it on our head, and now brings us forth wearing this crown, and shews us to the world as a monument of free grace. O then say with *David, what shall I render unto the Lord for all his benefits towards me?* God himself gives the answer, *I will deliver thee, and thou shalt glorifie me.*

Psalm 116. 1
Heb. 12 7
Heb. 10. 36
Psalm 94. 12
Psalm 116. 12
Psalm 50. 23

2. Study how to preserve and maintaine that sweet gracious frame of heart, into which God hath brought us by afflictions: it is a *duty* which we should practise as oft as we come from the word, or from any other divine ordinance: If an ordinance-frame, if a gracious impression be on our hearts, we should rejoyce in it, and blesse God for it, and labour to keep up such a frame in our hearts, till our next solemn approach unto God. But how much more should this be our care and study, when we come out of Gods furnace, that solemn ordinance of affliction, to labour and maintaine that melting frame of heart, that warmth, and heate, that life, and vigour, which we have brought with us out of affliction? *Look to your selves that ye lose not those things which God hath wrought in you.* And to that purpose, 1. Be often reading over the lessons which God hath taught us, frequently revive the remembrance of them in our hands, and work the impressions of them upon our hearts. 2. Renew often upon our souls the remembrance of the sharpness and bitterness of the affliction: the Church found great advantage this way. *Remembring mine affliction, and my misery, the wormewood and the gall, my soul hath them comtinually in remembrance, and is humbled in me.* The meaning is this; the people of God among the Jews that desired to keep close to God after their great deliverance from *Babylon*, experience a serious and constant remembrance of those seventy years sufferings, to be an excellent perservative to that humble and gracious frame of heart; which God wrought them into in their captivity, and yet that is not all; as remembrance of affliction preserved humility, so humility strengthened faith; *this I recall to minde, therefore have I hope*, by the kindly operation of the remembrance of former dispensations, she began to conceive good hope through grace, that God had not chastened her in wrath, but love. 3. Call often to mind the sad discourses and reasonings, the fears and tremblings which we have had in our bosoms in the times of suffering. *I forget prosperity* (said the Church) *and I said, my strength and my hope is perished from the Lord: So Jeremiah, waters flowed over mine head, then I said, I am cut off.* Thus *David*, *I said in my passion.* And *Jonah*, *I said, I am cast out of thy sight.* Thus should we call to mind our *Saids*; *(i. e.)* we should sit down, and recount the impatiences, and short-spiritednesses, the murmur, and unbeleef, the love of a present world, the fear of death, the hard thoughts of God, all the irregularities and distempers of our own spirits in the time of tribulation: doubtlesse it would be of singular use, as to humble our souls, and to check corruption, so to endear and preserve the *teachings* of God upon our souls. *Good and upright is the Lord, therefore will he teach sinners in the way, q. d.* I sinned against the Lord in my affliction, by my impatience, unbeleef, unhumbledness, &c. yet he was pleased not altogether to leave me without the *teachings* of his Spirit, not because I was good, but because he was good; not because I pleased him, but because mercy pleased him; not because I was upright before him, but because he was upright, true, and faithful to his own promise: *good and upright is the Lord, and therefore he hath taught me, though I was a sinner in the way.* 4. Attend constantly, and conscionably upon the ministry of the Word. The truth is, the Word and the rod teach the same lessons; the rod many times is but the words remembrancer; and therefore as the rod quickens the word, so the word back again will revive and sanctifie the *teachings* of the rod; they mutually help to set on

Psalm 94. 19
Lam. 3. 19
Lam. 3. 17
Lam. 3. 54
Psal 31. 22
Jonah 2 4
Psalm 25. 8

one another with deeper impreſſions. 5. Feed that frame of heart which God hath taught us into: meditate much upon *the ſinfulneſs of ſin, the emptineſs of the creature, the fulneſs of Chriſt, the exquiſiteneſs of his ſufferings, the ſeverity of the laſt judgement, the torments of hell, the joyes of heaven, the horrour of eternity,* rich in meditation, and rich in grace. 6. Be much in prayer: *Strengthen O God* (prays *David*) *that which thou haſt wrought in us.* Accordingly was that prayer of *Luther*, *confirme O Lord in us what thou haſt wrought, and perfect the work thou haſt begun in us to thy glory, So be it.* Theſe are the means to preſerve a good frame of heart.

Pſal. 68. 28

2. But on the other ſide, if our heart anſwer in the negative; that our *chaſtenings* have had no divine *teachings*, our God hath not diſcovered to us *the ſinfulneſs of ſin, the emptineſs of the creature, the fulneſs of Chriſt*; either the rod was dumb, or we were deaf; affliction hath left us as it found us, as ignorant, as unhumbled, as unſenſible of ſin, as worldly, as ſtrange to Chriſt, and our own hearts; as regardleſſe of eternity, as fit for ſin as we were before; as devoyd of grace, as unthankful, as uncomfortable as ever; O it is ſad! and therefore, come, *rowle we our ſelves in the duſt before the Lord, ſmite upon our thigh, ſigh with the breaking of our loynes, and cry out with* Ephraim, *Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoake; I have felt the blows of God, but that is all: I have received no more inſtructions then a brute beaſt: or if I had, I have quickly loſt it; it is like the untimely fruit of a woman that never ſaw the ſun.* Truly we have cauſe to ſit down, and even wiſh for our affliction againe: God hath put himſelf into our hands (as it were) and we have let him go without the bleſſing of ſaving inſtruction: how may we even wiſh, that we were in priſon againe, in our ſick bed againe, in baniſhment againe, &c. however humble our ſelves greatly before the Lord, and wreſtle mightily for the after-improvings of God upon our hearts; pray, *turne me Lord, and I ſhall be turned, for thou art the Lord my God; what affliction hath not done, Lord do thou; ſet omnipotency on work, and it ſhall be done; turne me, and I ſhall be turned*; that ſo our ſouls may yet ſpeak to the praiſe of free grace, *after that I returned I repented, and after that I was inſtructed, I ſmote upon the thigh, I was aſhamed, yea even confounded, becauſe I did bear the reproach of my youth.* Urge the Lord, as *Sampſon* did after his victory, *thou haſt given this great deliverance into the hand of thy ſervant, and ſhall I now dye for thirſt, and fall into the hand of the uncircumciſed?* Say we, *Lord, thou haſt given thy ſervant this great deliverance from danger and death, and ſhall I now periſh for want of divine improvement, and go down to hell among the uncircumciſed? teach me thy way O Lord, and I will walke in thy truth. —— teach me to do thy will, for thou art my God, thy ſpirit is good, lead me into the land of uprightneſs.* In a word, deſire the Lord, that he would do all the work, and then take all the glory.

31. 18

Jer. 31. 9

Judg. 15. 18

Pſal. 86. 11
Pſal. 143. 10

Thus much of the *Sufferings of Saints.*

CHAP.

CHAP. XVII. SECT. 1.

Of Preparatives to

Faſting.

HItherto of *duties ordinary*; now follow the *extraordinary*, *Faſting* and *Feaſting*: but becauſe the Book is ſwollen bigger then I had purpoſed it, and that much of the extraordinary is contained in the *ordinary duties*, I ſhall therefore deliver in few words what I have to ſay of theſe *duties*.

The firſt of theſe is *Faſting*, in which there is required ſomething

{ *Antecedent.* / *Concomitant.* / *Subſequent.*

1. The *Antecedent*, or *preparation* thereto, conſiſts in theſe particulars: ----

1. Take but a moderate ſupper the night before; for if a man glut himſelf over night, he will be more unfit for the duty of humiliation the next day.

2. Immediatly after ſupper, all ſervile works of our calling laid aſide, begin the preparation, and continue ſo long as we can conveniently ſit up, even longer and later then on other dayes: *From even to even ſhall ye celebrate your* **Sabbath*, ſaith God; and therefore *then* ſet the time allotted apart for that holy work, propounding to our ſelves the end of our intended Faſt, reſolving to keep it to God according to his will, adding ſerious petitions to God in our prayers, in that behalf. *Lev. 23.*

**I ſpeak this in reference to our Lords day. Indeed the ſeventh-day Sabbath among the Jews began at evening, and ſo ended the next day evening, according to the beginning and end of natural dayes from the Creation (as it is ſaid) the evening and morning made the firſt day, but our Lords day begins the morning from the reſurrection of Chriſt on the morning on that day, and that's not without a myſtery, that the Legal Sabbath began with darkneſs, and the Evangelical began with light.*

3. When we awake that night, let not our thoughts be upon worldly buſineſs, much leſs upon any wicked thing, but let them be holy, ſuch as may tend to the furtherance of the holy actions to be done the next day.

4. Ariſe early the day of our Faſt, this agrees well with a faſting-day; it is probable, that for this cauſe ſome *lay on the ground*, others in *ſack-cloath*, in the nights of their faſts, not only to expreſs, but to further their humiliation, by keeping them from ſleeping over-much or over-ſweetly. *2 Sam. 12. 16* *Joel 1. 13*

5. In the morning (after ſome renewing of our preparation, and prayer for Gods ſpiritual grace to enable us to ſanctifie a Faſt that day) apply we our ſelves to the main work of the day, of which in the next Section.

SECT. 2. *Of the duties required in Faſting.*

IN the action of *Faſting* there are duties { inward. / outward.

1. The inward duties are { general. / more ſpecial.

1. The *duties* that more generally concern the nature of the day, are ſuch as theſe: ----

1. In the true ſpiritual *Faſt*, there muſt be *faſting* from ſin, or the forſaking of all our ſins; for whiles we abſtain from lawful things, we are admoniſhed much more to abſtain from all things that are utterly unlawful at all times: It is the Lords complaint,

Behold, ye fast for strife and debate, and smite with the fist of wickedness, ye shall not fast as ye do this day. It is plain, the Lord will endure no Fast of those that go on still in their wickedness.

2. The word and prayer must be added: *I fasted and prayed before the God of Heaven,* said *Nehemiah:* --- *And they stood up in their place, and read in the Book of the Law of the Lord their God, one fourth part of the day, and another fourth part they confessed and worshipped the Lord their God:* But whereas prayer is a daily and ordinary exercise of the Saints, it is manifest, that by *Prayer* coupled with *Fasting*, is understood a special and peerless kinde of *Prayer*, wherein two things are required: 1. Fervency of desire; now we must not onely pray, but *cry unto the Lord*; yea, as the *Ninevites* speak, *We are to cry mightily unto him:* For the use of our outward abstinence, is but the wing of prayer, wherewith it might more easily fly up to heaven. 2. In such a prayer there should be *an assurance of faith:* The Lord hath made a gracious promise in many places to this Ordinance, 2 *Chron.* 7. 14. *Isa.* 58. 8, 3. *Joel.* 2. 18, 19. and let all the Fasts of the Church of Christ, both in the Old and New Testament, be looked at, as *Judges* 20. 23. *Ezra* 9. 6. *Esth.* 4. 16. *Acts* 13 2, 3. and it will appear, that the end of their *fasts* (kept in any measure of truth and sincerity) was *a feast*, and the issue of their mourning, great rejoycing; all which may serve wonderfully to strengthen our faith in this holy performance.

3. Works of mercy must be added, *Is not this the fast that I have chosen, to loose the bands of wickedness, to deal thy bread unto the hungry, to bring the poor that are cast out, into thine house, and when thou seest the naked, to cover them?* In all our fasts this must be observed, that the poor may have the gain of our fasting; *If their loyns and bowels bless us, the Lord also will bless us abundantly.*

4. We must ever in these days of humiliation, renew our Covenant with the Lord; and not onely unfeignedly purpose, but faithfully promise amendment of life; this making, renewing and keeping our *Covenant*, is the life and sum, *and the one most necessary things* in this excellent and extraordinary exercise of fasting and prayer.

2. The *particular duties*, wherein we must seriously exercise our souls on such a day, are these: ----

1. In a right survey and full comprehension of all our vileness, iniquities, transgressions, and sins.

2. In a right apprehension of Gods dreadful wrath and flaming venegance against sin.

3. In a feeling sence of our own unspeakble, and inconceivable misery by reason thereof.

4. In a vile and base conceit and esteem of our selves, abhorring our selves in dust and ashes.

5. In an inward sorrow, renting of the heart, bleeding of the soul, accompanied with an outward bewayling, with a plentiful and heart-piercing confession of all our sins before Gods gracious throne.

6. In a resolute hatred, dislike and aversion in the will; in an impregnable resolution and strong reasoning of the mind; in a constant endeavour and watchful opposition against sin.

7. In an hearty grieving that we cannot perform all these more heartily, sincerely and soundly.

2. The *outward duties* consist especially in *outward abstinence:* As ----

1. From full sleep, whence that exhortation in some sense, *Watch unto prayer, Col.* 4. 2. 1 *Pet.* 4. 7.

2. From costly apparel, from ornaments, and better attire, *Exod.* 33. 4, 5, 6. *Jonah.* 3. 6.

3. From matrimonial Benevolence, from that society which God hath sanctifi'd by his Word to married persons, 1 *Cor.* 7. 5. *Joel.* 2. 16.

4. From bodily labors and worldly business, *Lev.* 16. 29, 31. ----- 23. 22. *Joel* 1. 14. --- 2. 15.

5. From food wholly; and yet this total abstinence from meat and drink is not so strictly required, but that they whose health cannot bear it, may in case of true necessity, take some little refreshing, lest otherwise they hazard or hurt their health, and unfit themselves for the spiritual exercise and duty; indeed we have no example of this case propounded in Scripture, yet we have a sufficient ground for it, *Hosea* 6. 6. *Mat.* 12. 7.

6. From

6. From all carnal delights and pleasure of this life, *Joel* 2. 16. *David* and *Daniel* would not anoint themselves at such a time, 1 *Sam.* 12. 20. *Dan.* 10. 3. and all these outward *duties* are to be observed. 1. Partly as helps to our humiliation, in renouncing the hinderances thereof. 2. Partly as signs of our humiliation, whereby we acknowledge our selves unworthy of these delights. 3. Partly as evidences of our repentance, in that by way of godly revenge, we deprive our senses (which have all sinned) of their several delights.

SECT. 3.

Of the duties after Fasting.

WHen all is done and performed, observe these particulars: ---

1. Take heed of inward pride, and resting in the performance: spiritual pride is that worm that will breed in the best fruits of the Spirit, that poison which the Devil (that hellish spider) will suck out of the best flowers in Gods Garden; and if he can but prevail over us to be self-conceited with our *enlargements*, or to *trust* to that service we have done, he hath what he looks for, and deprives us of all the comfort of our humiliation: Labour therefore as much as we can, to humble our selves with a through view of our failings in the best of our performances; and for our enlargements, consider we the fountain of them, which is not any ability of our own, but the good Spirit of God, breathing where and when it listeth, and setting out our strait hearts, which otherwise would be utterly closed and shut up; let Christ have the glory of all our abilities, who hath given us his grace, but *will not give his glory to another*.

2. Hold the strength which we have got that day as much as we can; keep we still our interest and holy acquaintance, which we have gotten with God, and with the holy exercises of Religion; unloose not the bent of our care and affections against sin, and for God: It is a corruption of our nature, and it is a policy of Satan to help it forward, that (like some unwise warriers when they have gotten the day of their enemies) we grow full of presumption and security, by which the enemy taketh advantage to recollect his forces, and coming upon us unlook'd for, gives us the foil, if not the overthrow; we are too apt, after a day of humiliation, to fall into a kind of remissness, as if then we had gotten the mastery; whereas if Satan fly from us, if sin be weakned in us, it is but *for a season*, and but in part, and especially if we stand not upon our watch, *Satan* will take occasion *to return*, and sin will revive in us. *Luke* 4. 13. *Mat.* 12. 44.

3. Wait upon God for return; we must not presume that presently upon the work done, God must great our asking; as hypocrites that could say, *We have fasted, and thou hast not regarded it*; we may and must expect a gracious hearing, upon our unfeigned humiliation; *All things whatsoever ye shall ask in prayer, believing, ye shall receive*, but as for when and how, we must wait patiently; it is true, faith secureth us of good success, *This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us*; but faith neither prescribeth unto God how; *For who hath directed the Spirit of the Lord? or being his councellor, hath tanght him?* nor yet doth it make haste, *Behold, I laid in Zion for a foundation a stone, a tryed stone, a precious corner stone, a sure foundation; he that believeth shall not make haste:* Faith waits Gods leisure, when he in his wisdom judgeth it most seasonable, that is the time. *Isaiah* 58. 3. *Matth.* 21. 22. 1 *John* 5. 14. *Isa.* 40. 13. *Isa.* 28. 16.

And thus much of our duty before, in, and after Religious Fasting.

CHAP.

CHAP. XVIII. SECT. 1.

Of the Duties to be performed before *Thanksgiving* or *Feasting*.

THe second duty extraordinary, is *Holy Feasting* or *Thanksgiving*; and the *preparation* thereto consists in these particulars:----

1. In the stirring up of our selves to the performance of this duty: *Bless the Lord, O my soul, and all that is within me, blesse his holy name: Bless the Lord, O my soul, and forget not all his benefits.* Psal. 103. 1, 2

2. In meditating on Gods undeserved bounty towards us, and of our own unworthiness to God: *O God of my fathers, --- which saidest to me, ---- I will deal well with thee: I am not worthy of the least of all the mercies, and all the truth which thou hast shewed unto thy servant.* Gen. 32. 9, 10

3. In craving the assistance of Gods Spirit (because of our selves we are unable) *to open our lips, that we may shew forth his praise.* Psal. 51. 15

SECT. 2. *Of the Duties required in Thanksgiving.*

IN the action of *Thanksgiving* there are *duties* { *inward.* / *outward.*

1. The *inward duties* are { χάρις. *Thankfulness.* / χαρὰ, *Chearfulness.*

1. *Thankfulness* of the soul, which implies { Mindfulness. / Acknowledgment. / Affection.

1. We must mind, and therefore we are often stirred up to remember Gods benefits, *Deut.* 6. 12.--8. 18.---32. 18. *Psal.* 103. 2.

2. We must acknowledge Gods goodness, *James* 1. 17. *Deut.* 8. 18. and our beholdingness, in respect of our own nullity and unworthiness, 1 *Cor.* 4. 7. 1 *Chron.* 17. 16.

3. We must prize and esteem Gods benefits, endeavouring to amplifie them, in respect of their greatness, excellency, profit, necessity, sufficiency, acknowledging therein Gods wisdom, power, gooness, fatherly providence and bounty towards us, *Psal.* 16. 5, 6. *Marke* 7. 37. *Rom.* 8. 28. and this acknowledgement, if it be effectual, will work affection in the heart, a sense of Gods goodness and bounty towards us, causing us to love God, and to be obsequious towards God in all the duties of Thankfulness.

2. *Chearfulness and alacrity of Spirit*; as the Lord loves a *chearful giver*, so a *chearful Thanksgiver*, χαίρων thanks, comes of χαίρω to rejoyce χάρις must be μετα χαρᾶς with joy, *Phil.* 1. 4. *James* 5. 13. The Holy Ghost in many places hath joyned them together: *I will be glad and rejoyce in thee, I will sing praise unto thy name, O thou most high?* ——— *Rejoyce in the Lord, O ye Righteous, for praise is comely for the upright: ---- It is a good thing to give thanks unto the Lord, and to sing praises unto the name, O most high; ---- For thou Lord hast made me glad through thy work, I will triumph in the works of thy hands.* Psalm 9. 2 Psalm 33. 1 Psal. 92. 1, 2

2. The *outward duty*, is to express our inward *Thankfulness* and *Chearfulness*. Our *Thankfulness*, by celebrating and praising the name of God, by extolling his goodness, by recounting his mercies, and by exciting others to praise the Lord: Our *Chearfulness*, by making a joyful noyse and singing unto God: *Sing aloud unto God our strength, make a joyful noyse unto the God of Jacob: --- Make a joyful noyse unto the Lord, all ye Lands, serve the Lord with gladness, come before his presence with singing:* To this purpose we may sing the Psalms in the end of this Book, or some such other. Psal. 81. 1 Psal. 100. 1, 2

SECT. 3.

SECT. 3.

Of the Duties after Thanksgiving.

THe *Duty* after, consists in these particulars:——

1. In referring the benefits and gifts received, to the glory of God the giver, in the good of his Church.

2. In seeking to glorifie God who hath been so gracious unto us, by bringing forth the fruits of a godly life: *Herein is my Father glorified that ye bear much fruit.* John 15. 8

3. In honouring the Lord with our substance, and acknowledging him to be the chief Lord of all we possess: *Honour the Lord with thy substance, and with the first fruit of all thy encrease.* Prov. 3. 9

SECT. 4.

Of Psalms suitable to this duty, translated by Mr. W. B.

Psalm 100. to the tune, *Have mercy*, &c.

ALl men of moral birth.
that dwell in all the earth,
2. *O make a noyse to God with joys,*
and serve the Lord with mirth.
O come before his throne
with singing, every one;
3. *For certainly the Lord most high,*
even he is God alone.

He made us, and not we;
not we our selves, but he.
His folk, and flock, and pasture stock
he made us for to be:
4. *With praise come to his gate,*
and to his courts relate
His laud and fame, and bless his name:
his honour celebrate.

5. *For God is good for ever,*
his mercy faileth never.
His truth doth last all ages past,
and constant doth persever.

PSAL. 108. 1. part.

O God I fix my heart,
my glory bears a part.
And as my tongue, so shall my song
praise thee with musicks art.
2. *Wake Harp and Psaltery.*
right early wake will I:
3. *Thy praises Lord, will I record,*
the people standing by.
I'le praise thee with my song,
the nations all among:
4. *To heavens high, to clouds of sky,*
his truth and mercies throng.
5. *Exalted be thy name*
above the heavens frame.
Let earth below the trumpet blow
of thy renowned fame.

PSAL. 150.

PRaise, praise the Lord most high
within his sanctuary,
In topmost tower of his great power,
with praise him magnifie.
2. *Praise him for acts renown'd,*
with excellency crown'd;
According to his greatness, do
praise him with trumpet sound.

3. *O praise him chearfully,*
with Harp and Psaltery:
4. *And let the dance his praise advance,*
and Timbrels melody
Praise him with joynt consents
of stringed instruments.
5. *The Organs bring, loud Cymbals ring,*
each one his praise presents.

5. *High sounding Cymbals ring,*
let every breathing thing
The praise record of this great Lord,
and Allelujah sing.

Allelujah, and again *Allelujah*; *Amen*, *Allelujah*.

ULTIMA.

THE

LAST THINGS,

In reference to the

FIRST & MIDDLE THINGS:

OR, CERTAIN

Meditations

ON

Life, Death, Judgement, Hell, Right
Purgatory, and *Heaven.*

Delivered

By ISAAC AMBROSE, *Minister of Christ at* PRESTON *in* Amounderness *in* Lancashire.

Deut. 32. 29. *O that they were wise, that they understood this, that they would consider their latter end.*

Ecclus. 7. 36. *Whatsoever thou takest in hand, remember the end, and thou shalt never do amisse.*

LONDON,
Printed by *T. M.* for *Rowland Reynolds* at the Sun and Bible in the *Poultery*, 1674.

MEDITATIONS

BIBLIOTHECA BODLEIANA

Lifes Leaſe.

GEN. 47. 9.

Few and evil have the dayes of my life been.

WHen *Pharaoh* was Egypts King, *Joſeph Pharaohs* Steward, and *Jacob Joſephs* father, there was a great famine, which *Pharaoh* had dreamed, *Joſeph* foretold, and *Jacob* ſuffered: God that ſent *Joſeph* to *Pharaoh*, brings *Jacob* to *Joſeph*, the ſame providence ſo diſpoſing of all, that yet ſome food muſt be in Egypt, when nothing was found in all the land of *Canaan*: Thither come and welcome (as you may ſee in the ſtory:) *Pharaoh* ſalutes *Jacob* with this queſtion, *What is thy age? How many are thy dayes?* How many? alas, but *few*: What are they? alas, but *evil*: Thus we find *Jacob* at his Arithmetick; the bill is ſhort, and the number but a cipher: Will you hear him caſt his accounts? Firſt, they are *dayes*, and without all rules of falſhood, by ſubſtraction *few*, by addition full of *evil*: contract all, and this is the ſum of all, *Few and evil have the dayes of my life been.*

This Text, briefly, is the Leaſe of *Jacobs* life; God the chief Lord enricht his ſubſtance, yet limits the grant of his time: will you queſtion the Leaſe? for what time? no more, but *my life*] ſaith *Jacob*: but a life? what years? no years, but *dayes*] ſaith *Jacob*: but dayes? how many? not many, but *few*] ſaith *Jacob*; but few? how good? not good, but *evil*] ſaith *Jacob*: who can blaze the armes of life, that finds not in it Croſſe and Croſſelet? the leaſe, but a *life*] the term, but *dayes*,] the number, *few*,] the nature, *evil*,] nay, when all is done, we ſee all is out of date; the dayes are not, but are paſt, they *have been*;] *Few and evil have the dayes of my life been.*]

We muſt, you ſee, invert the Text, and begin with that on which all hangs; it is but *my life*] ſaith *Jacob*.

Life.

WOuld you know what is that? take but a view of *Nature*, and *Scripture*, and theſe will ſufficiently deſcribe out life.

Firſt, *Nature*, whoſe dimme eye ſees thus far: what is it but a *Roſe*, ſaith *Tiſernas*? which if you view in its growth, the cold nips it, heat withers it, the wind ſhakes it; be it never ſo fair, it withers; be we never ſo lively, immediately we die and periſh.

A *Roſe?* that is too beautiful! *Life* is but *graſſe*, ſaith *Plautus*, green now, withered anon; thus like the flower that is cut in Summer; as ſoon as we are born, Death is ready with his Sythe; as ſoon as we are dead, Angels gather in the Harveſt, on whoſe wings we are carried to that Barn of Heaven. *Graſſe?* no, ſaith *Philemon*, *Life*, is no better than a *counterfeit picture*: what if the colours be fair, and the reſemblance near? the ſhadow of death, and the Curtains of our grave will darken all. *A picture?* that is too honourable; *life* is (a worſe reſemblance) but a *Play* ſaith *Luſcinius*; we enter at our birth, and act all our life; preſently there is an *exit*, or a back return, and away we go, ſhutting all up with a ſudden Tragedy. *A Play?* that is too large. *Anonymus* being asked what was *life?* he *ſhews himſelf a little, then hides himſelf again*; his meaning was this, our *life* is but a little *ſhew*; and no ſooner are we ſeen, but immediately are we hid and gone. *A ſhew?* that is too pleaſant; *life* is nothing but a *ſleep*, ſaith *Philonius*; we life ſecure, and Dormice-like we ſlumber away our time;

Ut roſa [illegible] no langua- adeprajo- *Tiſernas.* Ut herba [illegible] ſticiales [illegible] ὁ βίος [illegible] ἀληθὲς [illegible] *lemon.* Scena eſt ludus quo vita: *Luſcin.* Cum par per ſo offen- diſſet, mox [illegible] abſcondit. Anonymus *Rodol. Agric.* Tu quaſi ſecurus ſi- modum [illegible] ſepulchi [illegible] *Philonius.*

when all is done, as if all this were too little, we ſleep again, and go from (our grave) the bed, to (that bed) our grave. *A ſleep?* that is too quiet; it is nothing but a *dream*, ſaith *Ariſtophanes*; all our worldly pleaſures are but waking dreames, at laſt Death rouzeth our ſouls that have ſlept in ſinne, then lifting up our heads, and ſeeing all gone, we awake ſorrowing. *A dream*, or the *dream of a ſhadow*, ſaith *Pindarus*; the worſt, the weakeſt *dream* that can be imagined; ſure one ſtep further were to arrive at deaths door; and yet thus far are we led by the hand of *Nature*: nay, if you will, lower; *death* ſucceeds *life*, and *life* is but *the image of death*, ſaith *Cato*. Here is a true picture of our *frailty*, *life* is like *death*; indeed ſo like, ſo near together, that we cannot differ each from other.

See here the condition of our *life*; what is it but *a Roſe, a Graſſe, a Picture, a Play, a Shew, a Sleep, a Dream, an image of Death?* ſuch a thing is *life*, that we ſo much talk of.

And if *Nature* give this light, how blind are they that cannot ſee *lifes* frailty? you need no more but mark the *Deſtinies* (as Poets feign) to ſpin their threads: one holds, another draws, a third cuts it off; what is your life but a thread? ſome have a ſtronger twiſt, others a more ſlender: ſome live till near rot, others die when ſcarce born: there's none endures long; this thread of life is cut ſooner or later, and then our work is done, our courſe is finiſhed. Are theſe the Emblemes of our *life?* and dare we truſt to this broken ſtaffe? how do the Heathen precede us Chriſtians in theſe ſtudies? *Their books were ſkulls, their desks were graves, their remembrance an hour-glaſſe.* Awake your ſouls, and bethink you of mortality; have you any priviledge for your *lives?* are not Heathens and Chriſtians of one Father *Adam?* of one mother *Earth?* the Goſpel may free you from the ſecond, not the firſt death; only provide you for the firſt, to eſcape the ſecond death. O men, what be your thoughts? nothing but of *Goods* and *Barnes*, and *many Years?* you may boaſt of *Life*, as *Oromazes* the Conjurer of his Egge, which (he ſaid) included the felicity of the world; yet being opened, there was nothing but *Winde*. Think what you pleaſe, your life is but a *Wind*, which may be ſtopt ſoon, but cannot laſt long by the law of *Nature*.

But ſecondly, as *Nature*, ſo *Scripture* will inform you in this point. The *life* of man is but of little eſteem; what is it but a *Shrub*, or a *Brier* in the fire? *As the crackling of thornes under the pot, ſo is the (life or) laughter of the fool*; momentany and vanity, *Eccleſ.* 7. 6. Nay, a *ſhrub* were ſomething, but our *life* is leſſe, no better than a *leaf*; not a tree, nor ſhrub, nor fruit, nor bloſſome: *We all fade as a leaf, and our iniquities like the winde have ſwept us away*, Iſa. 64. 6. Yet a *leaf* may glory of his birth, it is deſcended of a Tree; *Life* is a *Reed*, ſometimes broken, at leaſt ſhaken; ſo vain, ſo infirm, ſo inconſtant is the *life* of man: *What went you out to ſee? a reed ſhaken with the winde?* Matth. 11. 7. Nay a *reed* were ſomething, our *life* is baſer, indeed no better than a *ruſh* or *flag*. *Can a ruſh grow without mire? though it were green, and not cut down, yet ſhall it wither before any other herb*, Job 8. 11, 12. What ſhall I ſay more? what ſhall I cry, *a ruſh? All fleſh is graſſe, and all the grace thereof as the flower of the field; the graſſe withereth, the flower fadeth, ſurely the people is graſſe*, Iſa. 40. 7. I am deſcended beneath juſt patience, but not ſo low as the *life* of man; as all theſe reſemble *life*, ſo in ſome meaſure they have *life*: but *life* is a *ſmoke*, without any ſpark of *life* in it: thus cries *David*, *My dayes are conſumed like ſmoke, and my bones are burnt like an hearth*, Pſal. 102. 3. Yet is here no ſtay, the *ſmoke* ingenders *clouds*, and a *cloud* is the fitteſt reſemblance of our *life*: *My welfare paſſeth away as a cloud* (ſaith *Job*) *And our life ſhall paſſe away as the trace of a cloud, & come to nought, as the miſt that is driven away with the beams of the Sun*, Job 30. 15. Neither is this all, *clouds* may hang calm, but *life* is like a tempeſt, it is a *cloud*, and a *winde* too; *Remember that my life is but a wind, and that mine eye ſhall not turn to ſee pleaſure*, Job 7. 7. Nay, we muſt lower, and find a weaker element; it is not a *winde*, but *water*, ſaid that woman of *Tekoah*, *We are as water ſpilt on the ground, which cannot be gathered up again*, 2 Sam. 14. 14. yet is *water* both a good and neceſſary element. *Life* is the leaſt part of *water*, nothing but a *foam*, a bubble: *The King of Samaria* (that great King) *is deſtroyed as the foam upon the water*, Hoſ. 10. 7. I can no more, and yet here is ſomething leſſe, *a foam or bubble* may burſt into a *vapour*, and *What is your life? it is even a vapour that appeareth for a little time, and afterwards vaniſheth away*, Jam. 4. 14. Leſſe then this is nothing, yet *life* is ſomething leſſe, nothing in ſubſtance; all it is, it is but a *ſhadow*, *We are ſtrangers and ſojourners as all our fathers were; our dayes are like a ſhadow upon the earth, & there is*

none

none abiding, 1 Chron. 29. 15. See whither we have brought our *life*, and yet ere we part, we will down one ſtep lower; upon a ſtrict view we find neither *ſubſtance* nor *ſhadow*, only a meer nothing, a *very vanity*: *Behold, thou haſt made my dayes as an handsbreadth, and mine age is nothing in reſpect of thee; ſurely every man living is altogether vanity*, Pſal. 39. 5. 1 Chr. 29. 15 Pſal. 39. 5

Lo here the nature of our life, it is *a ſhrub, a leaf, a reed, aruſh, a graſſe, a ſmoak, a cloud, a winde, a water, a bubble, a vapour, a ſhadow, a nothing.*

What mean we to make ſuch ado about a matter of *nothing?* I cannot chooſe but wonder at the vanity of men, that run, ride, toil, travel, undergo any labour to maintain this *life*, and what is it when they have their deſire which they ſo much toil for? we live, and yet whilſt we ſpeak this word, perhaps we die. Is this a land of the living, or a region of the dead? We that ſuck the Air kindle this little ſpark; where is our ſtanding, but at *the gates of death?* Pſal. 9. 13. Where is our walk, but *in the ſhadow of death?* Luke 1. 79. What is our manſion-houſe, but *the body of death?* Rom. 7. 24. What think ye? *Is not this the region of death, where is nothing but the gate of death, and the ſhadow of death, and the body of death?* Sure we dream that we live, but ſure it is that we die; or if we live, the beſt hold we have is but *a leaſe*: God our chief Lord may beſtow what he pleaſeth; to the rich man wealth, to the wiſe man knowledge, to the good man peace, to all men ſomewhat: yet if you ask, Who is the Leſſor? God. Who is the Leſſee? Man. What is leaſed? This world. For what terme? *My life.*] This *Jacob* tells *Pharaoh*, as the Text tells you; *Few and evil have the dayes of* my life] *been.* Pſal. 9. 13 Luke 1. 79 Rom. 7. 24 An non [illegible] regio [illegible] ubi porta [illegible] mortis, [illegible] mortis, [illegible] corpus [illegible] tis?

This is the *leaſe*, and now you have it, let us ſee what *uſe* you will make of it.

Uſe. It is a bad *life* ſome live; *Come* (ſay they) *and let us enjoy the pleaſures that are preſent, and let us cheerfully uſe the creatures as in youth, let us fill our ſelves with coſtly wine and oyntments, and let not the flower of life paſſe by us.* What a *life* is here? Can it be that pleaſures, wine and oyntments ſhould have any durance in this vail of miſery? Suppoſe thy *life* a continued ſence of pleaſures: hadſt thou *Dives* fare, *Solomons* robes, *Davids* throne, *Cræſus* wealth; livedſt thou *many years* without any cares, yet at laſt comes death, and takes away thy ſoul in the midſt of her pleaſures: alas, what is all thy glory, but a ſnuff that goes out in ſtench? Couldeſt thou not have made death more welcome; if he had found thee lying on a pad of ſtraw, feeding on cruſts and crumbs? Is not thy pain more grievous, becauſe thou waſt more happy? Do not thy joyes more afflict thee, then if they had never been? O deceitful world, that grieveſt if thou croſſeſt, and yet to whom thou art beſt, they are moſt unhappy! *Uſe.* Wiſd. 2. 4, 7

But to ſpeak to you who have paſſed the pikes and pangs of the *New-Birth*; would you have *life indeed*, and enjoy that joy of *life* which is immortal? then head, revive, watch and awake from ſin: were you ſometimes dead in ſin? O but now live in Chriſt, Chriſt is *the life*, John 14. 6. Were you ſometimes dumb in your dying pangs? O but now abide in Chriſt, Chriſt is *the Word* of life, John 1. 1. Are you as yet babes in Chriſt, feeble and but weak through *lifes* infirmities? Why, then uſe all good means, eat and be ſtrong, Chriſt is *the bread of life*, John 6. 48. Here is a *life indeed*, would you not thus live for ever? then *believe in God, and in Jeſus Chriſt whom he hath ſent, and this is life eternal*, John 17. 3. O happy *life*, which many a man never dreams of! So much they ſtrive to protract this brittle *life*, which but addes more grief, that they forget Chriſt; nay, they forget their Creed, which begins with true life, *God*: and ends with life never-ending, *Life everlaſting*. Others that hope for heaven, fix not their thoughts on earth; if you be Gods ſervants, lift up your hearts above, for there is *life*, and the *God of life*, the *Tree of life*, and the *Well of life*, the *life of Angels*, and the *Life everlaſting*. *Uſe.* John 14. 6 John 1. 1 John 6. 48 John 17. 3

One ſand is run, and the Text is leſſened; but as you have the *leaſe*, ſo you may now expect to know the *date*: the *leaſe* is but a *life*, the *date* laſts but *dayes*.

Dayes.]

NOt weeks, nor moneths, nor years; or if a *year*, the beſt Arithmetick is to reduce or break it into *Dayes*: ſo we have in it the laſt tranſlations, *The dayes of the year.*

Here then is the { Summe, *a Year.* / Fraction, *Dayes.*

First, *a Year*; in the *Spring* is the youthful ſpring of our age, in the *Summer*, is the aged

aged time of your youth; in the *Autumn* is the high noon, or middle of our age, when the Sun (which is our ſoul) rules in the Equinoctial line of our life; in the *Winter* we grow old and cold, the nips of froſt ſtrip the tree of our life, we fall into the grave, and the earth that nouriſhed us, will then conſume us. See what is man! *a Spring of teares, a Summers duſt, an Autumns care, a Winters wo:* Read but this map, and you need travel no further to enquire of *life*.

The firſt quarter is our *Spring*, and that is full of ſinne and miſery; the Infant no ſooner breathes, but he ſucks the poyſon of his parents: in *Adam* all ſinned, and ſince his time all were defiled by his ſin. Is it not *Natures* rule, that *Every man begets one like himſelf?* And is it not Gods rule, that *Every ſinner begets another no better than himſelf?* How may a foul veſſel keep ſweet water? or how may an earthly ſinner beget an heavenly Saint? we are all in the ſame ſtate of ſinne, and ſo we fall into the ſame plunge of ſorrow: The childe in his cradle ſleeps not ſo ſecure, but now he wakes, and then he weeps; cold ſtarves him, hunger pines him, ſores trouble him, ſickneſſe gripes him, there is ſome puniſhment, which without ſinne had never been inflicted. It is wonderful to conſider, how *Nature* hath provided for all creaturcs; birds with feathers, beaſts with hides, fiſhes with ſcales, all with ſome defence, only man is born ſtark naked, without either weapon in his hand, or the leaſt thought of defence in his heart; birds can flie, beaſts can go, fiſhes can ſwim: but infant-man, as he knows nothing, ſo neither is he able to do any thing: Indeed he can weep as ſoon as born, but not laugh (as ſome obſerve) till fourty dayes old: ſo ready are we born to wo, but ſo farre from the leaſt ſpark of joy. O meer madneſſe of men, that from ſo poor, naked and baſe beginnings, can perſwade our ſelves we are born to be proud!

And if this be our *Spring*, what (think ye) is our *Summer? Remember not the ſinnes of this time*, prayes *David*, Pſalm. 25. 7. and why? *Their remembrance is bitter*, ſaith *Job*, Job 13. 26. If mirth and melody ſhould never meet with end, this were an happy life; *Rejoyce, O young man, in thy youth, let thine heart chear thee in the dayes of thy youth, walk in the wayes of thine heart, and in the ſight of thine eyes; but remember, for all theſe things God will bring thee to judgement*, Eccleſ. 11. 9. This *judgement* is the damp that puts out all the lights of comfort: could not *Solomon* have given the reins, but he muſt pull again at curb? Muſt youth rejoyce; *But for all this remember?* what a bar ſtands here in the very door of joy? alas, that we ſhould trifle thus with toyes; which no ſooner we enjoy, but in grievous ſadneſſe we repent our follies. The Wiſe man that gave liberty to his wayes, what cryes he but *Vanity*, and after, *Vanity of vanities*; and at laſt, *All is vanity?* What was the wiſdome of *Achitophel?* a vain thing: What the ſwiftneſſe of *Hazael?* a vain thing: What the ſtrength of *Goliah?* a vain thing: What the pleaſures of *Nebuchadnezar?* a vain thing: What the honour of *Haman?* a vain thing: What the beauty of *Abſalom?* a vain thing. Thus if we ſee but the fruit that growes of ſin, we may boldy ſay of *laughter, Thou art mad*: and of joy, *What is this thou doeſt?* Eccleſ. 2. 2.

And if this be our *Summer*, what may be our *Autumn?* an hour of joy, a world of ſorrow; If you look about you, how many miſeries lie in wait to enſnare you? there is no place ſecure, no ſtate ſufficient, no pleaſure permanent; whither will you go? The Chamber hath its care, the Houſe hath its fear, the Field hath its toil, the Country hath its frauds, the City hath its factions, the Church hath its Sects, the Court hath its envy; here is every place a field where is offered a battel: or if this were better, conſider but your ſtates; the Beggar hath his ſores, the Souldier hath his ſcars, the magiſtrate hath his troubles, the Merchant his travels, the Nobles their croſſes, the great ones their vexations; here is every ſtate a Sea, toſſed with a world of tempeſts: or yet if this were happier, bethink you a little longer of your fleeting joyes; the ſweet hath its ſower, the Crown hath its care, the World hath its want, Pleaſure hath its pain, Profit hath its grief, all theſe muſt have their end: here is a dram of ſugar mixt with an Epha of bitter. Is this man-hood, that is ſubject to all theſe miſeries? Nay, what are theſe in compariſon of all it ſuffers? It is deformed with ſin, defiled with luſt, outraged with paſſions, over-carried with affections, pining with envy, burthened with gluttony, boiling with revenge, tranſported with rage; all mans body is full of iniquity, and his ſoul (the bright image of God) through ſin, is transformed to the ugly ſhape of the Devil.

And if this be our *Autumn*, what (I pray) is the *Winter?* then our Sun grows low, and we begin to die by degrees; ſhew me the light which will not darken, ſhew me

the

the flower which will not fade, ſhew me the fruit which will not corrupt, ſhew me the garment which will not wear, ſhew me the beauty which will not wither, ſhew me the ſtrength which will not weaken: behold, now is the houre that thy lights ſhall darken, thy cheeks wrinckle, thy skinne be furrowed, thy beauty fade, and thy ſtrength decay. Here is the ambition of a long *life*; thy *leaſe* lies a bleeding, and death raps at the door of thy heart to take poſſeſſion: O forcible entire! will not pleaſures delay? cannot riches ranſome? dares not ſtrength defie? Is neither wit nor wealth able to deceive nor bribe? what may rent this houſe, that the ſoul may but lodge there one night longer? Poor ſoul, that dies (or departs) in unremedied pangs! our ſins may run on ſcore, and repentance forget her days of payment. Yet our leaſe ſhall end, the date expire, this body ſuffer, and the ſoul be driven from her houſe and harbour. See the ſwift courſe of our mortal *Sun*, at *North and South*, in our mothers *Womb and tomb* both in one year.

Conſider this, ye that forget God, you have but a *year* to live, and every ſeaſon yields ſome occaſion to tell you, ye muſt die; In *childhood*, what is your cheſt of clouts, but a remembrance of our winding ſheets? *In youth*, what is your mirth and muſick, but a ſummons to the knell? *In manhood*, what is your houſe and encloſure, but a token of the coffin? *In age*, what is your chair or litter, but a ſhew of the beer, which at laſt ſhall convey you to your graves? Man, ere he is aware, hath dreſt his herſe: every ſeaſon adding ſomething to his ſolemnity. Where is the Adulterer, Murtherer, Drunkard, Blaſphemer? Are you about your ſins? look on theſe objects; *There is a Sunne now ſetting, or a candle burning, or an houre-glaſſe running, or a flower decaying, or a Traveller paſſing, or a vapour vaniſhing, or a ſick man groaning, or a ſtrong man dying*; be ſure there is ſomething pulls you by the ſleeve, and bids you beware to commit ſuch enormities: Who dares live in ſinne, that conſiders with himſelf he muſt die ſoon? And who will not conſider, that ſees before his eyes ſo many a remembrancers? Alas, we muſt die, and howſoever we paſſe from childhood to youth, from youth to manhood, from manhood to age; yet there is *none can be more than old*: here is the utmoſt of our life, *a Spring, a Summer, an Autumn, a Winter*; and when that is done, you know the whole *Year* is finiſhed.

Uſe.

Senecturem nemo excedit.

The ſumme is a *Year*,] the Items are *Dayes*.] And what *Dayes* can ye expect of ſuch a *Year*? my Text, in relation to theſe *dayes*, gives us two attributes, the firſt is *few*, the ſecond is *evil*; if you conſider our *dayes*, in regard of the *fewneſſe*, (which this word ſeems rather to intimate) you may ſee them in Scripture brought to *fewer* and *fewer*, till they are well near brought to nothing.

If we begin with the beginning, we find firſt, that the firſt man *Adam* had a leaſe of his life in *fee*, and (as Lawyers ſay) *To have and to hold*, from the beginning to ever-laſting: but for eating the forbidden fruit, he made a forfeiture of that eſtate: of this he was forwarned, *In the day that thou eateſt thereof, thou ſhalt die the death*, Gen. 2. 17. And this he found too true, *Becauſe thou haſt eaten of the tree, whereof I commanded thee, Thou ſhalt not eat*; —— what then? amongſt other curſes this was one, *Duſt thou art, and to the duſt thou ſhalt returne*, Gen. 3. 19. After him, the longeſt life came ſhort of the number of a thouſand yeares; *The dayes of Methuſalem* (ſaith *Moſes*) *were nine hundred, ſixtie, and nine yeares*, Gen. 5. 27. and had he come to a thouſand, which never was attained by man; yet *a thouſand years are but one day with God*, 2 Peter 3. 8. yea, but a yeſterday, ſaith *Moſes*; *A thouſand years in Gods ſight, are but as yeſterday*, Pſalm 90. 4. But what ſpeak I of a thouſand yeares? no ſooner came the flood, but the age of man (of every man born after it) was ſhortened half in half. *Theſe are the generations of Sem* (ſaith *Moſes*) Gen. 11. 10. to wit, *Arphaxad*, and *Selah*, and *Eber*, none of which there could reach to the number of five hundred years; the longeſt liver was *Eber*, and yet all his dayes, before and after his firſt-borne *Peleg*, were but *foure hundred, ſixty, and four years*, Gen. 11. 16. 17. nay, as if half a thouſand were more than too much, you may ſee God halfs their ages once again: *Peleg* lives as long as any man after him, and yet his daies were neither a thouſand, nor half a thouſand, nor half of half a thouſand; no, no more than *two hundred, thirty, and nine yeares*, Gen. 11. 18, 19. but this was a long *life* too: If we come to arrive at the time of *Jacob*, we ſhall find this little time well-near halfed again; when he ſpoke this text, he tells he was *one hundred and thirty years old*, and after this he lived no longer than ſeventeen years more; *ſo that the whole age of* Jacob *was but* (ſeventeene and ſeven) *an hundred fourty and ſeven years*, Gen. 47. 28. Nay, to leave *Jacob* a while, and to come

Gen. 2. 17

Gen. 3. 19

Gen. 5. 27

2 Pet. 3. 8

Pſal. 90. 4

Gen. 11. 10

Gen. 11. 16. 17

Gen. 11. 18, 19

Gen. 47. 28

come a little nearer our ſelves, in *Moſes* time we find this little time halfed again, he
Pſal. 90. 10. brings ſevenſcore to ſeventy; *The dayes* (ſaith he) *of our age are threeſcore years and ten, and though men be ſo ſtrong that they come to fourſcore years, yet is their ſtrength then but labour and ſorrow, ſo ſoon paſſeth it away, and we are gone*; Pſal. 90. 10. Here is *halfs of halfs*, and if we *half* it a while, ſure we ſhall *half* away all our time: nay, we have a cuſtome goes a little further, and tells us of a number a great deal ſhorter, we are fallen from ſeventie to ſeven, in *lifes leaſes* made by us. Nay, what ſpeak I of years, when my text breaks them all into *dayes? Few and evil have the dayes been*, ſo our former tranſlation, without any addition of *yeares* at all: and (if you mark it) our *life* in Scripture is more often termed *dayes* than *years*: The book of *Chronicles*, which writes of mens lives, are called according to the interpretation, *Words of dayes*: to this pur-
1 Chron. 23. 1 poſe we read, *David was old, and full of dayes*, 1 Chron. 23. 1. and *In the dayes of*
2 Chron. 21. 8 *Jehoram, Edom rebelled*, 2 Chron. 21. 8. So in the New Teſtament, *In the dayes of*
Luke 1. 5 *Herod the King*, Matth. 2. 1. and, *In the dayes of Herod the King of Judah*, Luke 1. 5. In a word, thus *Job* ſpeaks of us, our life is *but dayes*, our dayes but *a ſhadow*; *We know nothing* (ſaith *Job*) and why ſo? *our dayes upon earth are but a ſhadow*,
Job 8. 9 Job 8. 9.

Lo here the length of our little life, it is not for ever; no, *Adam* loſt that eſtate, and he that lived longeſt after *Adam*, came ſhort of the number of a *thouſand years*: nay, that was *halfed* to ſomewhat leſſe than *five hundred*, and that again *halfed* to little more than *two hundred*; *Jacob* yet *halfs* it again to a matter of *ſevenſcore*, and *Moſes halfs* that again to *ſeventie*, or a little more: nay, our time brings it from *ſeventie* to *ſeven*: nay, *Jacob* yet brings it from *years to dayes, Few and evil have the dayes*] *of the year*] *of my life been.*

1. Uſe *Teach us, O Lord, to number our dayes, that we may apply our hearts unto wiſdom*, Pſal. 90. 12. *Moſes* Arithmetick is worthy your meditation; learn of him to number, pray to God your teacher, think every evening there is one *day* of your number gone, and every morning there is another *day* of miſery coming on, evening and morning meditate on Gods mercy, and your own miſery. Thus if you number your *dayes*, you ſhall have the leſſe to account for at that *day*, when God ſhall call you to a final reckoning.

2. Uſe But miſerable men, who are not yet born again, their *dayes* run on without any meditation in this kinde: What think they of, but of *long dayes*, and *many years*? And were all their *dayes* as long as the day of *Joſhua*, when the Sun ſtood ſtill in the midſt of Heaven, yet it will be night at laſt, and their Sun ſhall ſet like others. True, God may give ſome a liberal time, but what enemies are they to themſelves, that of all their
Pſal. 34. 10 *dayes* allow themſelves not one? *If any man long after life, and to ſee good dayes, let him refrain his tongue from evil, and his lips that they ſpeak no guile.* How live they that would needs live long, and follow no rules of piety? many can poſt off their converſion from day to day, ſending Religion afore them to thirtie, and then putting it off to fourty, and not pleaſed yet to overtake it, promiſe it entertainment at threeſcore; at laſt death comes, and allows not one hour: In youth theſe men reſolve to reſerve the time of age to ſerve God in; in age they ſhuffle it off to ſickneſſe; when ſickneſs comes, care to diſpoſe their goods, loathneſſe to die, hope to eſcape, martyrs that good thought. O miſerable men! if you have but the *Leaſe* of a farme for twenty years; you make uſe of the time, and gather profit; but in this *precious farm of time*, you are ſo ill husbands, that your *leaſe* comes out before you are one penny worth of grace the
Matth. 20. 6 richer by it. *Why ſtand ye here all the day idle?* there are but a *few hours or dayes* that ye have to live; at laſt comes the night of death, that will ſhut up your eyes in ſleep till the day of doom.

You ſee now the term of our *Leaſe*, our *life* laſts but *Dayes*.] And although we live many *dayes*, yet in *this thy day*, ſaith Chriſt; and, *Give us this day our daily bread*, ſay we, as if no *day* could be called *thy day* but *this day*: if there be any more,
Luke 9. 42 Matth. 6. 12 we ſhall ſoon number them; my text tells you they are not many, but *few*; *Few and evil have the dayes of my life been.*

Few.]

OUr *Leaſe* is a *Life*, our *Life* is but *Dayes*, our *Dayes* are but *Few*. The Phœnix, the Elephant, and the Lion fulfil their hundreds; but man dieth when he thinks his

his Sun yet riſeth, before his eye be ſatisfied with ſeeing, or his ear with hearing, or his heart with luſting; death knocks at his door, and often will not give him leave to meditate an excuſe before he comes to judgement: Is not this a wonder to ſee dumb beaſts outſtrip mans life? The Phœnix lives *thouſands* (ſay ſome) but a thouſand years are a long life with man: *Methuſhalem* (you ſaw) the longeſt liver, came ſhort of this number; and yet, could we attain to ſo ripe an age, what are a thouſand years to the dayes everlaſting? If you took a little moat to compare with the whole earth, what great difference were in theſe two? and if you compare this *life* which is ſo ſhort, with the life to come, which ſhall never have end, how much leſſe will it yet appear? *As drops of rain are unto the Sea, and as a gravel-ſtone is in compariſon to the ſand; ſo are a thouſand years to the dayes everlaſting.* But will you have an exact account, and learn the juſt number? It was the Arithmetick of holy men to reckon their dayes but *Few*;] as if the ſhorteſt cut were the beſt account. The Hebrews could ſubduct the time of ſleep, which is half our life: ſo that if the dayes of men were *threeſcore years and ten*, here's *five and thirty years* ſtruck off at one blow. The Philoſophers could ſubduct the time of weakneſs, which is moſt of life; ſo that if *vivere* be *valere*, that onely *a true life, which enjoyes good health*, here's the beginning and the ending of our days ſtruck off at the ſecond blow. The Fathers could ſubduct all times not preſent, and what ſay you to this account? were the dayes of life at noon, man grown to man-hood? look ye back, and the time paſt is nothing; look ye forward, and the time to come is but uncertain: and if time paſt, and time to come ſtand both for ciphers, what is our life but the *preſent?* and what is that but *a moment?* Nay, as if *a moment* were too much, look at Scripture, and you will ſee it brought to a leſſer paſſe: *Job* (for his part) goes about to ſubduct the time of his birth, which is the bud of life; *Let the day periſh* (ſaith he) *wherein I was born; nay, let it not be joyned unto the dayes of the year, nor let it come into the count of moneths*, Job 3.6. *Solomon* could ſubduct not onely childhood, but the time of youth too, which is the ſtrength of life: *Take away grief out of thine heart and cauſe evil to depart from the fleſh; for childhood and youth both are but vanity*, Eccleſ. 11.10. *Paul* could ſubduct the time of ſinne, which is the joy of life; *She that lives in pleaſure* (lives not, nay ſhe) *is dead while ſhe is alive*, 1 Tim. 5.6. Summe all, and ſuppoſe that the time of *birth, and childhood, and youth, and ſin* were gone, to what an epitome were mans *life* come? Think of this all ye that travel towards Heaven, had we not need to make haſte, that muſt go ſo long a journey in ſo ſhort a time? How can he chooſe but run that remembers his *dayes are few?* nay, that every day runs away with his *life?* The workman that ſets a time for his task, he liſtens to the clock, and counts the houres, not a minute muſt paſſe, but his work goes onwards: how then do we neglect our time while we ſhould ſerve God? *Work while it is day*, ſaith Chriſt; and, *This is the day of ſalvation*, ſaith the Apoſtle. Would you know your task? you muſt *work*: would you know the time? it is *this day*: a great task, a ſhort time; had we not need with *Moſes* to *number our dayss*, leſt we loſe a minute? It is true, of all numbers we cannot skill to number our dayes: we can number our ſheep, our oxen, our fields, our coyn; but we think our dayes are infinite, and never go about to number them. The Saints that went before us caſt another account; *Moſes* had his *tables*, *Job* had his *meaſures*; all agree both for meaſure and number, magnitude and multitude; our life is but ſhort, our dayes are but *few. Few*] and evil they have been.

Ecclus. 18.9

Pſal. 90. 10

Job 3. 6

Eccl. 11. 10

1 Tim. 5.6

John 9 4

2 Cor. 6. 2

Give me leave a little to amplifie on this point: would we throughly know the ſhortneſſe of our time, the fewneſſe of our dayes? I ſhall then ſet before you the *magntiude* of the one, and the *multitude* of the other:

And firſt, for the *magnitude* of the time of our life; A man (ſay the Phyloſophers) is *Microcoſmus*, *a little world*; *little* for goodneſſe, a world of wickedneſſe. Of this *world*, if you'l have the dimenſions according to the rules of Geometricians, *the length, breadth*, and *depth* of our ſhort *life*; then firſt for our *length* from Eaſt to Weſt, from our birth to our burial, I need not to take ſo many paces, as will make *mille paſſus*, a mile; our little life bears no proportion to ſuch a length: I dare not ſay as *Stobæus* relates, that our life hath the laſt of a cubits length; for that's more than the Scripture will afford it: it is but *a ſpan or hand-breadth*, ſaith *David*, that's little: nay, *Alcæus in carmine Lyrico*, ſaith, it is but an *inch long*, that's leſſe: nay, ſaith *Plutarch*, *All our life is but a prick, a point*; yet leſſe, ſaith *Seneca*, *it is a point that we live, and leſſe than a point*: that's leſſe than either I can ſay, or you conceive. What is it? not *a mile, but*

Pſal. 39. 5 puncturn eſt quod vivimus, & adhuc punctio minus.

a cubit, but a ſpan, but an inch, but a point, nay leſſe than that: here's little longitude of life. Well, but our latitude perhaps is greater: no, take a meaſure if you pleaſe from one pole to another, as we ſtand betwixt the termes of life and death, and whereſoever we are, death is within *a hand-breadth* of our life: if we be on the ſea, there's but *a thick-board* betwixt us and drowning: if on the land, here's but *a ſhoe-ſole* betwixt us and our grave: if we ſleep, our bed is our bodies grave, and there's but *a ſheet*, (perhaps a winding-ſheet) betwixt us and it: when we are awake, our body is our ſouls grave, and there's but *a few skins* (as ſay Phyſicians) betwixt death and us. What is it? but the breadth of an *hand, of a board, of a ſhoe-ſole, of a thin ſheet, of a ſmall skinne:* there's little latitude you ſee. Well, but our profundity may help all this: go to therefore, and ſee what that is. I ſhall not lead you down many ſteps, for indeed there are not many ſteps to lead you down. In one word, come to the centre of the heart of man: The *Grecians*, to expreſſe the ſhallowneſſe of this life, give the ſame name to the heart, that they do to death: Κηρ is the heart, the author of life; and Κηρ is deſtiny, the worker of death; to ſhew that as every man hath an heart, ſo death hath a dart for every man. Chriſtians! mortals! conſider your magnitude in all theſe dimenſions; alas, how is it that many of you make your ſelves ſo great? what mean thoſe titles which you take upon you? *Your Greatneſſe, Your Highneſſe, Your*—— I know not what. O conſider the mortality of your bodies, and that will tell you the juſt *ſcantling of your ſelves.

2. For the *multitude of our dayes*, he was branded with the name of a fool, that thought he had *many years* to live. *Moſes* tells us, *The dayes of our years are threeſcore years and ten*, Pſal. 90. 10. But now (as you heard) we value our life but at *ſeven years*, as if ſix years we had to labour, and to do all we had to do; but the ſeventh were a Sabbath *to reſt with God*, Rev. 14. 13. Nay, yet the Scripture comes ſomewhat lower, and becauſe a Plurality might cauſe a ſecurity, it beſtowes but a unity upon our years: thus *Jacob* in this Text reckons of a great number of one year, *The dayes of the year of my life are an hundred and thirty years*, Gen. 47. 9. Nay *Auſtine* comes ſhorter, and compares our life to a quarter of a year, like *Jehoahaſh's* reign, which laſted *about three moneths time*, 2 King. 23. 31. Nay, the Scripture deſcends from *moneths* to *dayes? Few and evil are my dayes*, ſaith *Jacob:* impling that this life is but *a few dayes*, or but * *one day* as ſome would have it, which is the meaning of Chriſts Prayer, *Give us this day our daily bread*, Matth. 6. 11. And yet that we may not think our death a great way off, the Scripture tells us, it is not a day to come: no, *Boaſt not of to morrow, for thou knoweſt not what a day may bring forth*, Prov. 27. 1. Thy day is this preſent day, and therefore ſaith the Apoſtle, *To day if you will hear his voice*, Heb. 3. 7. nay, to ſpeak further, this day (ſaith *Job*) is paſt already, *We are but of yeſterday*, Job 8. 9. nay, as if a day were too long for the life of man, *Moſes* reſembles it to the *graſſe that grows up in the morning, and is cut down in the evening*, Pſal. 90. 6. and *Gregory* compares it to *Jonahs* gourd, that *came up in a night, and periſhed ere the day was done*, Jonah 4. 10. *The evening and the morning make but one day*, Geneſis 1. 5. but *our day is oft-times *an evening* without *a morning*, and oft-times *a morning* without *an evening*. Nay, yet to go lower, as if half a day were more than our life could parallel, *Moſes* compares it to *a watch*, which is but the fourth part of a night, *Pſal.* 90. 4. Yea, and as if this were longer than our life doth laſt, the Scripture calles it but *an hour*, John 5. 25. *The hour is coming, and now is*, ſaith Chriſt: nay, our life is but *a minute*, or if we can ſay leſſe, *a moment: In a moment they go down to the grave*, ſaith *Job*, Job 21. 13. and *In a moment ſhall they die*, ſaith *Elihu*, Job 34. 20. *And a lying tongue is but for a moment*, ſaith *Solomon*, Prov. 12. 19. and *Our light affliction is but for a moment*, ſaith *Paul*, 2 Cor. 4. 17. Lo here the length of our little life, this is the gradation that God makes of it: at firſt a matter of *ſeventy years*, but theſe were tythed from *ſeventy to ſeven*; this number again was made no number, *one ſingle year: a year? nay a moneth, nay a day, nay an hour, nay a minute, nay a moment; as ſoon as we were born, we began to draw to our end*, Wiſd. 5. 13. There's but *one poor moment* which we have to live, and when that is ſpent, our life is gone; How? but *one?* and *a moment? one* is the leaſt number that is, and *a moment* the ſhorteſt time that ever was: O what mean men to plot and project for the time to come, as if this life would never be done? O conſider of the littleneſs of the time that thou haſt to live! O conſider of the greatneſſe of the matter that depends upon it! thy body, ſoul, heaven and hell, all hangs on this thread, a ſhort life, a few dayes.] *Few*] *and evil have the dayes of life been.*

You

ors ſola
ur,
ntula
homi-
corpuſcu-
Juvena'.
Pſal. 90. 10
Revel. 14. 13

Gen. 47. 9

2 Kings 23. 31
* Vita noſtra
diutu na,
diurna.
Matth. 6. 11

Prov. 27. 1
Heb. 3. 7

Job 8. 9
Pſal. 90. 6

Jonah 4. 10
*Quem dies
veniens
bum,
dies
abiens
ntem.
Pſal. 90. 4
John 5. 25
Job 21. 13
Job 34. 20
Prov. 12. 19
2 Cor. 4. 17

Wiſd. 5. 13

You have learned *Moſes* Arithmetick to number your days: practiſe a while, and you, find this *Uſe*.

God ſhortens your time, you that are unregenerate, leſt you defer your repentance. It is ſaid of the Devil, that he is *buſie*, *becauſe his time is ſhort*, Revel. 12. 12. and are you worſe than Devils? is not your time ſhorter? and yet are you more negligent? How do you give way to that old ſerpent? he delayes no time to bring you to hell, and ye neglect all times to get you heaven: What is your life but a *Jonahs* gourd, ſuddenly ſprung up, and by and by withered again, and gone? whatſoever ye do, your wheel whirls about apace: in a word, *ye die dyaly*, and you all know thus much, that you have every one of you a poor ſoul to ſave. I have wondered at men that deſire time after time, one time after mother; why, if your ſouls periſh, the day will come ſoon enough. *It makes me weep* (ſaid one of a better ſtamp) *when my hour-glaſſe is beſide me, and I ſee every drop of ſand follow other ſo ſpeedily*. Your dayes are but *few*, and yet who knowes whether *this day* his ſun may ſet? Take heed, you unregenerate, if death come unawares, it is the price of your ſouls, how you are provided! Who (alas!) would defer to be good, that knows not how ſoon he may go to judgement? The enemy keeps a daily watch; a friend prepares for your welcome, and are you ſuch enemies to your ſelves, that never are prepared to welcome death?

1. *Uſe* Rev. 12. 12

But to ſeek to thee, whoſoever thou art that readeſt, *regenerate*, or *unregenerate*, the beſt counſel thou canſt learn, is to be ſtill in a readineſſe; think every day thou riſeſt to be thy day of death, and every night thou goeſt to bed, that thou art laid down in the grave: if thou ſhouldeſt forget, will not each object be a remembrance? thy ſheets, of thy winding-ſheet; thy coverings, of thy claſping duſt; thy ſleep of thy death, with whom (I may ſay truly) thou ſhakeſt hands every night: who can forget his *grave*, that lies him down in his bed? and who then would not ſo provide himſelf, as if every night he went to his grave? Our dayes are but *few*, and the night will be ere long that we die indeed. What are we but Tenents at will in this Clay-Farm? the foundation of all the building is a ſmall ſubſtance, alwayes kept cold by an intercourſe of air, the pillar is but a little breath, the ſtrength ſome few bones tied together with dry ſtrings, howſoever we piece and patch this poor cottage, it will at laſt fall *into the Lords hands*, and we muſt give ſurrendour only in this tenour, *Few*] *and evil have the dayes of my life been*.

2. *Uſe*

You now ſee the time of our *Leaſe* to the full, our *life* laſts but *dayes*, our *dayes* are but *few*, who is ſo fond to ſettle his care on this *Leaſe*, that ſo ſoon is expired; nay, with a blaſt is gone out? The man that is wedded to this world, enjoyes neither length of *dayes*, nor a *day* of joy; as he is mortal, ſo is he miſerable: you ſhall ſee my Text joyn both the hands, nothing indeed but death can loſe the bonds; the *dayes* of my life are *few*, the *few dayes* of my life are *evil*; *few* in number, *evil* in nature; neither many nor good, but *few* and *evil*.

Evil.]

OUr life is but *dayes*, our dayes are but *few*, our few dayes but *evil*: Into what a ſea of miſery have I now ruſhed ſail? Evil life, evil dayes; but *few*, yet *evil*.

There waits on our life { *Sinne.* / *Puniſhment.*

Both theſe are *evil*; *Sinne*, as the father, playes the Bankrupt; and *Puniſhment*, the ſon, muſt pay the debt: *Luſt conceives and brings forth ſin, then ſin being finiſhed, brings forth death*. Here is both the work and wages; firſt, we commit, and then we ſuffer *evil*. James 1. 15

The *evils* we commit are *ſinnes*, and ſee what a troop of enemies march about us; if you expect the battel in aray, what ſay you to thoſe *evils original*? theſe are the inheritance which we have from our firſt Parents: it is the ſame infection that diſtilled from them, abides in us; and therefore the ſame puniſhment is due to us, that fell on them. O the floud-gate of *evils* that now are opened! *Adams ſinne* is ours by imputation, we are twigs of one root, ſtreams of one fountain, and by the ſame reaſon partakers of one ſin. And as no *evil* is alone, ſo beſides that *imputed*, we have another, *inherent*, this is the proclive diſpoſition that we have to *evil*, becauſe of the loſſe of thoſe powers that we had to good. **Firſt, the ſinne of the perſon infected nature, but now the ſinne of nature infects the perſon*: Is not the mind doubtful of the wayes of God? Is

* Primò perſona infecit naturam, ſed poſt natura infecit perſonem. *Polanus*.

not the will prone to all manner of *evil?* Are not the affections diſordered in their actions? But as for *goodneſſe, and holineſſe, and vertue, and grace, and temperance, and innocency*, all theſe ornaments are loſt; *Adam* received them for himſelf and us, and therefore loſt them from us, as from himſelf: what wonder, if we being ſpoiled, nature be left naked, a rotten root muſt needs bear rotten branches; if the firſt man be infected with ſin, what follows, but a corruption of the whole nature of man?

But theſe are but the ſeeds, what ſay ye to the off-ſpring? Evils original beget evils actual, and ſuch are they (as *Auſtine* defines them) *Whatſoever we ſay, or do, or think againſt the Law eternal.* How many of theſe Furies haunt us? our *ſaying, doing, thinking*, all is *evil* that is againſt Gods command: his *will* is the rule that ſhould meaſure all our *actions*; our *actions* are the frame that ſhould be meaſured by his *will*; here then is ſinnes *material* and *formal, the actions of man diverted from the will of God*; and if all theſe be *evils*, how many *evils* are they all?

Look at our *omiſſion of good duties*, and come they not in like moats in the Sun? How many almes have they denied? How many bleſſings have we refuſed? How many Sermons have we neglected? How many Lords dayes have we miſ-ſpent? This was the ſinne of that rich man, of whom though *Lazarus* had no hurt, yet becauſe he could receive no good, therefore *he was tormented in that flame.* You know a day will come, when a bill of negatives ſhall be framed againſt the wicked, not what ye have done, but what ye have not done: *I was hungry, and ye gave me no meat; I was thirſty, and ye gave me no drink; I was a ſtranger, and ye lodged not me; I was naked, and ye cloathed me not; ſick, and in priſon, and ye viſited me not*, Matth. 25. 42. It is the not doing your duties muſt incur that heavy ſentence, *Depart from me, ye curſed.* Meer harmleſſe men are no fit members for Gods Kingdom; if you mean to avoid evil, you muſt neglect no good: alas, who would ſlip any occaſion, that conſiders the juſt reward of this *evil of omiſſion?*

But theſe are not half the count, there be *evils of commiſſion*, whereby we fight againſt God, and provoke his juſtice againſt us: of all the Commandements which we ſhould perform, there is not one precept which we have not broken; God himſelf is diſhonoured, his Worſhip is neglected, his Name is blaſphemed, his Days are profaned: If you go any further, Parents are diſobeyed, injury is maintained, adultery is committed, robbery is practiſed, falſe witneſſe is produced, covetouſneſſe is followed: thus is the manner of our keeping the Commandments from the firſt to the laſt, having tranſgreſſed againſt all. *Hide thy face from my ſins, O Lord, and put away all mine iniquities.* We had need to pray, *Hide them*; for if they be not hid, how many of theſe *evils* will riſe up in judgement againſt us?

But here is no end; there be *evils external* that accompany the body, and what part of the body, is not poſſeſſed with ſome *evil?* Look at the ſenſes, and wherein haſt thou imployed thine eyes, but in beholding vanity? wherein thine ears, but in hearkening to lies? wherein thy taſting, touching, ſmelling, but in ſenſual pleaſures? and as the ſenſes, ſo are the members full of evil; *The head is ſick, the heart deceitful, the tongue unruly, the teeth as ſwords, the jawes as knives, the hands are full of blood, and the feet ſwift to ſhed blood.* Thus from the ſoal of the feet to the crown of the head, there is *nothing whole, but wounds, and ſwellings, and ſores full of corruption*, Eſay 1. 6.

And if theſe be our *outward*, what be thoſe *inward evils?* ſhould I thruſt my hand into your boſomes, O how leprous ſhould I pluck it out again! that *Underſtanding* created full of light, is now ſo blind, that *it perceives not the things of the Spirit of God, neither can it know them, for they are ſpiritually diſcerned.* No doubt there is in us a remaining ſpark of Nature, and that is the light of reaſon which makes us men; but if you look at this reaſon, it perceives only natural, and external things; it can perceive thy houſe adorned, thy lands tilled, thy grounds ſtocked; but thoſe ſpiritual bleſſings, celeſtial promiſes, eternal priviledges it cannot ſee, nor ſo much as think of: What are all our thoughts but vanity, and *imagination of mans heart, but only evil?* Gen. 8. 21. Neither is this all, God framing mans ſoul, planted in it two faculties, the *Underſtanding*, that informeth, and the *Will* that followeth: and as the *Underſtanding*, ſo is the *Will*; it receives from *Reaſon* (her Counſellour) ſenſual advice, and ſends forth to the *Affections* (her Courtiers) injunctions of vanity; here is a Counſellour indeed; what is it but *reaſon* without reaſon? and here is a *will* indeed; what is it but a ſlave to ſin, without

any

an *will* to good? man is ſo holden captive with the yoke of ſin, that of his own nature he can neither *aſpire by deſire, nor travel by endeavour to any goodneſſe.* I ſay not, but (as *Bernard*) *to will is in us all*; but to will *evil* is of nature; to will *good* is of grace; away then with our abilities, and confeſſe we with the Apoſtle, that *To will is preſent with me, but I find no means to perform that which is good*, Rom. 7. 18. Calv. Inſtitut. l. 2. c. 4. Rom. 7. 18

And yet this is not all; take a view of thoſe *affections* which attend the *will*, and how are all *evil?* It is God ſhould be the object both of our *will* and *affections*; and what ſay you? do you love him, and fear him, and truſt in him, and ſerve him? your ſins ſay, No: we can do nothing that good is, but we run upon *evil*; ſee thine *anger* like a Serpent, thy *deſire* like a wolf, thy *fear* like an Hart, thine *envy* like a Viper, all thy *paſſions* are become ſenſual, and *Every man is a beaſt by his own knowledge*, Jer. 10. 14. Jer. 10. 14.

Bleſſed God! what a world of *evils* are within us? *We have ſinned (O Lord) above the number of the ſands of the Seas, our tranſgreſſions (O Lord) are multiplyed, our offences are exceeding many:* Many ſure, that contain theſe ſtreames, and yet how many are the rivulets that iſſue from them? There be *evils* of weakneſſe againſt God the Father, whoſe attribute is Power; there be *evils* of ignorance againſt God the Son, whoſe attribute is Wiſdome; there be *evils* of malice againſt God the holy Ghoſt, whoſe attribute is love. Can we adde any more? Mark but our thoughts, our delights, our conſents to *evil*: or if theſe be not enough, ſee a ſwarm indeed that continually aſſaults us, *anger, hatred, envy, diſtruſt, impatience, avarice, ſacriledge, pride, deſpair, preſumption, indevotion, ſuſpition, contention, deriſion, exaction,* (give me leave to breath in the numbring of this bed-rol) *perjury, blaſphemy, luxury, ſimony, perplexity, inconſtancy, hypocriſie, apoſtaſie*; here is a number numberleſſe, *groſs ſins, little ſins, known ſins, hid ſins: Who can underſtand his errours? O Lord, cleanſe me from my ſecret faults*, Pſal. 19. 12. The dayes of life are *few*, but the *evils* God knows how many; he that would number them, may tell a thouſand, and yet not tell one of a thouſand: Can the proudeſt Phariſee juſtifie himſelf? Remember the ſwarms that lurk in thy venomed conſcience, number thy wanton words, thy carnal thoughts, thy unchriſtian geſtures, thy outragious ſins, and come they not in by troops and herds, thicker than the frogs in Egypt? well may we ſtand amazed at their number, and as convicted priſoners, cry for that Pſalme of mercy, *Lord have mercy on us*, moſt *evil* wretched ſinners. Pſal. 51 Miſerere mei

Thus you ſee, Beloved, how *evil* be our *daies*, ſith every *day* we do *evil*: then to wander no further, now we have found ſuch a world of them, will you ſee them in a trap here is *evils original, evils actual, evils of omiſſion, evils of commiſſion, evils of the body, evils of the ſoul*; well may we pray, *Deliver us from evil*: what, ſo many *evils of ſin?* now the Lord deliver us.

Remember your ſelves, and who will not ſing *Davids* burthen, *Mine iniquities are gone over my head, and as a weighty burthen, they are too heavy for me to bear?* There is in ſin (ſaith *Auſtin*) both weight and number; and is any one ſo dull or dead, that he is ſenſible of neither? go ye to the ballance, and what a maſs lies upon you? enough and enough again to ſink you down to hell: go ye to the count, and what a ſwarm comes upon you? a million, and a million of millions to keep you out of heaven; when all your ſins muſt be called to account before that Judge of the world, what acount ſhall be given of this account, that is endleſſe? ſee them like the ſtars, only theſe ſet and riſe, but your ſins riſe, and never ſet; ſee them like your hairs, only theſe ſhed and loſe, but your ſins grow ever more and more; ſee them like the ſands; only theſe are covered with the floods and waters, but your ſins lie ſtill open, and are ever before you: think on theſe ſtars, theſe hairs, theſe infinite innumerable ſands of ſins, and when all is done, let your tears be the flood to hide them over. It was *Davids* ſaying, *Every night waſh I my bed, and water my couch with my tears:* if your dayes be *evil*, let not your night ſlip without repentance; go not to bed, but beat your breaſt with the Publican; lay you not down, but withal lift up your voice, *Lord, be merciful unto me a ſinner:* How ſweet a reſt doth that night bring, whoſe ſleep is prevented with the conſideration of our ſins? though we are begirt with a thouſand devils, this would be as the watch of our ſouls, and the ſafeguard of our perſons. 1. *Uſe* Pſal. 38. 4 Pſal. 6. 6

But I muſt ſpeak with a difference: I ſtand over ſome of you, who are ſo far from *waſhing away your ſins with tears*, that I fear you never took much notice of the 2. *Uſe* *when I ſpeak thus of tears

or repentance, I argue not a cauſality or merit; only I inferre a neceſſary preſence of repentance in thoſe that obtain pardon of ſin. All that I poſitively affirm is this, that repentance is the means or way which God hath appointed antecedently to pardon. *Acts* 3 19. *Jer.* 4. 14.

multitude

multitude of your ſins: ſhould I tell you, that you brought ſin enough with you to damn you, when you firſt came into this world; ſhould I tell you that you have every one committed thouſands, and thouſand of thouſands of actual ſins, and yet any one of thoſe thouſands is enough to ſend you packing to hell: You would think theſe ſtrang points: but if God be true, there is no ſin of man, either original or actual, either of omiſſion or commiſſion, either of the body, or of the ſoul, which without repentance will not produce eternal death, and therefore in Gods fear take notice of your ſins, ſet before you the Commandments of God, and thereto comparing your life, you may find out ſuch a catalogue of your ſins, that will throughly convince you of your damnable eſtate.

You may ask, to what end ſhould we be ſo careful to find out our ſins? I anſwer, to a very good end, both in reſpect of the

} Unregenerate.
} Regenerate.

First, in reſpect of the unregenerate: this is the firſt ſtep of repentance, this is one of thoſe paces that will lead you towards heaven. You may be ſure, without repentance, no heaven; without confeſſion, no repentance; and without finding out ſin, there can be no confeſſion. It were good therefore, and a ſingular means to bring you out of corruption into Chriſtianity, and out of the ſtate of nature into the Kingdome of grace, that you would every one of you have a Catalogue of your ſins. If you will not, I can tell you who will; there is an adverſary called *Satan* (the adverſary of mankind) that ſtands at your back, and (I may ſay figuratively) with a ſcroll in his hands, wherein he writes down your ſins: not a day paſſeth on, but he can eaſily tell how many ſins you have committed all day. Lord, that men would think on't! Are you about any ſin? at that very time Satan is regiſtring the act, and time, and place, and every circumſtance: now wo, wo to man, that lets Satan do his work for him! Would you do this your ſelf, would you but ſtudy for a Catalogue of your own ſins, that ſo you might confeſſe them to God, and repent you thereof, this would be a daſh in the Devils book, ſo that he could not have whereof to accuſe you; but if ſtill you go on ſecurely in ſin, and never go about to call your ſins to remembrance, a day will come (wo worth the day!) when that roaring Lion ſhall ſet all your ſins and tranſgreſſions in order before you: then ſhall you read (perforce) your ſins original and actual, of omiſſion and commiſſion, of your bodies and ſouls. And I muſt tell you, herein is a great policy of Satan, he lets you alone in your ſecurity awhile; if you will not trouble him, he will not trouble you; if you will not tell your own ſins, neither will he tell you of them; but he will change his note (at furtheſt) when your *few evil dayes* finiſh: It is the very caſe, as many creditours deal with their debtors, while they have any doings as they ſay, and are in trading, they will let them alone, in policy they will ſay nothing; but if once down the winde, in ſickneſs, poverty, diſgrace, or the like, then comes Serjeant after Serjeant, arreſt upon arreſt, action upon action: juſt thus is Satans dealing with the unregenerate man; if you will but ſin, and never call your ſelves to a reckoning, in policy he will ſay nothing; but when the ſcore is full, and death comes to arreſt you, then he will bring out his black book of all your ſins committed all your *dayes*. O, I tremble to ſpeak of it! then ſhall your ſins fall as foul on your ſouls, as ravens on the fallen ſheep, and keep you down for ever in the dungeon of deſpair.

Secondly, in reſpect of the regenerate; that you have ready by you (or by heart) a Catalogue of your ſins, is neceſſary in many reſpects.

First, to humble you: for no ſooner ſhall the poor ſoul look on all the ſins he hath committed, both before and after his regeneration, but confeſſing them in Prayer, it will pull down his heart, and make the wound of his remorſe to bleed afreſh, as before; and therefore this catalogue is moſt neceſſary in dayes of humiliation.

Secondly, it is neceſſary to prepare you for the receiving of the Sacrament; for indeed, I would have none to preſume to taſte on that Supper, but firſt to view over all his ſins, and to confeſſe them in Prayer to his heavenly Father: there be many that in Confeſſion look on their ſins, as they do on the ſtars in a dark cloudy night; they can ſee none but the great ones, of the firſt or ſecond magnitude, it may be here one and there one; but if they were truly enlightned, and informed aright, they might rather behold their ſins, as thoſe innumerable ſtars that appear in a fair froſty winters night; they are many, and many; and therefore take a little pains in compoſing your catalogue, that ſo you may confeſſe all (at leaſt for the kinds)

kinds) before you, preſume to come near that Table of the Lord.

Thirdly, it is neceſſary in times of deſertion, or viſitation: yea, if the Lord ſhall pleaſe to exerciſe you with any croſſe, or diſgrace, or diſcountenance, loſſe of goods, diſeaſe of body, terrour of ſoul, or the like; you may be ſure, as no miſery comes but for ſin, ſo then the enumeration of your ſins from a bleeding broken heart, is the prime and firſt means to cauſe that Sun of mercy to break through the clouds, and to beget a clear-day; alas! our *dayes are evil*, and ſure we have as good reaſon as ever *Jacob* had to confeſſe it: For my part, though I keep my catalogue to my ſelf, yet in the general I cannot but confeſſe to you all, *My dayes have been evil, evil, evil: Few and evil.*

And now we have done with the work, it reſts that you ſhould know your wages: there be dayes of ſin, and then dayes of ſorrow; as you have ſpent your dayes, ſo muſt you have your rewards; firſt we treſpaſſe, and then we pay for it; firſt we ſin, and then we ſuffer *evil*.

2. The evils that we ſuffer may be ranked in this order; firſt, *evils original*, fill up the ſcene, and what a multitude of *evils* do enter with them? No ſooner had *Adam* ſinned, but a world of miſeries fell on man, ſo that as the infection, in like manner the puniſhment diſtils from him. *By one man* (ſaith the Apoſtle) *entered ſinne into the world*: what? ſin alone? no, but *death by ſinne, and ſo death went over all men*, Rom. 5. 12. Infants themſelves bring their damnation with them from their wombs; or if that be omitted, how many are the miſeries of this life, as the fore-runners of that judgement? Look at the *minde*, and what think ye of our *ignorance*, not onely that of wilful diſpoſition, but (as the Schools diſtinguiſh) of pure negation? if it be not a ſinne, what is it but a puniſhment for ſinne? that our underſtanding ſhould be obſcured and darkned, our knowledge in things natural wounded, in ſupernatural utterly extinguiſhed: O the miſerable iſſue of that monſter Sinne! But as *evils* come by heaps, ſo of the ſame parent here is another brood, *Ignorance* and *Forgetfulneſſe*; and is not this a miſery, after all our time and ſtudy to get a little knowledge, quickly to forget that we are ſo long a learning? Man in his whole ſtate, before the fall, could not forget things taught him; but now (as the hour-glaſſe) we receive in at the one ear, and it goes out at the other; or rather (like the ſieve) we alwayes keep the bran, but let the flower go; ſo apt are we to retain the bad, but we very eaſily forget the good. And is this all? nay, yet more *evils*; ſee but our *affections*, and to what a number of infinite ſorrows, griefs, anguiſhes, ſuſpicions, fears, malices, jealouſies, is the ſoul of man ſubject? So prone are we to theſe miſerable paſſions, that upon any occaſion we fall into them; or for want of cauſe from any other, we begin to be paſſionate with our ſelves: *Why haſt thou, O Lord, ſet me againſt thee? I am become irkſome and burdenſome even unto mine own ſelf*, Job 7. 20.

2. Rom. 5. 12

Job 7. 20

Alas, poor man, how art thou beſet with a world of miſeries? and yet, as if all theſe ſummed up together, could not make enough, look at the body, and how many are its ſufferings? *In the ſweat of thy face ſhalt thou eat thy bread*, ſaid God, Gen. 3. 19. The Spider ſpins, and weaves, and waſtes her very bowels to make her net; and when all is done, to what purpoſe ſerves it, but to catch a flie? if this be vain work, how vain is man in his fond imitation? The birds and beaſts can feed themſelves without any pains; onely man toils night and day, on ſea and land, with body and mind; yet all is to no purpoſe, but to catch a flie, to protract a life, or to procure ſome vanity. And yet, as if miſery had no mean, beſides our *induſtry*, how is this body ſtuffed with many an *infirmity*? All the ſtrength of man is but a reed, at beſt ſhaken, perhaps broken, howſoever weakned by every wind that blowes upon it. The Phyſicians diſtinction of *Temperamentum ad pondus, & juſtitiam*, gives us thus much to learn, that no conſtitution is ever ſo happy, to have a juſt temper according to its weight: ſome are too hot, others too cold, all have ſome defects, and ſo are diſpoſed to all kind of *infirmities*: man cannot carry himſelf, but he muſt needs carry about with him many forms of his own deſtruction. The books of the Phyſicians tell us of many diſeaſes, and yet many are the diſeaſes which their books cannot tell of: we ſee in our own dayes, moſt labour of new ſickneſſes, unknown to our fathers; or if any of us be free from any of theſe, yet every ones body nouriſheth the cauſes, and may be a receptable of a thouſand diſeaſes. How *evil is ſinne*, that incurs ſo many *evils of puniſhment*.

Gen. 3. 19

De ipſo corpore tot exiſtunt morborum mala, ut nec libris Medicorum cuncta comprehenſa. *Aug. de Civ. Dei. l. 22. cap. 22*

But as if all were too little, (becauſe our ſins are ſo many) if you will number any more,

more, here is yet another reckoning, *evils original*, and *evils adventitious, evils of neceſſity, and evils of chance. Auſtin* ſaith, *What ſhall we ſay of thoſe innumerable accidents that befall a man?* as heat, and cold, and thunder, and rain, and ſtormes, and earthquakes, and poyſons, and treaſons, and robberies, and wars, and tumults, and what not? go whither you will, and every place is full of ſome of theſe *evils*; If you go on ſea, every wave threatens you, every wind fears you, every rock and ſand is enough to drown you: If you go on land, every ſtep dangers you, every wilde beaſt ſcares you, every ſtone or tree is enough to kill you: if you go no whither, you cannot be without danger: *Eli* was ſitting, and what more ſecure? yet at the newes of Gods Ark, that *it was taken by the Philiſtines, he falls down backwards, and his neck was broken. Korah* was ſtanding, what more ſure? yet aſſoon as *Moſes* had made an end of ſpeaking, *the earth opened her mouth, and ſwallowed him and his family, and all the men that were with him.* Indeed *Abſalom* was riding, and what way more ready to eſcape the enemy? yet, *as the mule carried him under a great thick oak, his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that was under him went away.* Whatſoever we do, or whitherſoever we go, ſo long as we do *evil*, theſe *evils* will meet us. Go into the ſhip, there is but a board betwixt thee and the waters: walk on the ground, there is but a ſhoe-ſole betwixt thee and thy grave: take a turn in the ſtreets, and ſo many perils hang over thee, as there are tiles on the houſes; travel in the countrey, and ſo many enemies are about thee, as thou meeteſt beaſts in the fields; if all theſe places be ſo dangerous, then retire to thy houſe, and yet that is ſubject to fire, or water; or if it eſcape both, it may fall on thy head: whitherſoever we turn us, all things about us ſeem to threaten our death. Our *dayes* are *evil* indeed, and who is it that is exempted from every of theſe *evils*? Sinners are corrected, good men are chaſtened, there is none eſcapes free.

To ſee a little the ſtate of Gods own friends and children: Was not *Abel* murdered by his brother? *Noah* mocked by his ſon? *Job* ſcoffed by his wife? *Eli* ſlain for his ſonnes? will you all at once? take one for all, and ſee *Jacob* our Patriarch, a notable example of extream infelicity: he is threatned by his brother, baniſhed from his father, abuſed by his uncle, defrauded of his wife; was not here miſery enough to break one heart? But after this, for another wifes ſake, ſee him enter into a new ſervice; *In the day he is conſumed with heat, in the night with froſt:* an hard ſervice ſure! Nay after this that he got his *Rachel*, ſee then a diviſion betwixt her and *Leah*, two ſiſters brawling for one husband, yet neither content, after both enjoyed him. Bleſſed Saint! how waſt thou haunted with afflictions? yet after this, he agrees his wives, and they all run from their father, and now ſee a freſh purſuit; behind him, *Laban*, followes with an Hue and Cry; before him *Eſau* meets him with 400 men; to go forwards intollerable, to go backwards unavailable; which way then? It was an Angel of God, nay the God of Angels that now muſt comfort him.

And yet again after his firſt entry into his own countrey, his wife *Rachel* dies, his daughter *Dinah* is raviſhed, his ſonne *Reuben* lies with his concubine; and if the defiling of a wife be ſo great a grief to the husband, what ſorrow and ſhame, when the wickedneſſe is committed by a mans own ſon? what can we more? If yet his heart be unbroken, her's another grief great enough to match all the reſt, his ſon, his *Joſeph* (they report) is loſt, and what news hears he of him, but that he is torn with wilde beaſts? and now ſee a man of miſeries indeed! *He rends his cloathes, he puts ſackcloth about his loyns, he will not be comforted; but ſurely* (ſaith he) *I will go down into the grave unto my ſonne mourning.* Alas poor *Jacob*! what can they ſay to comfort him? To comfort, ſaid I? nay, yet hear the tidings of a new *miſery*, a famine is begun, and another of his ſonnes is kept in priſon: What a grief is here? Another in priſon, and nothing to redeem him but his only *Benjamin*; here is the loſſe of ſon after ſon, *Joſeph is not, and Simeon is not, and now ye will take Benjamin, all theſe things are againſt me.* We need no more; if *Jacob* thus number, how many are the miſeries he did daily ſuffer? would you have the ſumme? He himſelf the beſt witneſſe of himſelf, affirms it to *Pharaoh, Evil, Evil. Few and Evil*] *have the days of the years of my life been.*

So miſerable is our *life*, that no man can take his breath before ſome *evil* or other do ſeiz on his perſon: if you would that we knit up all in one bundle, there be *evils original, evils adventitious, evils of the minde, evils of the body, evils that are common, evils of the choſen*; we had need pray again, *Deliver us from evil.*] What? ſo many *evils of ſuffering?* Now the Lord deliver us.

What

What is ſweet in this life, which ſo many miſeries will not imbitter? If this be a vale of tears, where is thy place to pleaſure? If this life be a neſt of cares, how canſt thou ſettle ſo great a vanity as ſin in a field of ſuch miſery as the world? *O ye ſonnes of men, how long will ye blaſpheme mine honour, and have ſuch pleaſure in vanity, and ſeek after leaſing?* Were men not mad in their wayes, or utterly beſotted in their imaginations, well might theſe miſeries of our life breed their neglect of the world. Can we chuſe but wonder to ſee how buſily thou heapeſt up riches, yet knoweſt not who ſhall eat the grapes of thy planted vineyard? God gave thee a countenance erected towards heaven, and muſt it ever be groveling and poring on the earth? God gave thee a ſoul to live with his bleſſed Angels, and wilt thou make it a companion fitter for no other than brute beaſts? *There is an evil ſickneſſe (ſaith Salomon) that I have ſeen under the Sun*; and what is that, but *riches reſerved to the owners for their evil?* See here the juſt judgement of a righteous God, to this end is thy riches, thou wouldeſt live at eaſe, and out-laſt many years, therefore thy life is but miſerable, and thy death muſt be ſudden; thy *dayes are but few*, and thy *few dayes are evil*. *1. Uſe.* Pſal. 4 2 Eccleſ. 5 13

But to comfort all you that live in the fear of God, it may be your *dayes are evil*, and what then? this is to make *tryal of your love to God*, and a *tryal* it is *of Gods love to you*. *2. Uſe.*

Firſt, it makes *a tryal of your love to God*; Certainly if you have but a ſpark of this *love*, your days cannot be ſo *evil*, but in the midſt of thoſe *evils* you ſhall find ſome inward conſolations that will ſweeten all. It is memorable how *Jacob* for *Rachel* ſerved *Laban* ſeven years, but yet (ſaith the Text) *they ſeemed to him but a few dayes for the love he had to her*. Nay, after *Laban* had deceived him in giving him blear-eyed *Leah* in ſtead of beautiful *Rachel*, *Jacob* then ſerves him another ſeven years prentiſhip; love makes the heart chearful in the worſt of ſufferings: Though *Jacob* was conſumed with *drought* in the *day*, and *froſt* in the *night*, which many and many a time made his reſt and *ſleep to depart from his eyes*; yet his *love* of fair *Rachel* ſweetens all his labours: Why thus, thus will it be with you that *wait on the Lord* your God. What though miſeries come upon you as thick as hail-ſtormes in a ſharp winters day? you may remember you have a better Maſter than *Laban*, a better ſervice than *Jacobs*, a fairer prize than *Rachel*: Who is your Maſter, but ſuch an one as will ſurely keep his Covenant, even the Lord your God? what is your ſervice, but ſuch a one as is moſt glorious and honourable, even a *light burden*, *a perfect freedome?* What is your prize, but ſuch a one as ſurpaſſeth all prizes whatſoever, even the beauty of heaven, the beatificial viſion of our bleſſed God? If then you but *love* God as *Jacob* did *Rachel*, what matters is how *evil* your *few dayes* be? nay, be they never ſo *evil*, and were your dayes never ſo many, yet an hundred, a thouſand years ſpent in Gods ſervice, they would ſeem but a *few dayes* for the *love* you bear to him. O Lord, work in us this *love*, and then command what thou wilt, perſecution, affliction, the Croſſe, or death; no ſervice ſo hard, but we ſhall readily obey thee. Gen. 29. 20 Gen. 31 40

Secondly, as your *evils of ſufferings* try *your love to God*, ſo they are *a tryal* (or token) *of Gods love to you: Our light afflictions which is but for a moment, cauſeth unto us a farre more excellent and an eternal weight of glory*; and if this be the end, who would not endure the means? O divine mercy! therefore the dugs of this life taſte bitter, that thereby God may wean us from the love of this world to attain a better: Certainly God is good unto us in tempering theſe ſo fitly; bitterneſſe attends this life, that thou mayeſt ſigh continually for the true life. Wouldſt thou not run through dangers for a Kingdom? wouldeſt thou not fetch a Crown for fear of a thorn? nay, who would not go to heaven, although it were with *Eliah* in a whirlwinde? *I count* (ſaith *Paul*) *that the afflictions of this life are not worthy of the glory which ſhall be ſhewed unto us.* Come then ye that thirſt for long life, believe in God, and you ſhall have life eternal. All is well that ends well: though a while we ſink in miſeries, yet at laſt the joyes of heaven will refreſh us: then ſhall we live in love, rejoyce in hymns, ſing forth in praiſes the wonderful works of our Creatour and Redeemer: this is that *life* of heaven: and when our *life* ends here, Lord, grant us *life everlaſting*. 2 Cor. 4. 17 Rom. 8. 18

Thus farre have you ſeen the ſtate of our *life*, this *leaſe* breeds ſorrow, but the reverſion is our joy; no ſooner ſhall this *life* expire, but God will give us the purchaſe of his Son, that inheritance of heaven; comfort then thy ſoul that wades through this ſea of miſeries, and the Lord ſo aſſiſt us in all our troubles, that he *lead us not into temptation, but deliver us from evil*. Amen.

Have been]

OUr *life* but *dayes*, our *dayes* are but *few*, our *few dayes* but *evil*, and now when all is done we find all is out of date. *Few and evil have*] *the dayes of my life been*] This laſt word is the leaſes expiration: and why *have been?* If you will needs know the reaſon:

The time that is paſt is beſt known to *Jacob*.

And the life of *Jacob* is but as the time that is paſt.

Firſt, the time that is paſt is beſt known to *Jacob*: old men can tell old ſtories, and ſomething it delights them to remember the ſtormes gone over them. We all know

How { Many years we have lived. / Great miſeries we have ſuffered.

Jacob tells you, as you may tell each other, our *years* have been *few*. our *few years* have been *evil*. To make this good, *Have they not been few?* Let me ask ſome old man whoſe hairs are dipt in ſnow, whoſe *golden ewer is broken, whoſe ſilver cord is lengthened*; How many be thy years? It may be thou wilt anſwer, as *Moſes* gives the number, a matter of *threeſcore years and ten*, or *fourſcore years*. I cannot ſay but it is a long time to come; but alas, what are theſe fourſcore years now they are gone? Tell me you that have ſeen the many changes both of Moon and Sun, are they not ſwiftly run away? You may remember your manhood, childhood; and I pray what think ye? was it not yeſterday? is it not a while ſince? who will not wonder to ſee how quickly it is gone, and yet how long it was a coming? The time to come ſeems tedious, eſpecially to a man in hope of bliſſe; the time now paſt is a very nothing, eſpecially to a man in fear of danger: go down to thoſe caſt-away ſouls that now ſuffer in hell flames; and what ſay they of their *life*, but *aſſoon as we were born, we began to draw to our end*. Go down to thoſe putrified bodies, and find amongſt them the duſts of *Adam, Seth, Enoſh Kenan, Mahalaleel, Jered, Enoch, Methuſhalem*, Every one of whom lived near to the number of a thouſand years, are they not dead? and what is their Epitaph, but, *They lived and died?* Gen. 5. To ſumme up all in one, and to make this one ſerve for all, *Jacob* is *an hundred and thirty years old* (for ſo you ſee it regiſtred in Gods book,) yet now being demanded to tell his age, he anſwers but *Dayes*, and his dayes are but *Few*; how ſhould they be many that now are gone already? theſe few dayes, they *have been*.]

Secondly, and as time paſt tells our dayes, ſo it counts all our miſeries, *Who cannot remember the miſeries he doth ſuffer?* The poor, the ſick, the baniſhed, the impriſoned, the traveller, the ſouldier, every one can write a Chronicle of his life, and make up large volums of their ſeveral changes. What is the Hiſtory of the Bible but an holy brief Chronicle of the Saints grievous ſufferings? See the miſeries of the Patriarchs deſcribed in the books of *Moſes*: ſee the warres of the Iſraelites ſet down in the books of *Joſhua*: ſee the afflictions of *David* in the books of *Samuel, Ezra, Nehemiah, Eſther, Job*, ever one hath a book of their ſeveral calamities; and if all our miſeries were but thus abbreviated, *I ſuppoſe the world would not contain the books that ſhould be written*.] There is no man ſo cunning to know his future condition; but for thoſe things which *have been*, every one can read them. Look then (beloved) at the time now paſt, and will you not ſay with *Jacob*, your dayes *have been evil? Evil* for your ſins, and *evil* for your ſufferings: if you live more *dayes*, what do you but increaſe more *evils*? The juſt man ſins ſeven times a day, and every one of us perhaps ſeventy times ſeven times a day, do we thus multiply ſins? and think we to ſubtract our ſorrows? think but of thoſe ſtorms that already have gone over our heads, famines, ſores, ſickneſſes, plagues; have we not ſeen many ſeaſons unſeaſonable, becauſe we could finde no ſeaſon to repentance? Our Springs have been graves rather than cradles, our Summers have not ſhot up, but withered our graſſe; out Autumns have took away the flocks of our ſheep, and for our lateſt Harveſt, the heavens themſelves have not ceaſed weeping for us, that never yet found time to weep for our ſelves. And as this procured the famine, ſo famine uſhered the peſtilence. O the miſerable miſeries that at this time fell upon us! Were not our houſes infected? our towns depopulated? our gardens made our graves? and many a grave a bed to lodge in it a whole family? Alas, what an hideous noiſe was heard about us? In every Church bells tolling, in every Hamlet

ſome

ſome dying, in every ſtreet men watching, in every place, every where, wailing and weeping, or groaning & dying. Theſe are the evils that *have been,*] and how ſhould we forget them that have once ſeen them with our eyes? *Call to minde time paſt,* was the rule of *Bernard*; and what better rule have we to ſquare our lives, than the remembrance of thoſe *evils* which our lives have ſuffered? Look back then with *Jacob,* and we have good reaſon to *redeem the time paſt, becauſe our dayes have been evil.* *Recol. primordia, Eccl.*

2. But there is yet another reaſon why theſe *few evil dayes have been.*] As the time paſt is beſt known to *Jacob,* ſo the life of *Jacob* is but as the time paſt. *Go to now,* (ſaith St. *James*) *ye that ſay to day or to morrow we will go into ſuch a City, and continue there a year, and buy and ſell, and get gain, and yet ye cannot tell what ſhall be to morrow,* Jam. 4. 13. It is a meer preſumption to boaſt of the time to come: can any man ſay he will live till to morrow? Look back ye that truſt to this ſtaff of Egypt, there is no man can aſſure you of this day; *Man knoweth not his time,* ſaith the Preacher, *Eccleſ.* 9. 12. As near as it is to night, it may be before evening ſome one of us may be dead, and cold, and fitter to lodge in our graves under earth, than in our beds above it; nay, aſſure your ſelves, our life is of no long continuance: What ſpeak we of to morrow, or this day? we are not ſure of (that leaſt of times diviſion) a very hour: *Watch therefore* (ſaith our Saviour,) and will you know the reaſon: *For ye know neither the day, nor the hour when the Sonne of man will come,* Matth. 25. 13. The man with ten or twenty diſhes ſet before him on his table, when he hath full intelligence that in one of them is poyſon, will he not refuſe all, leſt in eating of any he runne upon the hazard of his life? What is our life but a few houres? and in one of them death muſt needs come; watch then, for the hour is at hand, and we know not how ſoon it will ſeize upon us. This hour the breath thou draweſt may be thy infection, this hour the bread thou eateſt may be thy poyſon, this hour the cup thou taſteſt may be *that cup that muſt not paſs from thee,* But what ſpeak we of this hour, ſeeing it is come, and gone? The ſweeteſt ditty that *Moſes* ſung, were his briefs and ſemi-briefs of life, and what is it but a *watch*? Pſal. 90. 4. what is it but a *ſleep*? Pſal. 90. 5. We watch when it is dark, we ſleep when it is night; if then our life be no more but a night-work, what is truer than this wonder, our *life* is done, our *dayes* they *have been*? *Eccleſ.* 9. 12. *Matth.* 25. *Pſal.* 90. 4. *Pſal.* 90. 5.

You may think we go farre to prove ſo ſtrange a Paradox: yet *Job* goes further; what are we *but of yeſterday, for our dayes upon earth are but a ſhadow*? Job. 8. 9. See here the chronologie of mans frailty, we have a time to live, and when is it, think you? not to morrow, nor to day, nor this hour, nor laſt night, it is as long ſince as *yeſterday it ſelf.* Are not we ſtrangely deceived? What mean our plots and projects for the time to come? why, our life is done, and we are now but dead men. To ſpeak properly, *In the midſt of life we be in death,* our whole life being truly (if not paſt, yet) *as the time paſt* that is gone and vaniſhed. The ſimilitude or reſemblance will run in theſe reſpects: *Job.* 8. 9.

The time paſt { cannot be recalled. / ſuddenly is vaniſhed.

And ſo is our *life*: can we recal that which is fled away? the life that we led yeſter day, you ſee it is gone; the life that we led laſt night, it is paſt and done; the life that we led this morning, it is now a going, nay, it is gone aſoon as we have ſpoken. *Nicodemus*'s ſaying according to the fleſh was true, *How can a man be born which is old? can he enter into his mothers wombe again, and be borne?* John 3. 4. How ſhould a man recall that is paſt? can he receive again the ſoul once given, and begin to live? Man never ſo great in power, and *ſpreading himſelf like a green bay-tree*; *a tree*] moſt durable; *a bay-tree*] moſt flouriſhing; *a green bay tree*] that is moſt in prime, if any thing will ſtand at a ſtay, what is more likely; yet *he paſſed away,* (ſaith the Pſalmiſt) *and lo he was gone*; *I ſought him, but he could not be found,* Pſal. 37. 35, 36. We cannot ſtay time preſent; How ſhould we recal time paſt? See here the man on whom the eyes of the world are fixt with admiration, yet for all this he *paſſeth*] without ſtay; he *is gone*] without recal; *I ſought him, but to finde him*] is without all recovery. Time was that *Adam* lived in Paradiſe, *Noah* built an Ark, *David* ſlew *Goliah, Alexander* overcame the world: where be theſe men that are the wonder of us living? we all know they are long ſince dead, and the times they ſaw ſhall never come again. How fond was that fiction of *Plato,* that after the revolution of his tedious year, then he muſt live again and teach his Scholars in the ſame chair he ſate in? our faith is above his reaſon, for *The heavens ſhall paſſe away, the elements ſhall melt with heat, and the earth with the* *Pſal.* 37. 35. *Annus Platonicus.* 2 *Pet.* 3. 10.

works therein ſhall be burnt up, 2 Peter 3. 10. Where then is the life of *Plato*, when all theſe things ſhall turn to nothing? we may now for his learning praiſe him where he is not, and he may then for his errour be damned and tormented where he is. Is there any man with skill or power can call back but yeſterday? once only we read of ſuch a miracle, but it was only by the hand of God Almighty. *Hezekiah* was ſick, 2 King. 20. and to confirm the news that he muſt recover, he requires a ſigne, *What ſhall be the ſigne that the Lord will heal me, and that I ſhall go up into the houſe of the Lord the third day?* this was no temptation, for you ſee how the Prophet gives him ſatisfaction, *This ſigne ſhalt thou have of the Lord; wilt thou that the ſhadow go forward ten degrees, or go back ten degrees? Hezekiah* thinks of death, and the Prophet reſtores his life; not only a time of fifteen years to come, but of ten degrees now gone, and thus it was obſerved *in the Dial of Ahaz*. This was a miracle that but once happened ſince the beginning of the world; He then that ſleeps away his time in expectation of *Hezekiahs* Sun, may ſleep till his death, and then not recall one minute of his life; as the time, ſo our *life*; if once paſt, it is *irrevocable, irrecoverable*.

2. And as is cannot be recalled again, ſo ſuddenly is it vaniſhed. *Nothing makes life long, but our hope to live long: take away thoſe thoughts of the time to come, and there is nothing ſwifter than the life that is gone.* Suppoſe then thou haſt lived ſo long, as from *Adam* to this time; as *Auſtin* ſaith, *Certainly thou wouldſt think thy life but ſhort:* and if that were ſhort, which we think ſo long; how long is our *life*, which in compariſon of that is ſo extreamly ſhort? The time once paſt, we think it ſuddenly paſt, and ſo is *life* gone in a moment, in the twinckling of an eye, ſo ſoon indeed, before it can be ſaid, *This it is.*] In every one of us death hath ten thouſand times as much as life; the life that is gone is deaths, and the life yet to come is deaths, our *now* is but an inſtant; yet this is all that belongs to life; and all the life which any of us all is at once poſſeſſed of: here is a *life* indeed, that ſo ſoon is vaniſhed, before it can be numbred or meaſured; it is no time but *now*, yet ſtayes not till the ſyllable *now* may be written, or ſpoken: what can I ſay? the life that I had when I began to ſpeak this word, it is now gone ſince I began to ſpeak this word. May we call this life that is ever poſting towards death? Do we what we can, and could we do yet more, all we do, and all we could do, were to no purpoſe to prolong our life: ſee how we ſhore this ruinous houſe of our body with food, with raiment, with exerciſe, with ſleep, yet nothing can preſerve it from returning to its earth: we go, and we go ſuddenly, witneſſe thoſe two *Ceſars*, who put off themſelves whileſt they put on their ſhooes; *Fabius* (ſtyled *Maximus* for his exploits, and *Cunctator* for his delaying) yet could not delay death, till notice might be taken he was ſick; but how many examples in this kind have we daily amongſt us? you know how ſome lately have gone ſafe to bed, and yet in the morning were found dead and cold: others in health and mirth laid down by their wives, and yet ere midnight found breathleſs by their ſides. What need we further inſtances? You ſee how we go before we know where we are; the life that we had, what is it but a nothing? the life that we have, what is it but a moment? and all that we can have, what is it but a fleeting winde, begun and done in a trice of time, before we can imagine it. In a word, our Sunne now ſets, our day is done; ask *Jacob* (the Clock-keeper of our time) this Text tells the hour, and now ſtruck, you hear the ſound; our dayes are gone, *Few and evil they have been.*

The Concluſion.

Occaſioned by the death of CHARLES BRIDGEMAN, *who deceaſed about the age of twelve, in the year of our Lord, 1632. he was a moſt pious ſon of a moſt pious mother, both now with* GOD.

HEre I thought to have finiſhed my Text and Sermon; But here is a ſad accident to confirm my ſaying; and whileſt I ſpeak of him, what can I ſay of his ſtate, his perſon, his birth, his life, of all he had, and of all he was, but that *they have been?*

Sweet roſe, cropt in its bloſſome; no ſooner budded, but blaſted; how ſhall we remember

member his days, to forget our ſorrowes? No ſooner had he learnt to ſpeak, but (contrary to our cuſtome) he betook him to his prayers: ſo ſoon had grace quelled the corruption of his nature, that being yet an Infant, you might ſee his proneſſe to learn; nay ſometimes to teach them this duty, who waited on to teach him his devotion: not long after he was ſet to ſchool, where he learned by book, what before he had learned by heart: the ſweet care, good diſpoſition, ſincere Religion, which were in this child, all may remember which caſt but their eyes upon him. O God, how haſt thou bereaved us of this Gem? Sure it is (as it was ſaid of another) for this cauſe onely, that it might ſhine in Heaven. But this was but the beginning of his dayes, now they are paſt, they *have been.*]

Go a little further, we left him at ſchool, but now learned he *Chriſt, and him crucified?* this was the knowledge taught him by the Spirit of God in a wonderful manner: *Out of the mouths of babes and ſucklings haſt thou, O God, ordained ſtrength.* To conſider again his religious words, his upright actions, his hearty devotions, his fear of God, all then concluded, as they did of *John, What manner of childe ſhall this be?* No queſtion the grace of God was with him. If I ſhould inſtance in any of theſe, his frequency in Prayer, his reading of Scriptures, his reaſoning with others to get knowledge to himſelf, we may wonder at Gods power in this childes poor weakneſſe: Excuſe me while I tell nothing but truths, and I hope they will tend to our own inſtruction. In the morning he would not ſtir out of doors, before he had poured out his Prayers; at noon he would not eat any meat, before he had given the Lord thanks; at night he would not lie down on his bed, before he had kneeled down on his knees: we may remember thoſe times, when ſometimes that he had forgotten this duty, no ſooner had he been in bed, but up he would have got again, and ſo kneeling down on his bare knees, covered with no garment but his linens, he would ask God forgiveneſſe for that ſinne of forgetfulneſſe; neither have his brothers eſcaped without his reprehenſion; for had they eat any meal or meat without a grace, his check was uſual: *Dare you do this? unleſſe God be merciful to us, this bit of bread may choak us.* The wiſe ſentences, the religious words; which often dropt from his mouth like honey, can we remember them, and not grieve at the death of him that ſpake them? What comfort had we in thoſe dayes? What ſorrow have we to think thoſe dayes are done? *they are gone, they have been.*

1 Cor. 2. 2
Pſal. 8. 2
Luke 1. 66.

Thus he lived; will you know how he died? Firſt a lingring ſickneſſe ſeized upon him; againſt which, to comfort him, one tells him of poſſeſſions that muſt fall to his portion; *And what are they?* (ſaid he) *I had rather have the kingdome of Heaven, than a thouſand ſuch inheritances.* Thus he mindes Heaven; and God ſo minding him, preſently ſent him his ſickneſs that ſhould ſummon him thither. And now how ſhould I repeat his words, with the life that he ſpake them dying? No ſooner had God ſtruck his body with that fatal ſickneſſe, but he asks, and needs would know his ſouls eſtate: *I have heard of the ſoul,* (ſaith he) *but what is the ſoul? the mind:* he queſtions, and queſtioning anſwers, better (I fear) than many, too many gray-headed amongſt us; but the anſwer given, how the ſoul conſiſted of the Will and the Underſtanding, he ſayes, *he is ſatisfied, and now underſtands better than he did before.* Another comes to him; and then he begins another queſtion; now he knows the ſoul, he deſires yet to know further, *How his ſoul may be ſaved?* O bleſſed ſoul, how wiſely couldſt thou queſtion for thine own ſouls good! The anſwer given, *By faith applying Chriſts merits:* he heard it, and had it, anon telling them, who before had taught it him. Reſolved in theſe queſtions, he queſtions no further, but will now anſwer them that go about to queſtion him: One asks him, whether he had rather live or die? he gives the anſwer, and not without *Pauls* reaſon; *I deſire to die,* (ſaid he) *that I might go to my Saviour.* O bleſſed Spirit, how didſt thou inſpire into this childe thy wiſdom and goodneſſe! This done, his paine begins a gain to afflict him, and this occaſions another thus to queſtion him, whether he would rather ſtill endure thoſe pains, or forſake his Chriſt? *Alas* (ſaid he) *I know not what to ſay as a child, for theſe pains might ſtagger a ſtrong man: but I will ſtrive to endure the beſt I can.* Upon this he preſently calls to mind that Martyr, who being in priſon, the night before his burning, put his finger in the candle, to know how he could endure the fire; *O,* (ſaid he) *had I lived then, I would have run through the fire to have gone to Chriſt.* Sweet reſolution of a ſilly child! who can hear, and not wonder? wonder, and not deſire to hear that he may wonder ſtill; Bleſſed child, hadſt thou lived, that we might have wondred at thy wiſdome! but his dayes were determined, and now is

Thom Bilney

the

the number turned to this poor cypher, they are not, they *have been.*

I cannot leave him yet, his ſickneſſe laſts long, and at leaſt three dayes before his death, he propheſies his departure, and how ſtrange a propheſie? not onely that he muſt die, but foretelling the very day; *On the Lords day* (ſaid he) *look to me.* Neither was that a word of courſe, which you may gueſſe by his often repetition; every day asking till the day came indeed, *What, is Sunday come?* At laſt the Lookt-for day came on, and no ſooner had the Sun beautified that morning with his light, but he falls into a trance; What (think ye) meant his bleſſed ſoul, whileſt the body it ſelf uſed ſuch an action? his eyes were fixed, his face chearful, his lips ſmiling, his hands and armes claſping in a bow, as if he would have received ſome bleſſed Angel, that there was at hand to receive his ſoul; but he comes to himſelf, and tells them how *he ſaw the ſweeteſt boy that ever eyes beheld*, and bids them, *Be of good chear, for he muſt preſently go with him.* One ſtanding near, as now ſuſpecting his time of diſſolution, bides him ſay, *Lord, into thy hands I commend my ſpirit*; *Yes*, (ſaid he) *Into thy hands, Lord, I commit my ſpirit, which is thy due, for why? thou haſt redeemed it, O Lord my God moſt true.* Who will not believe this childe now ſings in Heaven, that ſo ſoon had learned this *Davids* Pſalm on Earth? I cannot hold my ſelf, nor will I hold you long; but how may I omit his heavenly ejaculations! Beloved, I beſeech you pardon me whileſt I ſpeak his words, and I will promiſe you to ſpeak no word, but the very ſame formally which were his own: *Pray, pray, pray, nay yet pray, and the more prayers, the better all proſpers: God is the beſt Phyſician; Into his hands I commend my ſpirit: O Lord Jeſus, receive my ſoul. Now cloſe mine eyes, forgive me, Father, Mother, Brother, Siſter, all the world. Now I am well, my pain is almoſt gone, my joy is at hand; Lord, have mercy on me, O Lord, receive my ſoul unto thee.* Where am I whilſt I ſpeak theſe words? Bleſſed Saint, now thou ſingeſt in Heaven, God hath bid thee welcome, the Angels are hugging thee, the Saints rejoyce with thee, this day is the Crown ſet on thy head, this day is the Palm of victory in thy hand; now art thou arrayed in the ſhining robes of Heaven, and all the Hoſt do triumph at thy Coronation. Sweet ſoul, how am I raviſhed to think upon thee! What joy is this? The Patriarchs ſalute thee, the Prophets welcome thee, the Apoſtles hug thee, all hands clap for joy, all harps warble, all hearts are merry and glad. O thou Creatour of men and Angels, help us all to Heaven, that when our dayes *have been*, we may all meet together in thy bleſſed Kingdom.

I have done: turn back by the ſame threed that led you through this labyrinth, and you ſhall have in two words the ſumme of this whole Text.

The time of our *Leaſe*, what is it but our *Life?* what is this *Life*, but a number of *few dayes?* what are theſe *dayes*, but a world full of *evil?* But a *life*, but *dayes*, but *few*, but *evil*; can we adde any more? Yes, *Life* is *life* howſoever we live. and better you think to have a bad *leaſe* in being, than our *life* to be quite extinguiſhed: nay, be not deceived, this *life* is but *death*, the *dayes* that we ſpend, they are paſt and done, *few and evil they have been.* Thus ends the Text with the expiration of our *Leaſe*: yet is not all done; when we loſe this life, we have another freehold prepared in Heaven; and this is not leaſed, but purchaſed; not for a *life*, but inheritance; not for *dayes*, but for ever: Croſſe but the words of my Text, and *many and happy ſhall the dayes of thy life be in heaven, for ever and ever*, Amen.

BIBLIOTHECA BODLEIANA

Deaths

Deaths Arreſt.

LUKE 12. 20.

This night thy Soul ſhall be required of thee.

MANS Body (we ſay) is cloſed up within the Elements, his Blood in his Body, his Spirits in his Blood, his Soul in his Spirits, and GOD or Satan in his Soul. Who holds the poſſeſſion, we may gueſſe in life; but then is it moſt apparent when we come to death: The tree may bend Eaſt, or Weſt, or North, or South; but *as it falleth, ſo it lieth:* Our affections may look up or down, towards heaven or hell; but as we dye we receive our doom, and then whoſe we are ſhall be fully made manifeſt to all the world. There is a Parable of poor *Lazarus*, whoſe life was nothing but a catalogue of miſeries, his body full of ſores, his minde full of ſorrowes; what ſpectacle could we think more pitiful, whoſe beſt dainties were but broken crumbs, and his warmeſt lodging but the rich mans gates? Here is a parable of a certain rich man, who enjoyes (or at leaſt purpoſeth) a delicious fare; he hath lands, *ver.* 16. fruits, *ver.* 17. buildings, *ver.* 18. and if this be the Inventory, what is the ſumme? ſee it collected in the Verſe ſucceeding, *Soul, thou haſt much goods laid up for many years; now live at eaſe, Eat, drink, and take thy paſtime.* Theſe two eſtates thus different, how ſhould they be but of divers tenures? *No man can ſerve God and Mammon.* See *Lazarus* dying, and *the Angels carry him into* Abrahams *boſome.* See this rich man dying, and *they* (that is, devils) *require his ſoul.* God receives one, and his ſoul is in Heaven; Satan takes the other, and drags down his ſoul to Hell; *He is comforted* that received pains, and *thou art tormented* that waſt full of eaſe: this is the doom, and that he may undergo this, Death now gives the ſummons, *This night thy ſoul ſhall be required of thee.*

Luk. 16.

Verſ. 16, 17, 18, 19.

Matth. 6.

The Text we may chriſten *Deaths Arreſt*, it is we that offend his Majeſty of Heaven, and his Precepts are given unto Death, to attach our ſouls. See here a preſident, a rich man taken on a ſudden, who muſt inſtantly appear before the Judge of Heaven: When? *This night.*] What? *Thy ſoul.*] Why? *It is required.*] Of whom? *Of thee.*]

Or if this will not find the offender, ſee yet a more narrow ſearch, every word is like ſome dark cloſet, therefore we will open the windows that you may have full light. This Text is *Deaths Arreſt*, which as it muſt be executed, ſo it admits of no other time but *This.*] This, what? this day, whileſt the Sunne gives light to the world, and the light gives pleaſure to the eye? this were ſome comfort: no, but then ſuddenly whileſt all ſleep ſecurely, not *This day*, but *This night.*] And what, this night? Is it to attach the body of ſome great perſonage, whoſe looks might affrighten Officers had they come by day? No, let his body rot in duſt, whileſt the ſoul muſt anſwer his defaults; it is not thy body, 'tis *thy ſoul.*] And what of his *ſoul?* Is this a ſubject liable to arreſts? rather can they beg it at his hands, or will he yield it at their fair intreaties? no, it is neither begg'd nor intreated; but by vertue of Gods Writ, it is *required.*] And how required? of his ſureties bound for his appearing? he hath many friends, and all, either have, or would have entred bonds: no, he muſt go without bail or main-prize, it is not required of his ſureties, but himſelf; not of others, but *of thee*] *is thy ſoul this night required.*

You

You hear the Texts harmony, of each ſtring we will give a touch, and firſt note the time, *This night*.

This.]

NO other but *This*? were it a fourtnight, a ſeven-night; any but *This*] night, and his griefs were leſſened: the news is more heartleſſe in that it comes *more ſudden*. you may obſerve, *Then are the greateſt loſſes when they come on us by heaps, & without fear or ſuſpicion of any ſuch matter*. Here was a man ſwimming in his fulneſſe, and *a ſudden death* robs him of all his treaſures. To give you a full view, ſee his poſſeſſions, and how great was the loſſe, becauſe of the *ſuddenneſſe*: *This*] night.

Firſt, thoſe *goods*, whereof he boaſted, are now confiſcate; not a penny, not a dram, not a mite ſhall be left him, ſave only a token of remembrance, (I mean his winding-ſheet) which he carries along with him to his grave.

Secondly, his *goods and grounds* both were took from him at his death; He that commanded ſo much of earth, muſt now have no more earth to pleaſure him but a grave: what a change was this! his *grounds* were fertile, and they brought forth *plentuouſly*, but a blaſt of death hath ſtruck both the *fruit* and *ground*; and nothing is now left him but a barren Tomb.

Thirdly, his *lands and houſes* both went together. You may gueſſe that great demeaſneſſe muſt have ſtately Halls: We read of his building, and eſpecially of his Barns, when theſe were too little for his ſtore, he tells us, he will *pull them down, and he will build greater*. He never thinks of any little room in the bowels of the poor. But now what a ſtrange lot happens on him? his Halls, Houſes, Barns, Buildings, all runne round in a dance of Death before his eyes.

Fourthly, his *houſe and friends* both left him when death came. The Parable is common: *A man had three* friends, *two whereof he loved moſt entirely, the third he made no account of: this man being ſent for to come before his King, he deſires his firſt* friend *to go with him, but he could not, onely he would give him ſomething for his journey: He deſires his ſecond* friend *to go with him, but he would not, only he would bring him a little piece of his way: When both theſe forſook him, he goes to the laſt, which before he eſteemed leaſt, and this* friend *was the party that went with him to the King, and anſwered for him in all his cauſes*. This is the *caſe* of every man dying; the King our Judge ſends Death his Serjeant to ſummon you to your judgement. Come to your firſt *friends* (I mean your riches) alas! they cannot go with you, but give you a ſheet as neceſſary for your journey: Come to your ſecond *friends*, (I mean your acquaintance) alas! they will not go with you, but bring you to your graves, and there leave you to your ſelves. Come to your laſt *friends*, which you now leaſt think of, (I mean your Conſciences) and you ſhall finde that is the trueſt *friend* that will go with you to the Judge, anſwer for you to the King, and either acquit you, or condemn you; bring you to the gates of heaven, or deliver you to the goal of hell. Have a care of your *Conſciences*, if you mean to ſpeed well at this day: How bleſſed a man had this Worldling been, if only a good *conſcience* had accompanied him to the Judge of heaven? but now when death ſummons him, there is no *friend* to ſolicite, no Advocate to plead, no man to ſpeak one word in his ſouls behalf: it is his *bad conſcience* keeps him company, and though all others leave him, he can deviſe no means to ſhake this from him.

Fifthly, there is a jewel irrevocable, of which this ſudden death robs him, I mean his *time*, and what a loſſe is this? all his goods, grounds, barns, buildings, were they more worth than the world it ſelf, yet were they not able to reſtore one minute of his time: if this could be purchaſed, what a rate would he give for a little reſpite? nothing is now ſo precious as a piece of *time*, which before by moneths and years he lavishly miſ-pent: they that paſſe away *time* with mirth and *paſtime*, ſhall one day ſee to their grief what a loſſe they have; now we revel it out, dally it away, uſe all means and occaſions to make it ſhort enough; but when this golden ſhowre is gone, and thoſe opportunities of ſalvation loſt by negligence, then we may wiſh, and wiſh again, *O had we a little time, a little ſpace to repent!* Imagine that this worldling (whom now you muſt ſuppoſe to lye frying in hell flames) were diſpenſed with for a little *time*, to live here again on earth amongſt us; would but the Lord vouchſafe him one hour of a new trial, a minute-ſeaſon of a gracious viſitation, Oh how highly would he prize, how

eagerly

eagerly would he apprehend, with what infinite watching, prayings, faſting, would he improve that ſhort time, that he might repent him? I know not how effectually this may work on your hearts, but I am fully perſwaded, if any damned creature had but the happineſſe to hear this Sermon, you ſhould ſee how his very heart would bleed within him; bleed ſaid I? nay, break and fall aſunder in his breſt like drops of water. Oh with what inflamed attention would he hear and liſten? with what inſatiable graſping would he lay hold on Chriſt? with what ſtreaming Tears would he water his cheeks, as if he would melt himſelf, like *Niobe*, into a fountain? Bleſſed God! how fond are fooliſh men that never think of this till their *time* be loſt? we that are alive have only this benefit of opportunity, and if we neglect it, a day will come (we know not how ſoon) that we ſhall be paſt it, and cannot recover it, no, not one hour, if we would give a thouſand, ten thouſand worlds for it. What can I ſay? reflect on your ſelves you that have ſouls to ſave: you have yet a little *time* (and the *time* preſent is that time); what then, but ſo uſe it now, as when you are gone, you need not with grief to wiſh you here again?

Sixthly, yet more loſſe, and that is the loſſe of loſſes, the loſſe of his *ſoul*; his *riches, lands, houſes, friends, time*, and all were nothing to his *ſoul*. This is that Paragon, Peer, Roſe, and Spouſe of our well-beloved Chriſt. How many a tear ſhed he to ſave it? what groanes, cryes, prayers, tears, and blood poured he before God, that he might redeem it from the jawes of Satan? and is this loſt notwithſtanding all this labour? O ſweet Jeſu! what a loſſe is this? thou waſt borne, lived, died, and that a ſhameful death, (the death of the Groſſe) and all this ſuffering was to ſave poor *ſouls*: yet ſee a *ſoul* here loſt, and the blood of God, though able, not effectual to redeem it. Whoſe heart would not melt into blood, that but knew this miſery? Suppoſe you could ſee the *ſoul* of this wretched worldling, no ſooner had it left the body, but immediately was it ſeized on by infernal fiends, now lyes it on a bed of fire, tortured, tormented, ſcourged, and ſcorched in thoſe furious flames; there his conſcience ſtings him, his ſorrow gripes him, his pain ſo handles him, that he cries, and roares, *Wo, wo, and alas evermore*. Who now for ſhadows of ſhort pleaſures, would incur theſe ſorrows of eternal pains? In this world we can weep and wail for a loſſe of trifles: an houſe, a field, an Oxe (took from us) is enough to cruciate us; but how ſhall we bewail the Loſſe of a ſoul, which no ſooner plunged into that pit of horrour, but it ſhall feel a puniſhment without pity, miſery without mercy, ſorrow without ſuccour, crying without comfort, torment without eaſe, a world of miſchief, without all meaſure or redreſſe? Such is the loſſe of this mans *ſoul*; whileſt he was cheering it with an home-bred ſolace, *Soul, thou haſt much goods laid up for many years*: God whiſpers in his ears, and tells him other news: What? of his *ſoul*: how? it is *required*: when? *this night*: a fearful ſound, unlookt-for meſſage, ſpeedy diſpatch, no more delayes, nor dayes, only *this night*; for then muſt his ſoul be taken from him.

You ſee all his loſſes; and now in the ſeaventh place, to contract them, there is one grief more than all, that *all is loſt on a ſudden*. Loſſes that come by ſucceſſion are better born with, but *all on a ſudden* is the worſt of all; yet ſuch is the miſery of man, when he goes, all goes with him, and he and all paſſe away *on a ſudden*: *As in the dayes of* Noah, *they eat, and drunk, married, and gave in marriage, and knew nothing till the flood came, and took them all away; So is the coming of the Son of man*, Mat. 24. 38. How many have been thus took tripping in their wickedneſſe! *Belſhazzar* in his mirth, *Herod* in his pride, the Philiſtines in their banquetting, the men of *Ziklag* in their feaſting. *Jobs* children in their drunkenneſs, the Sodomites in their filthineſſe, the Steward in his ſecurity, this Churle in his plenty: miſerable end, when men end in their ſin. Call to mind this (O my ſoul!) and tremble: ſleep not in ſin, leſt the ſleep of death ſurprize thee: *The hour is certain in nothing but uncertainties*; for ſure thou muſt die, yet thou knoweſt not on what day, nor in what place, nor how thou ſhalt be diſpoſed when death muſt be entertained. Do you not ſee moſt die, whileſt they are moſt buſie how to live? He that once thought but to begin to take his eaſe, was ſaine that very night (whether he would or no) to make his end: Would you have thought this? He but now *flouriſhed like a green Bay-tree*, his thoughts full of mirth, his ſoul of eaſe, *but I paſſed by, and lo, he was gone*: gone, whither? his body to the grave, his ſoul to hell, in the middeſt of his jollity. God threats deſtruction; Devils, execution; Death, expedition; and thus like a Swan he ſings his funerals. There is that ſaith, *I have found reſt, and now will I eat continually of my goods, and yet he knoweth not what time ſhall come upon*

Matth. 24. 38.

Certa mors, incerta hora.

Pſal. 37. 35. 36

Eccleſ. 11. 15.

upon him, and that he muſt leave thoſe things to others, and die. The higher our *Babel*-tower of joy is raiſed, the nearer it is to ruine and confuſion; *Sodom* in the heat of their ſins, had that ſhowre of fire poured on their heads: *Nebuchadnezzar*, in the height of his pride, became ſuddenly a beaſt, that ruled before as a King: once for all, here was a man ſolacing, ſinging, warbling out pleaſant ſongs of eaſe and paſtime; but (O the miſery!) in the middeſt of his note here is a ſudden ſtop; he dreams of *longs and larges*, he hears of *briefes and ſemi briefes*; no longer a day, but *this very night*, and then ſhall *thy ſoul* be taken from thee.

See here the many loſſes of one man, *his goods, his grounds, his houſes, his friends, his time, his ſoul, and all on a ſudden*, whileſt the word is ſpoken, *this night*.

1. *Uſe.* Iſa. 38. 22. Our neighbours fire, cannot but give warning of approaching flames. *Remember his judgement, thine alſo may be likewiſe: unto me yeſterday, and unto thee to day.* Whoſe turne is next, God onely knowes who knowes all. *Is not madneſſe in the hearts of men whiles they live?* In the leaſt ſuſpition of loſing worldly riches, all watch and break their ſleep; you ſhall ſee men work, and toyl, and fear, and care, and all too little to prevent a loſſe; but for all theſe loſſes which are linked together, our *riches, lands, houſes, friends, time, and ſoul*, and all we have, there is few or none regards them: O that men are ſo careful in trifles, and ſo negligent in matters of a great importance! It is ſtoried of *Archimedes*, that when *Syracuſe* was taken, he only was ſitting ſecure at home, and drawing circles with his compaſſe in the duſt. Thus ſome we have, that when the eternal ſalvation of their ſouls is in queſtion, they are handling their duſt, nothing but ſuits or money-matters are their daily objects: but (alas!) what will your *goods, or grounds, or houſes or friends* avail you, when *death* comes? Where did ever that man dwell, that was comforted by any of theſe, in that laſt and ſoreſt conflict? Give me a man amongſt you, that ſpends the ſpan of his tranſitory life in graſping gold, gathering wealth, growing great, inriching his poſterity, without any endeavour or care to treaſure up grace againſt that fatal hour; and I dare certainly tell him, whenſoever he comes to his deaths-bed, he ſhall finde nothing but an horrible confuſion, extremeſt horrour and heavineſſe of heart; nay, his ſoul ſhall preſently down into the Kingdome of darkneſſe, and there lye and fry in everlaſting fires. Nor ſpeak I only to the covetous (though my Text ſeem more directly to point at them;) but whoſoever thou art that goeſt on daily in a courſe of ſinne, in the fear of God bethink thee of mortality: ſome of you may think I ſpeak not to you, and others, I ſpeak not to you; the truth is, I ſpeak to you all, but to you more eſpecially that to this day have ſinned with delight, but never as yet felt the ſmart for ſin upon your ſoules or conſciences: O beloved! this is it I call for, and muſt call for till you feel a change, a thorow change in you: would but ſome of you at this preſent examine your conſciences, and ſay whether have I not been inordinate in drunkenneſſe, or wantonneſſe, or covetouſneſſe? whether have I not ſworne an oath, or told a lye, or diſſembled in my heart, when I have ſpoken? O who can ſay amongſt you, *I am clean, I am clean?* and aſſure your ſelves, if you are guilty, you muſt either feel heart-grief, or you can never be provided for deaths dismal arreſt. If you were but ſenſible of ſin, if you felt but the weight and horrour of Gods wrath for ſinne, I am verily perſwaded you would not take a quiet ſleep in your beds for fear, and horrour, and heavineſſe of heart: what is it but madneſſe of a man to lye down in eaſe upon a feather-bed, and to lodge in his boſome that deadly enemy, ſin?

But (horrour of horrours!) what if *this night*, whileſt you ſleep in your *ſin*, *death* ſhould arreſt you on your beds? This I tell you is no wonder; are ſudden deaths common and ordinary among the ſonnes of men? How many have we heard that went to bed well over night, for ought any man could tell, and yet were found dead in the morning? I will not ſay carried away out of their beds, and caſt into hell-fire, whether it be ſo or no, the Lord our God knows: but howſoever it is with them, if we for our parts commit ſin, and repent not thereof by crying, and ſobbing, and ſorrowing for ſinne; it may be *this night*, (and that is not long to) you may ſleep your laſt in this world, and then ſhall your ſouls be hurried by Devils to that infernal lake, whence there is no redemption. O beloved! O wretch, whoſoever thou art! *Canſt thou poſſibly ſleep in ſuch a caſe as this?* Canſt thou go to bed with a conſcience laden with ſinne? Canſt thou take any ſleep (which is the brother of death) when thou lieſt down in danger of eternal death? Conſider, I pray, what ſpace, what diſtance, how far off is thy ſoul from death, from hell, from eternity? *No more but a breath, one breath, &*

no

no more, no more but a ſtep, one ſtep and no more: O beloved! were not this lamentable, that ſome one of us that now are ſtanding or ſitting, ſhould *this night* ſleep his laſt, and to morrow have his body brought to be buried: yea, and before to morrow morning have his ſoul (which the Lord forbid) caſt from his bed of feathers to a bed of fire? and yet alas! alas! if any of us *this night* die in his ſin, or in a ſtate unregenerate, thus will it be with him whoſoever he be; to morrow may his body lye cold under earth, and his ſoul lodge in hell with this miſerable rich man.

But let me ſpeak to you, *of whom I hope better things*; it is good counſel for you all to expect death every day, and by this means, death fore-ſeen cannot poſſibly be ſudden: no, it is he only dies ſuddenly, that dies unpreparedly; *Watch therefore*, ſaith our Saviour, be ever in a readineſſe: finally, that this rich man may be your warning, you that tender your ſouls, learn that leſſon of our Saviour, *Lay not up for your ſelves, treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break thorow and ſteal: but lay up for your ſelves treaſures in Heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break thorow, nor ſteal*, Matth. 6. 19, 20. You will ſay, What treaſures are thoſe? I anſwer. Theſe treaſures are thoſe ſtocks of grace that will laſt for ever, it is that *circumſpect walking*, Epheſ. 5. 15. that *fervency of ſpirit*, Rom. 12. 11. that *zeal of good works*, Tit. 2. 14. that *purity*, which *John* makes a property of every true-hearted profeſſour, 1 *John* 3. 3. In a word, it is the work, the life, the power of that prayer, that *the reſt of our life hereafter may be pure and holy*; theſe are heavenly hoards indeed. O that we would treaſure up ſuch proviſion againſt the day of calamity! If while it is called *to day*, we would make our peace with his heavenly Highneſſe, by an humble continued exerciſe of repentance; if in this time of grace we would purchaſe Gods favour, and thoſe rareſts jewels of faith and a good conſcience; if now before we appear at the dreadful Tribunal, we would make God and his Angels our friends in the Court of Heaven; O then how bleſſed would our death be to us? came it never ſo ſuddenly, ſtill ſhould death finde us ready, and if ready, no matter how ſuddenly, yea though it were *this*] *this night*.

Uſe. 2.

Matth. 6. 19, 20

Epheſ. 5. 15
Rom. 12. 11
Titus 2. 14
1 John 3. 3

I have broke ope the Writ, and you ſee when it muſt be ſerved, *this*] *night*; but in this *Quando*, there is both *ſuddenneſſe, and ſadneſſe*; it is not *this* day, but *this night*.] Let *this*] end this dayes diſcourſe, and the next day we will lay open the *nights* dark ſadneſſe; it is a diſmal time, and God give us grace ſo to provide, that we may be ready with oyle in our lamps, and enter with our Saviour into his bleſſed Kingdome.

Night]

HE ſinnes all day, and dyes at *night*, and why at *night*? This you know is frequent, and there is reaſon, *moſt are begot, and born, and therefore die at night*: but we muſt further then the liſts of nature; *this night* was more than ordinary, as being the fitteſt time to aggravate his grief: weigh but the circumſtances.

First, it was a night of *darkneſſe*, and this may encreaſe the horrour of his judgement: think but what a fear ſeized on the Egyptians, when *no power of the fire muſt give them light, nor might the clear flames of the ſtarres lighten the horrible night* that fell upon them. The Husband-men, the Shepherds, the workmen, all were bound with one chaine of darkneſſe, *No man ſaw another, neither roſe up from the place where he was for three dayes*, Exod. 10. 23. Was not this fearful *darkneſſe*? you may gueſſe it by the effects, they were troubled, and terrified, and ſwooned, as though their own ſouls ſhould betray them. *Whether it were an hiſſing winde, or a ſweet noiſe of birds, among the ſpreading branches, or a pleaſing fall of waters running violently, or a terrible ſound of ſtones, or the running of skipping beaſts, or the noiſe of cruel beaſts, or the echo that anſwereth again in the hollow mountains, theſe fearful things made them to ſwoon for fear.* And if thus the *Egyptians*, how was it with this Worldling? a *darkneſſe* ſeized on him that engendred a thouſand times more intollerable torments. This was the *image of that darkneſſe which ſhould afterward receive him, and yet was he unto himſelf more grievous than the darkneſſe*. It was not an outward, but an *inner darkneſſe*, not only to be not ſeen, but to be felt and feared. Imagine then what viſions, what ſounds, and ſights, what ſudden fires appeared unto him? Unhappy Worldling, look round about thee; although it be *dark*, here is ſomething to be ſeen: above is the angry Judge, beneath is the burning lake, before is gloomy darkneſſe, behind is infallible death, on thy right and

Wiſd. 17. 4

Exod. 10. 23

Wiſd. 7. 18, 19

Wiſd. 17. 21

left hand a legion of evil Angels, expecting every moment to receive the prey. Here is a ſight indeed, able to break the very heart-ſtrings of each ſeer. If ſome have loſt their wits, by means of ſome dreadful ſight; yea, if the very ſuſpicion of Devils have cauſed many men to tremble, and the haires of their heads to ſtand ſtaring upright; What then was the fear and terrour of this man, when ſo many dreadful, horrible, helliſh monſters ſtood round about him, now ready to receive him, *O ye ſonnes of men, ſtand in awe and ſinne not, commune with your own hearts, and in your chamber, and be ſtill;* Will not this fear you from your ſinnes? Suppoſe then you lay on your beds of death, were the Judge in his Throne, your ſouls at the Barre, the accuſer at your elbowes, and hell ready open to ſhut her mouth upon you: O then, how would you curſe your ſelves, and bewaile your ſinnes? What horrible viſions would appear to you in the *dark?* horrible indeed! *In ſo much* (ſaith *one) *that were there no other puniſhment than the appearing of Devils, you would rather burne to aſhes, than endure their ſight.* Good God, that any Chriſtian ſhould live in this danger, and yet never heed it till he ſees its terrour! How many have gone thus fearfully out of this miſerable world? I know not what you have ſeen, but there is very few which have not heard of many, too many, in this caſe: What were *Judas* thoughts, when he ſtrangled himſelf, that his bowels guſhed out again? What were *Cains* viſions, when he ran like a vagabond roaring and crying, *Whoſoever findeth me ſhall ſlay me?* What are all their affrights that cry when they are dying, *they ſee Spirits and Devils flying about them, coming for them, roaring againſt them,* as if an hell entred into them, before themſelves could enter it? I dare inſtance in no other but this wretched miſer: What a *night* was that to him, when on a ſudden a *darkneſſe* ſeized on him, that never after left him? Thus many go to bed, that never riſe again, till they be awakened by the fearful ſound of the laſt Trumpet: and was not this a terrour? Whoſe heart doth not quake? Whoſe fleſh doth not tremble? Whoſe ſenſes are not aſtoniſhed whileſt we do but think on it? And then what were the ſufferings of himſelf in his perſon? He might cry, and roare, and wail, and weep, yet there is none to help him; his heart-ſtrings break, the bleſſed Angels leave him, Devils ſtill expect him, and now the Judge hath pronounced his ſentence, *This night, in the dark,* they muſt ſeize upon him.

Yet this was not all the horrour; it was a *night* both of *darkneſſe and drowſineſſe, or ſecurity in ſin.* He that reads the life of this man, may well wonder at the fearful end of ſo faire beginnings: walk into his fields, and there his cattel proſper; come nearer to his houſe, and there his barns ſwells with corn; enter into his gates, and there every table ſtands richly furniſhed; ſtep yet into his chambers, and you may imagine doun-beds curtain'd with golden-hangings: nay, yet come nearer, we will draw the curtains, and you ſhall view the perſon; he had toiled all day, and now ſee how ſecurely he takes his reſt; *this night,* he dreams golden dreams of eaſe, of mirth, of paſtime, (as all our worldly pleaſures are but waking dreams) but ſtay a while and ſee the iſſue: juſt like a man, who ſtarting out of ſleep, ſees his houſe on fire, his goods ranſacked, his family murthered, himſelf near loſt, and not one to pity him, when the very thruſting in of an arme might deliver him: this, and no other was the caſe of this dying miſer: in that *night* while his ſenſes were moſt drowſie, *moſt ſecure,* death comes in the dark, and arreſts him on his bed: *Awake, rich Carnivorant! what charms have lulled thee thus aſleep? Canſt thou ſlumber whileſt death breaks down this houſe thy body, to rob thee of that jewel thy Soul? what a deep, dull, drowſie, dead ſleep is this? O fool! this night thy ſoul aſſaulted; ſee Death approaching, Devils hovering, Gods juſtice threatening; canſt thou yet ſleep? and are thine eyes yet heavy? Behold, the houre is at hand, and thy ſoul muſt be delivered into the hands of thine enemies:* Heavy eyes! he ſleeps ſtill, his care all day had caſt him into ſo dead a ſleep *this night,* that nothing can warn him until death awake him. That thief is moſt dangerous that comes at *night,* ſuch a thief is Death, *a thief that ſteals men;* which then is moſt buſie, whileſt we are moſt drowſie, moſt *ſecure in ſinne;* Heark the ſluggard that lulls himſelf in his ſinnes. *Yet a little more ſleep, a little more ſlumber, is not his deſtruction ſudden, and poverty coming on him like an armed man?* Prov. 6. 11. *Watch,* (ſaith our Saviour) *for you know not when the Maſter of the houſe cometh, at even, or at mid-night, at the cocks crow, or in the morning, leſt coming ſuddenly he ſhould find you ſleeping,* Mark 13. 35. Was not this the wretchedneſſe of the fooliſh Virgins? how ſweetly could they ſlumber? how ſoundly could they ſleep until mid-night? they never awake, nor ſo much as dream to buy oyl for their lamps; imagine then how fearful were thoſe ſummons to theſe ſouls: *Behold, the Bridegroome,*

* Cyril *de vita beati* Hieron. *ad fin. Epiſt.*

Bridegroome, go ye out to meet him. Sudden fears of all others are moſt dangerous: Was it not a fearful waking to this rich man, when no ſooner that he opened his eyes, but he ſaw deaths uglineſſe afore his face? what a ſight was this? at his door enters the *King of fear*, accompanied with all his abhorred horrours, and ſtinging dread: on his curtains he may read his ſins, arrayed and armed in their griſlieſt forms, and with their fi ryeſt ſtings; about his bed are the powers of darkneſſe, now preſenting to his view his damnable ſtate, his deplorable miſery: What can he do that is thus beſet with ſuch a world of woful work, and helliſh rage? his tongue faulters, his breath ſhortens, his throat rattles, he would not watch, and now cannot reſiſt; the cry is made, the midnight come, God ſounds deſtruction, and thus runs the proclamation, *This night ſo drowſie, thy ſoul muſt be taken from thee.*

And yet more horrour; it was a night of *drowſineſſe and ſadneſſe.* How is he but *ſad* when he ſees the night coming, and his laſt day decaying? Read but the copy of this rich mans Will, and ſee how he deals all he hath about him; he bequeaths his garments to the moth, his gold to ruſt, his body to the grave, his ſoul to hell, his goods and lands he knows not to whom; *Whoſe ſhall theſe things be?* Here is the man that made ſuch mirth all day, and now is he forced to leave all he hath *this night.* It is the fruſt of merry lives, to give ſad farewells. You that ſport your ſelves, and ſpoyle others, that rob God in his members, and treaſure up your own damnations; will not death make *ſorry hearts for your merry nights?* a *night* will come *as ſad as ſadneſſe* in her ſterneſt looks, and then what a lot will befall you? O that men are ſuch cruel Caitiffs to their own ſouls! Is this a life (think ye) fit for the ſervants of our God, revelling, ſwearing, drinking, railing? what other did this miſer? he would eat, and drink, and ſing, and then came fear as deſolation, and his deſtruction on a ſudden as a whirl-wind: If this be our life, how ſhould we eſcape his death? Alas, for the ſilly mirth that now we pleaſure in! you may be ſure a *night* will come that muſt pay for all, and then ſhall your pleaſures vaniſh, your griefs begin, and your numberleſs ſinnes (like ſo many envenomed ſtings) runne into your damned ſouls, and pierce them through with everlaſting ſorrow: away with this fond, fooliſh, ſottiſh vanity; *The end of mirth is heavineſſe,* (ſaith *Solomon*) Prov. 14. 13. What will the ſonnes and daughters of pleaſure do then? all thoſe ſweet delights ſhall be as ſcourges and Scorpions for your naked ſouls. Then (though too late) will you lamentably cry out, *What hath pride profited us? or what profit hath the pomp of riches brought us? all theſe things are paſſed away as a ſhadow, or as a Poſte that paſſeth by:* Look on this man as he lyes on his bed of death, here is neither ſmile nor dimple, *All the daughters of muſick are brought low.* His voyce is hoarſe, his lips pale, his cheeks wan, his noſtrils run out, his eyes ſinke into his head, and all the parts and members of his body now loſe their office to aſſiſt him: Is this the merry man that made ſuch paſtime? oh what a change is this? *In ſtead of ſweet ſmell, there is a ſtench; inſtead of a girdle, a rent; inſtead of well-ſet haire, baldneſſe; inſtead of beauty, burning;* in ſtead of mirth, mourning and lamentation, *weeping, and wailing, and gnaſhing of teeth.* Muſt not *ſadneſſe* ſeize on that ſoul which incurs this doom? Here is a malefactor ſtands at bar, indicted by the name of *Fool*, charged with the guilt of treaſon, condemned by the Judge of Heaven, and this *night (the ſaddeſt* that ever he ſaw) is that fearful execution, that *his ſoul is taken.*

3.

Prov. 14. 13.

Wiſd. 5. 8, 9.

Eccleſ. 12.

Eſa. 3. 24.

And yet more horrour: It was *a night of ſin*, and this doth encreaſe the ſorrow; *How dear in the ſight of the Lord is the death of his Saints?* and we may ſay on the contrary, How abominable in the ſight of the Lord is the death of the wicked? Was not this a grief to be took thus triping in his wickedneſſe? even now whileſt he was buſily plotting his eaſe and paſtime, death ſtands at his door, and over-bears all his plots and projects. It was a death to his ſoul to be took in *his ſinne*: hear how he roars and cries, *O that I had lived ſo virtuouſly as I ſhould; had I embraced the often inſpirations of Gods bleſſed Spirit; had I followed his Lawes, obeyed his Commands, attended to his Will, how ſweet and pleaſant would they now be unto me? Wo and alas that I had not fore-ſeen this day! what have I done, but for a little pleaſure, a fleeting vanity, loſt a Kingdome, purchaſed damnation?* O beloved! what think ye of your ſelves, whileſt you hear this voyce? You ſit here as ſenſleſſe of this judgement, as the ſeats, the pillars, the walls, the duſt; nay, as the dead bodies themſelves on which you tread: but ſuppoſe (and it were a bleſſed meditation) you that are ſo freſh and frolick at this day, that ſpend it merrily, uſe it profanely, ſwearing, revelling, ſinging, dancing; What if *this night*,

4.

Pſal 116. 15.

while you are in your *ſin*, the hand of death ſhould arreſt you? Could I ſpeak with you on your death-beds, I am ſure I ſhould finde you in another caſe: how? but ſorrowing, grieving, roaring, that your time were loſt; and theſe words not heeded, whiles the time well ſerved: how would you tear your hair, gnaſh your teeth, bite your nails, ſeek all means poſſibly to annihilate your ſelves? and can nothing warn you before death ſeize on you? take heed, if you go on in *ſin*, the next ſtep is damnation. It was the Apoſtles advice, *Now it is high time to wake out of ſleep, for now is our ſalvation nearer, than when we believed*, Rom. 13. 11. If this wretched man had obſerved the preſent time, how happy had he been this hour of his departure? But as Officers take maleſactors, drinking or drabbing; ſo is the neareſt danger when deepeſt in the mire of pleaſure. Look at all thoſe that are gone before us, and which of them thought their end ſo near, while they lived ſo merry? I muſt needs tell you, there is *a fire, a worm, a ſting, a darkneſſe, an hell* provided for all wicked wretches, and there moſt certainly muſt you be *this night*, if you die *this day* in your natural ſtate *of ſinne*. Lord! that men ſhould be ſo ſtrangely bewitched by the Prince of the air, as for the momentary enjoyment of ſome glorious miſeries, bitter-ſweet pleaſures, heart-vexing riches, deſperately and wilfully to abandon God, and to caſt themſelves head-long into the jawes of Satan. Such a prodigious madneſſe ſeized on this Worldling, he ſings, he revels, he dallies, then dies. Thus greateſt evils ariſe out of greateſt joyes; as the eirs with vehement ſounds, and the eyes with brighter objects; ſo many by felicity have loſt both their ſenſe and being. *Gallus* dies in the act of pleaſure, *Iſhboſheth* dies in the middeſt of ſleep, the Iſraelites die in their day of luſt, this Worldling dies in that *night of ſinne*, even then on *a ſudden his ſoul is taken*.

And yet more horrour, it was *a night of death*, and this was the worſt of all, *the darkneſſe, drowſineſſe, ſadneſſe, ſin*, all were nothing to this, all nothing in themſelves, if *death* had not followed: this is that *moſt terrible of all terribles*; all fears, griefs, ſuſpicions, pains, as ſo many ſmall brooks, are ſwallowed up, and drowned in this Ocean of miſery. Now rich man! what ſayeſt thou to thy *barns, buildings, riches, lands?* Do theſe pleaſure thee in this thy extreme and dying agony? Thou lieſt *this night* on thy departing bed, burthened with the heavy load of thy former treſpaſſes; pangs come fore and ſharp upon thee, thy breſt pants, thy pulſe beats ſhort, thy breath it ſelf ſmells of earth and rottenneſſe: whither wilt thou go for a little eaſe or ſuccour? What help canſt thou have in thy heaps of gold, or hoard of wealth? ſhould we bring them to thy bed, (as we read of one dying, *Commanded that his golden veſſels and ſilver plate ſhould be ſet before him, which looking on, he promiſed to his ſoul, it ſhould have them all, on condition of his ſtay with him: but the remedy being ſilly, at laſt moſt deſperately he commends it to the Devil, ſeeing it would not ſtay in his body, and ſo gave up the ghoſt*) Alas, theſe trifling treaſures can no more deliver thee from the arreſt of that inexorable Serjeant, then can an handful of duſt. Wretched men! what ſhall be your thoughts when you come to this miſerable caſe? full ſad and heavy thoughts (Lord thou knoweſt): you may lie upon your beds, like wilde bulls in a net, full of the fury of the Lord: *In the morning thou ſhalt ſay, Would God it were evening; and at even thou ſhalt ſay, Would God it were morning: for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee*, Deut. 28. 67. Here is the terrour of that *night of death*, when you may wiſh with all your hearts, that you had never been born; if the Lord once let looſe the cords of your conſcience, what account will you make of crowns, of poſſeſſions? all theſe will be ſo far from healing the wound, that they will turn rather into fiery Scorpions, for your further torments. Now, now, now is the diſmal time of *death*; what will you do? whither will you go? to whom will you pray? the Angels are offended, and they will not guard you; God is diſhonoured, and he will not hear you; only the devil had your ſervice, & only hell muſt be your wages. *Conſider this, ye that forget God, leſt ye be torn in pieces, and there be none to deliver you.* It is cruel for your ſouls thus to ſuffer, to be *torn*, & torn *in pieces*, & ſo torn in pieces *that none may deliver you*. Better this Worldling had been a worm, a toad, an adder, any venomous creature, then ſo to live, and thus to have died; yet hither it is come, his ſickneſſe is remedileſſe, his riches comfortleſſe, his torments eaſeleſſe, ſtill he muſt ſuffer, and there is none to deliver, he *is torn, torn to pieces, and none may deliver him*. What need you more, now we are come to this period? his glaſſe is run, his Sunne is ſet, his day is finiſhed, and now this *night*, the very *night of death*, his *ſoul is required, and is received of him*.

Lo

Lo here, the dismal, dreadful, terrible time of this mans departure, it was in the *night, a night of darknesse, drowsinesse, sadnesse, sin, death and destruction.*

Who will not provide each day against this fearful *night?* howsoever we passe away our time in sinne, we must of necessity, ere long, lie gasping for breath upon our dying beds, there shall we grapple hand to hand with the utmost powers of death and darknesse: what should we do then, but sow our seed while the seed-time lasteth? we have yet a day, and how short this day is, God onely knows: be sure *the night cometh wherein none can work*, and then what a fearful time will come upon us? I know there be some that dream of doing good in another world, or at least will deferre it longer, till some time hereafter, such vain hopes of future performances have undone many a soul: *I must work the work of him that sent me while it is day*, saith our Saviour. The wayfaring man travels not in *darknesse*, but while the day shines on him, then he knowes he is under the protection of the Lawes, the light of the Sun, the blessing of heaven; *Are there not twelve houres in the day? if any man walk in the day, he stumbleth not, because he seeth the light of this world; but if a man walk in the night, he stumbleth, because there is no light in him.*] Do good then, and lay hold of every season which may get you to heaven; Let the whole course of your life be a conscionable preparative against death. Suppose every day your last, as if at night you should be called to account before that high and great tribunal: in a word, whatsoever you think, or speak, or do, say thus with your self, *Would I do thus, and thus, if I knew this night to be my last?* Who is it would sinne, if he thought at that instant he must go to judgement.

1. Use. Joh. 9. 4. John 9. 4. John 11. 8.

But if we neglect the *day*, be sure the *night* will come to our condemnation; where be those wonders that so dazled our eyes, while the *day* shone on them? Where is *Absaloms* beauty, *Jezabels* paint, *Sauls* personage; nay, where is this wretched Worldling? he had *a day* to work out his own salvation, and that being lost, at last came *night*, before he had gone two steps toward heaven. O beloved! *Walk while ye have light, that ye may be children of the light.* You may be sure the meanest soul that hath the work of grace upon it, death is to him no *night*, but the *day-break of eternal brightnesse.* This may make us in love with the sincerity of religion; this may make us to labour, and never cease labouring till we have gotten out of the estate of nature, into the state of grace. O that I could say of every one of you, as *Paul* of the *Ephesians, Ye were once darknesse, but now are ye light in the Lord!* Ye were once carnal, but now are ye spiritual: ye were once unregenerate, but now are ye a first-fruits dedicated to God. If it were thus with you, then (to your comfort) upon your dying beds you shall meet with a glorious troop of blessed Angels, you should feel the glorious presence of the sweetest comforter, you should see the glorious light of Gods shining countenance, you should have a *night* (if it were *night*) turn'd all into a *mid-day.* Now the Lord give you such a *day*, whensoever you dye, through Christ our Lord.

2. Use. John 12. 35. Ephes. 5. 8.

You have heard the time of Deaths arrest,] *This night.*] Now for the party we'll make a privy search, and if we stir one word, we shall find him at next door, it is *thy soul.*]

Thy Soul.]

THe party under arrest is the rich mans *Soul.*] No warranty could prevaile, no riches satisfie, no strength rescue; death now demands it, and there's none can redeem it, therefore *This night they will have his soul.*]

Every man hath a jewel better worth than a world; and the losse of this is so much more dear, by how much it is more precious. What profits it a man to gain a world, and to lose his soul? (said our Lord and Saviour) *Mat.* 16. 26. Nay, what are a thousand worlds when the *soul* is valued? Give me leave to open the cabinet, and you shall see the Jewel that is arrested; it is the *Soul.*]

Obser. Mat. 16. 26.

The *Soul*; what's that? it is (saith *Austin*) *a substance that is invented, invisible, incorporeal, immortal, most like to God, as bearing the image of its Creator.* Peruse you that we illustrate this description, and you shall see how every word shews forth some excellencies (as the glorious lustres) of this glorious pearle the *Soul.*]

Substantia creata, invisibilis, incorporea, immortalis, similitudinem gerens Creatoris. *Aug. in lib. de definitione animæ.*

First, if you ask what is the *Soul?* 'tis a *substance.*] How fond were the opinions of some Philosophers? one would have it to be nothing [*Ignis, aer præterea nihil*] and how many of us are of this opinion? Do not we live as if we had no *souls* at all? The Epicure is for his belly, the ambitious for his body, but who is he that provides for his soul; Sure we imagine it to be nothing valuable, or how should our estimation of it

Dicearchus.

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be ſo groſſe and vile, to prefer the *body*, to neglect the *ſoul*? There were other Philoſophers went a pace yet further, and they gave it a being, but what? No better than an accident, that might live or die without death of the ſubject; this they call κρᾶσιν *humorum*, a certain temper compoſed of the Elements, or nothing but the Harmony of thoſe humours in the body. Is this the *ſoul*? then of all creatures are men (ſay we,) *of all men are we* (ſaith the Apoſtle) *moſt miſerable*, moſt unhappy. Look at Beaſts, and in this reſpect, we and they are *even as one condition*, Eccleſ. 3. 19. Look at Trees, and in their corruption, you may ſee the like conſtitution both of us and them. Look at Stones, and by their diſſolution, we may argue the temper of compoſition in them alſo; if then our ſoul were nothing but this κρᾶσις, not only men, but beaſts, and plants, and ſtones, and metals have a *ſoul*: Far be this from your thoughts, whoſe *ſouls* are prized to be of more worth than a world, there being nothing in the world that may *give a recompence for your ſouls*, Matth. 16. 26. Others have gone a little further, and they ſuppoſe it to be a *ſubſtance*: but how? only bodily, and not ſpiritual; ſuch groſſe conceits have many Idolaters of the Deity, as if this our image were of Gods own *ſubſtance*, and this *ſubſtance* nothing elſe but a bodily being. *A Spirit* (ſaith our Saviour) *hath not fleſh and bones, as you ſee me have*. It is the body is the fleſh, but the *ſoul* is the ſpirit; the body you may ſee and handle, but the *ſoul* is not ſeen, not handled: as the Diſciples then did Err in ſuppoſing a ſpirit when they ſaw his body; no leſſe is their errour, in ſuppoſing a body where is only a ſpirit. The worſt *ſoul* is better than the beſt of bodies. *O precious ſoul* (ſaith *Bernard*,) *eſpouſed to thy God, indowed with his Spirit, redeemed by his Son, What art thou to the fleſh, whoſe being it from Heaven?* Others again have paſſed this opinion, and they call it *a Forme*: but what? only material, not *ſubſtantial*, and ſuch as are the *ſouls* of beaſts that dye with their bodies, as being deduced from the matter of ſome bodies pre-exiſtent. It is not ſo with the *ſouls of men*, which though for a while they are knit and united to this houſe of clay, yet may they be ſeparated from it, and ſubſiſt without it; this is that goodneſſe of God, that as our *ſouls* are intellectual, ſo their being is perpetual, not but that our *ſouls* might dye (ſeeing every thing that is of nothing may return into the ſame nothing whence it ſprung) but that God ſo ſuſtains them by his glorious goodneſſe, that as he gave the firſt being, ſo he would continue that he gave, *What have we, that we have not received?* On to ſpeak of the *ſoul*, What are we that God, and God only hath not beſtowed upon us? our Parents begot our bodies, God only gave our *ſouls*: our bodies are buried again in the womb of our common Mother, but our *ſouls* return to God, as to their chiefeſt good. So immaterialis the *ſoul*, that neither will nor underſtanding depends on the dying Organ. What then is the *ſoul*? *a Nothing? an Accident? a Body? a Forme only material?* No, but on the contrary, *an Ens, a Subſtance, a Spirit, a Forme, a Subſtantial being of it ſelf ſubſiſting*.

But we'll aſcend a little higher, it is a *Subſtance created*. Not traduced, (as ſome would have it,) I muſt confeſſe the opinion was not a little ſtrong, that as our bodies, ſo our *ſouls* were both propagated from our Parents. *Tertullian*, and the Fathers of the Weſt (as *Jerome* witneſſeth) were moſt on that ſide: the reaſon of this opinion was becauſe of *Original ſin*, which defiling the *ſoul*, as well as the body of each man ſprung from *Adam*, they could ſee no means how both were corrupted, except withal the *ſoul* were propagated. But are not our *ſouls* as the Angels? and therefore if our *ſouls*, then may the Angels beget one another; nay, if this were true, what *ſoul* were generated, but another were corrupted: for the rule is infallible, *There can be no generation without a Tranſmutation*, and ſo would every *ſoul* be ſubject to corruption. Concerning that objection of *Original ſin*. (If the *ſoul* were not traduced from the loyns of *Adam*, how then ſhould that *ſin* be imputed to our *ſouls*?) I muſt confeſſe, the queſtion is intricate; we ſhould rather believe it, than enquire of it; and we may better enquire of it, than underſtand it; and yet more eaſily underſtand it, than expreſſe it. But ſo well as we can, we ſhall untie the knot. Firſt then, we ſay, tis a fallacy to divide *ſoul and body*, for not the *ſoul* without the *body*, nor the *body* without the *ſoul*, but the whole man ſinn'd in *Adam*, as the whole man is begot of *Adam*; ſo ſoon therefore as the *ſoul* is conjoyn'd to the *body*, and of the *ſoul and body* is conſtituted whole man, that man being now made a Member of *Adam*, is ſaid to ſin with him, and to derive that ſin from him. But for a further ſatisfaction, although the *ſoul* depend on God according to its ſubſtance, yet is it created in that *body* which is produced of the Parents: thus in ſome ſort we may ſay that the ſoul is begotten, (*Non quoad eſſentiam, ſed*

quoad

quoad esse,) God only gives the Essence, but to exist comes from the Parents. What is the *soul* but a Forme of the *body*? and of what *body*, but of that which is organical, as being apt for the *soul*? This aptnesse then whereby it is prepared for the forme, being received from the Parents, we may say of the *soul*, that thus it is generated, as not beginning to subsist before the *body is prepared*. This is true in some sort, though not properly. Consider then the excellency of mans *soul*, which is not born, but *created*,] and howsoever now it is bespotted with sin, yet was it then pure and undefiled, as the untouched virgin: how is it but pure, which the hands of God have made? it was the devil that caused sin, but all that God made was good, and *very good*, Gen. 1. 31. and such a *soul* hath every man. It is created by God, infused by his Spirit, of nothing made something, and what something, but an excellent work, befitting such an excellent workman.

Aristot de anima l. 2. c. 1

Gen. 1. 31.

Sedibus ad-reis spiritus venit.

And yet there be more staires to ascend: it is thirdly *invisible*.] Hath any man seen God? Or hath any man seen Gods image (which is the *soul*) and lived? Substances that are more pure are lesse visible. We see but darkly through a glasse, nay, the best eye upon earth looks but through a lattice, a window, an obscuring impediment; mortal eyes cannot behold immortal things; how then should this corruptible sight, see a *Spiritual soul*? The object is too clear for our weak eyes, our eyes are but earthly, the *soul* of an heavenly nature. O divine being! not only heavenly, but heaven it self: as God and man met both in Christ, so heaven and earth met both in man: would you see this earth? That is the body, *Out of it wast thou taken, and into it must thou return*, Gen 4. 19. Would you see this heaven? That is, the soul, *the God of heaven gave it*, and *to the God of heaven returns it*, Eccles. 12. 7. The body is but a lump, but the *soul* is that breath of life: of earth came the *body*, of God was the *soul*: thus earth and heaven met in the creation, and *the man was made a living soul*, Gen. 2. 7. *The sanctified soul is an heaven upon earth, where the Sun is understanding, the Moone is faith, and the Stars gracious affections*: what heaven is in that *body*, which lives and moves by such a *soul*? yet so wonderful is Gods mercy to mankinde, that as reason doth possesse the *soul*, so the *soul* must possesse this body. Here is that union of things visible, and invisible: as the light is spiritual, incorruptible, indivisible, and so united to the aire, that of these two is made one, without confusion of either; in like manner is the *soul* united to this *body*, one together, distinguished asunder: only here's the difference, the light is most visible, the soul is invisible, she is the breath of God, the beauty of man, the wonder of Angels, the envy of devils, that immortal splendor which never eye hath seen, never eye must see.

Gen. 4. 19.

Eccles. 12.

Gen. 2. 7.

Est cælum sancta anima, habens solem intellectum, lunam fidem, astra virtutes. Bern. super Cant.

And yet we must up another step, it is fourthly *incorporeal*,] as not seen with a mortal eye, so neither clogg'd with a bodily shape; I say not but the *soul* hath a body for his organ, to which it is so knit and tyed, that they cannot be severed without much sorrow or strugling; yet is it not a body, but a spirit dwelling in it: the body is an house, and the *soul* the inhabitant: every one knows the house is not the inhabitant, and yet (O wonder!) there is no room in the house, where the inhabitant lives not; would you please to see the roomes? *The eye is her window, the head is her tower, the heart is her closet, the mouth is her hall, the lungs her presence-chamber, the senses her cinque ports, the common sense her custome-house, the phantasie her mint, the memory her treasury, the lips are her two-leav'd doores, that shut and open, and all these, and all the rest, (as the motions in a Watch,) are acted and moved by this spring, the Soul.* See here a composition without confusion, the *soul* is in the body, yet it is not bodily: as in the greatest world the earth is more solid, the water Lesse, the air yet Lesser, the fire least of all: so in this little world of man, the meaner parts are of grosser substance, and the *soul* by how much more excellent, by so much more Spiritual; and wholly withdrawn from all bodily being.

And yet a little higher, it is fifthly *immortal*.] It was the Errour of many Fathers, That bodies and souls must both die till Doomes-day, and then the bodies being raised, the souls must be revived. Were that true, why then cryes *Stephen*, *Lord Jesu, receive my Spirit*? Or why should *Paul be dissolved*, that he might *be with Christ*? Blessed men are but men, and therefore no wonder if subject to some Errour. Others more absolutely deny the souls immortality, *We are borne* (say they) *at all adventures, and we shall be hereafter, as though we had never been*; (Why so?) *for the breath is a smoke in our nostrils, and the words as a spark raised out of our hearts, which being extinguished, the body is turned into ashes, and the spirit vanisheth as soft aire*. What, is the *soul* a smoke? And the Spirit no better than the soft vanishing aire? wretched men!

Scalig. exot. in Nov. Test.

Acts 7. 59.

Phil. 1. 23.

Wisd. 2. 3.

Have you not read what is ſpoken of God, ſaying, I am the God of Abraham, *and the God of* Iſaac, *and the God of* Jacob? *Now God* (ſaith Chriſt) *is not the God of the dead, but of the living. Abraham, Iſaac, Jacob,* they are not dead then in (the better part) their *ſouls,* but paſſed indeed from the valley of death, unto the land of the living. *Whoſoever liveth and believeth in me* (ſaith our Saviour) *ſhall never die,* John 11. 26. Not *die.*] againſt ſome, *never* die] againſt others: what can we more? only live and believe in him that redeemed us, and be ſure his promiſes ſhall never faile us; our *ſouls* muſt live, live for ever. Sweet ſoul, bleſſed with the felicity of eternal life! here's a joy unſpeakable, that this *ſoul* now clogged with cares, vexations, griefs, paſſions, ſhall one day enjoy thoſe joyes immortal, not for a day, of two, (though this were more than we can imagine) but through all eternity, *There ſhall be no defect, nor end:* after millions of ages the *ſoul* muſt ſtill live in her happineſſe, it is not of a periſhing, but an everlaſting ſubſtance.

And yet the perfection of the *ſoul* goes higher, it is *moſt like to God.*] So far it tranſcends all earthly happineſſe: I cannot ſay, but in ſome ſort all creatures have this likeneſſe; every effect hath at leaſt ſome ſimilitude with its cauſe, but with a difference; ſome onely have a being, as ſtones; others being and life, as plants; but man above all hath a being, life and reaſon, and therefore of all other the moſt like unto his Creatour.

Can we any more? Yes, one ſtep higher, and we are at the top of *Jacobs* ladder: *The ſoul is not only like God, but the image of God.* I cannot deny, but there is ſome appearance of it in the outward man, & therefore the body in ſome meaſure partakers of this image of the Deity, it was man, and whole man that was corrupted by ſin, and (by the law of contraries) it was man, and whole man, that was beautified with this image. Pleaſe you to look at the body, is it not a little world, wherein every thing that God made was good? as therefore all goodneſſe comes from him: ſo was he the pattern of all goodneſſe; that being in him perfectly, which only is in us partly. This is that *Idea,* whereby God is ſaid to be the exemplar of the world: man then in his body being as the worlds map, what is he but that image, in which the builder of the world is manifeſt? but if you look at the parts of his body, how often are they attributed (though in a metaphor, yet in reſemblance) to his Maker? Our eyes are the image of his wiſdom, our hands are the image of his power, our heart is the image of his knowledge, and our tongue the lively image of his revealed will: God therefore, before he made the body, ſaid, *Let us make man in our own image:* and what was the meaning, but that *ſoul and body* ſhould both bear the image of his Majeſty? Be aſtoniſhed then, ye men of the earth! If this duſt, this clay, this body of ours be ſo glorious, what think ye of the *ſoul,* whoſe *ſubſtance, faculties, qualities, dignities, every way repreſents Gods omnipotent Eſſence?* Look on this glaſſe, and firſt for *Subſtance,* is the ſoul inviſible? Why ſo is God: *No man hath ſeen him at any time,* John 1. 18. Is the *ſoul* incorporeal? Why ſo is God: *We ought not to think him like unto gold, or ſilver, or ſtone graven with Art,* Act. 17. 29. Is the *ſoul* immortal? Why ſo is God: *He is King of Kings and Lord of Lords, who only hath immortality,* 1 Tim. 6. 16. Is the *ſoul* ſpiritual? Why ſo is God: *God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit,* John 4. 24. Is the *ſoul* one Eſſence? Why ſo is God: *There is one God and Father of all, who is above all, and through all, and in you all,* Eph. 4. 6. See here the lively image of God in every *ſoul* of man. But there is another character imprinted in every faculty, ſo that not only the *Subſtance,* but the *powers of the ſoul* bear this image in them: As there is one God and three Perſons, ſo there is one *ſoul* and *three faculties*: the Father, Son, and holy Ghoſt are but one God; the *Underſtanding, Will, and Memory,* are but *one ſoul*; the Father is not the Son, nor the Son the holy Ghoſt; ſo the *Underſtanding* is not the *Will,* nor the *Will* the *Memory*: and yet the Father is God, the Son is God, and the holy Ghoſt is God; ſo the *Underſtanding* is the *ſoul,* the *Will* is the *ſoul,* and the *Memory* is the *ſoul.* I dare not ſay, but there is ſome difference. *This trinity in us, we rather ſee it than believe it; but that Trinity of Perſons, we more believe it than ſee it:* Howſoever then our *ſoul* is no proof of the God-head, yet is it a true ſigne of that *image of God in the ſoul.* Nay, yet (as if this ſtamp were of a deeper impreſſion,) ſee the dowry of Gods Spouſe, and who wonders not at the qualities, and conditions with which the *ſoul* is arrayed? *The Kings daughter is all glorious within, her clothing is of braydered gold.* What ſay you to that heavenly knowledge inſpired into us? God that created man, *filled him with knowledge of underſtanding,*

ſtanding, and ſhewed them good and evil. What ſay you to thoſe heavenly impreſſions that are ſtamp upon us? ſuch are *the new mans marks, which after God is created in righteouſneſſe and true holineſſe*, Epheſ. 4. 24. Theſe make the *ſoul* like *God*, and *God* loving to the *ſoul*; is it not clad with righteouſneſſe, as with a garment? witneſſe the integrity of *Adam*, in that ſweet ſubjection, his *ſoul* to the *Lord*, his *affections* to the *ſoul*, his *body* to the *affections*, the *whole man* to *God*, as to the chiefeſt good: and as truth and mercy meet together, ſo *righteouſneſſe and holineſſe* kiſſe each other: O bleſſed image! how nearly doſt thou reſemble thy Creatour? He is the pattern of perfection, and we bear the image of that pattern, *Be ye holy, for I am holy*, 1 Pet. 1. 15. And yet again, as if this picture were of deeper die, how like is the *ſoul* to its Creatour in her full dominion over all the creatures? *Thou art beautiful, O my ſoul, as Tirzah, comely as Jeruſalem, terrible as an army with banners.* What is it will not ſtoop to this Gods Vice-gerent? *Beaſts, and Birds, and Serpents, and things of the Sea are tamed, and have been tamed of the nature of man*, Jam. 3. 7. What a thing is this *ſoul*? She can tame the wilde, command the proud, pull down the loſty, do what She will, by compounding, comparing, contemplation, commanding. O excellent nature! that ſitteſt on earth, canſt reach to heaven, mayeſt dive to hell, nothing being able to reſiſt thy power, ſo long as thou art ſubject to that power of God. Is this the *ſoul? Lo, what is man that thou art mindful of him? thou haſt made him to have dominion in the works of thy hands, thou haſt put all things in ſubjection under his feet*, Pſal. 8. 6.

Ephes. 4. 24.

1 *Pet.* 1. 15.

Cant. 6. 3.

Jam. 3. 7.

Pſalm. 8. 6

O my ſoul, my ſoul! what can we ſay of ſuch a creature? To ſummie up all; She is in nature *a Subſtance, created* by God, *inviſible* of men, *incorporeal* with Angels, *immortal* through grace, *moſt like to God*, in a way of nearneſſe, and *bearing his image* in the glorious ſtamp of her created likeneſſe.

Is this the darling of our Lord? Where then is the rich man that hath loſt this pearl? He that could tell his ſoul, *Soul, thou haſt much goods laid up for many years, live at eaſe, eat, drink, and take thy paſtime.* Now on a ſudden his *ſoul is taken*, and *whoſe ſhall be thoſe things which he hath provided?* The loſſe of all Loſſes is the Loſſe of a *ſoul*, without which, had we never ſo much, we could truly enjoy nothing; what, truſt then in your earthly treaſures? what, ſtay on ſuch broken ſtaves of reed? one day you ſhall find them moſt deceitful, leaving your naked *ſouls* to the open rage of winde and weather, to the ſcourges and ſcorpions of guiltineſſe and fear: Could you purchaſe a monopoly of all the world, had you the gold of the Weſt, the treaſures of the Eaſt, the ſpices of the South, the pearls of the North, all is nothing to (this incarnate Angel) this invaluable *ſoul*. O wretched worldling! what haſt thou done then to undo thy *ſoul*? Was it a wedge of gold, an heap of ſilver, an hoard of pearl, to which thou truſteſt? See, they are gone, and *thy ſoul is required.*] Alas, poor *ſoul*! whither muſt it go? to Heaven? to its Creatour? to *God that gave it?* No, there is another way for wandering ſinners; *Go ye into everlaſting fire, prepared for the Devil and his Angels:* thither muſt it go with heavineſſe of heart, into a Kingdome of darkneſſe, a lake of burning, a priſon of horrible confuſion, of terrible tortures: O poor *ſoul*! what a miſery is this? *Darkeneſſe, burning, confuſion, torments*, Are theſe the welcomes of his ſoul to hell? What meant the rich man in his unhappy fore-caſt? He propounded to his *ſoul* a world of eaſe, of *pleaſures*, of *paſtime*; it proves far otherwiſe: this other world is a world of torments, which (like infinite rivers of Brimſtone) feed upon his *ſoul* without eaſe or end. What avails now his pompous pride at his doleful funerals? the news is ſounded [*he is dead*] friends muſt lament him, paſſing-peals ring for him, an hearſe-cloth wrap him, a tomb-ſtone lie over him, all muſt have mourning ſuites, and (may be) rejoycing hearts; but all this while his *ſoul* is going to judgement, without one friend, or the leaſt acquaintance to ſpeak in his cauſe: O that his *ſoul* were mortal, and *body and ſoul* to be buried, both together in one grave! Muſt his *body* die, and his *ſoul* live? In what world or nation? In what place or region? It is another world, another nation, where Devils are companions, brimſtone the fire, horrour the language, and eternal death the ſouls eternal life; never to be cured, and never muſt be ended. *O my ſoul*, (ſaith *Bernard*) *what a terrible day ſhall that be, when thou ſhalt leave this Manſion, and enter into an unknown region? Who will deliver thee from theſe ramping Lions? Who can defend thee from thoſe helliſh monſters?* God is incenſed, hell prepared, juſtice threatned, only mercy muſt prevent, or the *ſoul* is damned. View this rich man on his deaths-bed, the pain ſhoots through his head, and at laſt comes to his

Verſ. 19.

Matth. 25. 41.

Bernard. in Medit.

heart, anon death appears in his face, and ſuddenly falls on to arreſt his *ſoul*; Is it death? what is it he demands? Can his goods ſatisfie? No, the world claims them: muſt his body go? No, the worms claim that: What debt is this, which neither goods, nor body can diſcharge? [*Habeas animam ejus coram nobis:*] Gods warrant bids *fetch the ſoul*: O miſerable news! the *ſoul* committed ſin, ſin morgaged it to death, death now demands it; and what if he gain the world! he muſt loſe his *ſoul*: *This night* [*thy ſoul*] *ſhall be required of thee.*

Animula vagula, blandula, ſaid dying *Adrian*; *Pretty, little, wandring ſoul, whither goeſt thou from me? Wilt thou leave me alone, that cannot live without thee?* O what conflicts ſuffers the poor *ſoul*! when this time is come, muſt the *ſoul* be gone? Help friends, phyſick, Pleaſure, riches; Nay, take a world to reprieve a *ſoul*; ſo different are the thoughts of men dying, from them living: now, are they for their pleaſure, or profit, the body, or the world, but then nothing is eſteemed but the *ſoul*: What can we ſay? But if you mean your *ſouls* muſt be ſaved, O then let theſe precious, dear everlaſting things breathed into your bodies for a ſhort abode, ſcorn to feed on earth, or any earthly things: it is matter of a more heavenly metal, treaſures of an higher temper, riches of a nobler nature, that muſt help your *ſouls*. Do you think that ever any glorified *ſoul*, that now looks God Almighty in the face, and tramples under foot the Sun and Moon, is ſo bewitcht as was *Achan* with a wedge of gold? No, it is onely the Communion of Saints, the ſociety of Angels, the fruition of the Deity, the depth of Eternity, which can onely feed and fill the *ſoul*. So live then, as that when you die, your *ſouls* may receive this bliſſe, and *the Lord Jeſus our Saviour receive all your ſouls.*

I muſt end, but gladly would I win a *ſoul*: *If the reward be ſo great* (as you know it) *to recover a ſick body, which for all that muſt die, of what reward is that cure to ſave a ſoul, which muſt ever, ever live?* O ſweet Jeſu! why ſheddeſt thou the moſt precious & warmeſt blood of thy heart, but only to ſave *ſouls?* thou waſt ſcourged, buffetted, judged, condemned, hanged; was all this for us? and ſhall we do nothing for our ſelves? *What is it thou wouldeſt have bad, if thou couldeſt wiſh it good?* not thy houſe, nor thy wife, nor thy children, nor thy goods, nor thy cloaths, but no matter for thy *ſoul*; I beſeech you, value not your *ſouls* at a leſſe price than your *ſhoes*; you can pleaſe the fleſh with delicates, which is nought but worms-meat; but the *ſoul* pines for want, which is a creature *inviſible, incorporeal, immortal, moſt like to God*: Are we thus careful of pelf, and ſo careleſſe of this pearl? certainly, *I cannot chooſe but wonder, when ſeeing the ſtreets peopled with men that follow ſuits, run to Courts, attend and wait on their Councellors for this caſe, and that caſe, this houſe, or that land; that not one of theſe, no nor one of all us will ride, nor run, or creep, or go to have counſel for his ſoul!* I muſt confeſſe, I have ſometimes dwelt on this meditation: and (Beloved, let we ſpeak homely to you) be our Councellors in this Town every week ſolicited by their Clients? and have we no Clients in ſoul-caſes? Not one that will come to us with their caſes of conſcience? Sure you are either careleſſe of your *ſouls*, or belike you have no need of particular inſtructions: O let us not be ſo forward for the world, and ſo backward for the ſoul! yet I pray miſtake not; I invite you not for fees, as noble *Terentius*, when he had petitioned for the Chriſtians, and ſaw it torn in pieces before his face, gathered up the pieces, and ſaid, *I have my reward; I have not ſued for gold, ſilver, honour, or pleaſure, but a Church*: ſo ſay I, in middeſt of your neglect, I have not ſued for your gold, or ſilver, for your houſes, or lands, but for your *ſouls*, your *precious ſouls*: and if I cannot, or ſhall not wooe them to come to Chriſt, God raiſe up ſome childe of the Bride-chamber which may do it better; if neither I, nor any other can prevail, O then fear that ſpeech of *Elies* ſonnes, *They hearkened not unto the voyce of their father, becauſe the Lord would ſlay them*, 1 Sam. 2. 25.

In ſuch a caſe, *O that my head were full of water, and mine eyes a fountain of tears, that I might weep day and night for your ſins!* O that I could waſh your ſouls with my tears from that filth of ſin, wherewith they are beſmeared and defiled! O that for the ſalvation of your ſouls, I might be made a ſacrifice unto death! But the Lord be praiſed, for *your ſouls* and *my ſoul* Chriſt Jeſus hath died; and if now we but repent us of our ſins, and believe in our Saviour, if now we will but *deny our ſelves, and take up his croſſe and follow him*; if now we will but turne unto him, that he may turne his loving countenance unto us, if now we will but become *new creatures*, and ever hereafter walk in the *holy path*, the *narrow way* which leades unto heaven, why, then may our *ſouls* be ſaved. This is that we had need to care for, not ſo much for the *body*, as for the

the *ſouls good:* to this purpoſe ſaith *Hugo*; *Why cloth we the body in ſilks, which muſt rot in the grave, and adorn not the ſoul with faith and good works, which one day muſt appear before God and his Angels?* O think of this day, *this night*, this hour of death, for then muſt your *Souls be taken from you.*

Cur carnem ornas, & animam non ornas? Hugo de clauſtro. anim.

Thus farre you ſee the rich mans arreſt: God injoyns it, death ſerves it; the time was *this night*, and the party is, *his ſoul*] God give us grace to provide our *ſouls*, that when death arreſts, we may be ready, and then, *O God, have thou mercy on our ſouls.*

Shall be required.]

THe Original is ἀπαιτοῦσι, *They ſhall require it:* wherein you have,

the { Serjeants, / Arreſt.

The Serjeants, *They*,] and the arreſt it ſelf, *They require*] *his ſoul.*

Wee'll firſt take a view of the *Serjeants.*

They: who? Not *God*, he *knows not* ſinners, what ſhould he do with a drunken, profane, covetous ſenſual *ſoul?* He that never ſo much as thought on God in this life, will God accept of the commending of his *ſoul* to him at his death? No, the Lord of Heaven will none of it: he that foorſook God, is juſtly forſaken of God: See the true weight of this balance, he would not receive Gods grace into his *ſoul*, and God will not receive his graceleſſe *ſoul* into Heaven. But who then? Will *the Angels* take it? No, they have nothing to do with the *ſoul* of a dying ſinner, the *Angels* are only porters for the *ſouls* of the juſt: Poor *Lazarus* that could neither go, nor ſit, nor ſtand for ſores; it is he muſt be carried on the wings of *Angels*; but for this rich man, not the loweſt *Angel* will do him pooreſt ſervice. Who then? Will the *Saints* receive it? No, they have no ſuch commiſſion to receive a *ſoul*: that blind opinion (which every one may bluſh at) that *Saint* Peter *ſhould be heavens porter, and that none may go in, but to whom he will open:* if it be true, why may not a Saint help a departing *ſoul?* Away with this dreaming folly! not *Peter*, nor *Paul*, nor all the *Saints* of Heaven have any ſuch priviledge; if God will not hear us, what will our prayers do to *Saints?* Heaven is too far off, they cannot hear, or were it nearer, they will not, cannot help: It is God muſt ſave us, or we periſh ever. Who then are the Serjeants! *not God, nor Saints, nor Angels:* no, there is another crew, *Death and Devils* ſtand in a readineſſe, and they are the parties that arreſt his priſoner.

Stay, what would *death* have? The *ſoul* cannot die, and for the *body*, no matter who receives it. O yes! there is death of the *ſoul*, as well as of the *body*: I mean not ſuch a *death* whereby it may be annihilated, but a *ſecond death* that ſhall ever accompany it: this is a *death* of the *ſoul*, that will alwayes keep it in deaths pangs. But not to ſpeak of this *death*, there is another *death temporal*, that ſhall ſever the *ſoul and body* each from other: theſe two twins that have lived together ſince their firſt eſpouſal, theſe two lovely ones that were made, and met, and married by the hands of God; theſe two made one, till death them depart, and make them two againe; now is their rueful time of divorce: When *death* comes he gives over the body to the grave, and arreſts the *ſoul*, to appear in preſence before Gods high Tribunal. Such a Bayliff hath now laid hands on this rich mans *ſoul*, when he leaſt thought on't, *death* comes on a ſudden, and arreſts his perſon. O wretched worldling! who is this behinde thee? Call we this *Gods Serjeant?* What grim, ugly, monſtrous viſage is this we ſee? Have ever any of you ſeen the griſly picture of death before you? How was it but with *hallow eyes, open skull, grinning teeth, naked ribs, a few bones knit together with dry ſtrings*, as preſenting to your eyes the moſt deformed image of a man in mouldes? But what's that in his hands? *An houre-glaſſe, and a dart:* the one expreſſing the decreaſings of our life, and the other deaths ſtroke, that he gives us in our *death.* Such emblemes are moſt fit to expreſſe mortality: and imagine ſuch a thing to arreſt this rich man, would it not terrifie him; whileſt looking back, *death* ſuddenly claps him on his ſhoulder, away he muſt with this meſſenger, all the gold and pearls of Eaſt and Weſt cannot ſtay him one hour: Now rich man, what availes all thy worldly pleaſure? Hadſt thou in thy hands the reines of all earthly Kingdomes? wert thou *exalted as the*

Eagle, and thy neſt ſet among the ſtarres, yet all this, and whatſoever elſe thou canſt imagine, is not worth a button: where did that man dwell, or of what cloth was his garment, that was ever comforted by his goods, or greatneſſe, in this laſt and foreſt conflict? See worldling, *death requires thy ſoul*, no bribe will be taken, no entreatie will prevail, no riches reſcue, nothing at all redeem: *death is impartiall.*

But (O horrour!) *death* is not all, ſee yet more Serjeants, *Devils and Dragons* are about thy bed, and theſe are they that will hurry away thy *ſoul* to hell. How? *Devils?* O worldling, ſtay thy *ſoul*, and never yield it! better to dye a thouſand deaths, then to leave it in their hands; but alas, thou canſt not chooſe, thy laſt hour is come, and here is neither hope, nor help, nor place of any longer tarrying. See but the miſery of a miſerable *ſoul*! what ſhall it do? Whither ſhall it flie from theſe damned Furies? would they take it, and tear it into nothing, it were ſomewhat tolerable: but to tear it in pieces, and never to make end of tearing; to give it torments without all patience or reſiſtance; this is that load which it cannot bear, and yet (O extremity!) it ever, ever muſt be born. Think on this, *O my ſoul*! and whilſt thou haſt a minutes ſtay in this body, call upon God to prevent this *Arreſt of Devils:* was it not (think ye) a terrour to this rich man, when ſo many hell-hounds waited for his *ſoul?* We read of *one man, who being took away with a Devil through the air, was ſaid ſo to roar and yell, that many miles diſtant his noiſe was heard, to many a mans trembling.* And if a *ſoul* had but the organs of a ſound, what a ſhreek would it make, being ſeized on by a *Devil?* witneſſe the cries of many deſperate *ſouls*, when as yet they are ſafe in their beds, how do they roar and rage? how do they call and cry, *Help help us, ſave us, deliver us from theſe fiends about us?* theſe are thoſe evening wolves enraged with helliſh hunger, theſe are thoſe ramping Lions ever ready to devour our *ſouls*, theſe are thoſe walkers up and down the earth, which are now come and entred into this rich mans lodging. *Whereſoever the dead carkaſs is, thither* (ſaith our Saviour) *will the Eagles reſort:* and whereſoever a damned *ſoul* is, thither with alacrity will theſe ſpirits come: O how they flie and flutter round about him! what fires do they breath, to enkindle them on his *ſoul?* What clawes do they open, to receive her at the parting? And what aſtoniſhment is that poor *ſoul* in, that perceives theſe *Serjeants* even ready to clap her in their burning armes? See (O Coſmopolite) what thy ſin hath cauſed! luſt hath tranſported thine eyes, blaſphemy thy tongue, pride thy foot, oppreſſion thy hand, coveteouſneſſe thy heart, and now *Death and Devils*, they are the *Serjeants that require thy ſoul.*

Reflect theſe thoughts on your own *ſouls*, and conſider with your ſelves, what may be your caſes; it may be as yet thou ſtandeſt upright without any changes, hitherto thou haſt ſeen no dayes of ſorrow, but even *waſhed thy ſteps with butter, and the rock hath poured thee out rivers of oyl.* Alas! was not this the caſe of this wretched worldling? Yet for all this, you ſee a night came that paid for all: and ſo may it be with thee; a day, an hour, a moment, is enough to overturn the things that ſeem to have been founded, and rooted in Adamant; who can tell whether *this night*, this ſtorm may fall upon thee? Art thou not ſtrangely nailed and glued unto ſenſe? Art thou not ſtupidly ſenſeleſſe in ſpiritual things, that for pelf, vanity, dung, nothing, wilt run headlong and wilfully into eaſeleſſe, endleſſe, and remedileſs torments? Yet ſuch is thy doing, (if thou beeſt a worldling) to get riches to thy body, and let *death and devils* have thy *ſoul.* O beloved, conſider in time, and ſeeing you have ſuch a terrible example ſet before you, let this worldling be your warning.

VVe have done with the Serjeants, but what's their office? To beg? To ſue? No, but to force, to require, *thy ſoul is required.*

How? *Required?* is any ſo bold to approach his gates, and make a forcible entry? Yes, God hath his ſpecial Bailiffs that will fear no colours, riches cannot ranſome, Caſtles cannot keep, Holes cannot hide, hills nor their forts protect: Sirs, *Herod* on his Throne? There's a writ of *Remove*, and the worms are his Bayliffs: is *Dives* at his Table? Death brings the *Mittimus*, and Devils are his Jaylours: ſits *Lazarus* at his gates? The King greets him well, (we may ſay) and Angels are his keepers: poor, rich, good, bad, all muſt be ſerved at the Kings ſuit; no place can priviledge, no power ſecure, no valour reſcue, no liberty exempt: with a *non omittas propter aliquam libertatem*, runs this VVarrant: O rich man! what wilt thou now do? *The ſorrowes of death compaſſe thee, and the flouds of* Belial *make thee afraid.* VVhat? No friends to help?

help? No power to reſcue, is there no other way but yeild and dye for it? O miſery! enough to break an heart of braſſe again: Imagine that a Prince a while poſſeſſed ſome royal City, where (if you walk the ſtreets) you may ſee peace flouriſhing, wealth abounding, pleaſure waiting, all his neighbours offering their ſervice, and promiſing to aſſiſt him in all his needs and affairs: if on a ſudden this City were beſieged by ſome deadly enemy, who coming (like a violent ſtream) takes one hold after another, one wall after another, one caſtle after another, and at laſt drives this Prince onely to a little Tower, and there ſets on him; what fear, anguiſh and miſery would this Prince be in? If he looks about, his holds are taken, his men are ſlaine, his friends and neighbours now ſtand aloof off, and they begin to abandon him; were not this a woful plight trow you? Even ſo it fares with a poor *ſoul* at the hour of her departure; the *body* wherein ſhe reigned like a jolly Princeſſe, then droops and languiſhes, *the keepers tremble, the ſtrong men bow, the grinders ceaſe, and they that look out at the windows*; no wonder, if *fear be in the way*, when *the arms, the legs, the teeth, the eye* (as ſo many walls wherein the *ſoul* was invironed) are now ſurprized and beaten to the ground: her laſt refuge is the *heart*, and this is the little *Tower* whither at laſt ſhe is driven: But what, is ſhe there ſecure? No, but moſt fiercely aſſailed with a thouſand enemies; her deareſt friends (*youth, and Phyſick*, and other helps) which ſoothed her in proſperity, do now abandon her; what will ſhe do? The enemy will grant no truce, will make no league, but night and day aſſails the *heart*, which now (like a Turret ſtruck with thunder) begins all to ſhiver; here is the woful ſtate of a wicked *ſoul*, God is her enemy, the Devil her foe, Angels hate her, the earth groans under her, hell gapes for her: the reaſon of all, ſin ſtruck the alarm, and death gives the battel? It is but *This night* (a minute longer) and then will the raging enemy enter on her. *Death* is no beggar to intreat, no ſuitor to wooe, no petitioner to ask, no ſoliciter to crouch and crave a favour: *ſhe runs raging, ruling, charging, requiring*: heark this rich mans arreſt, *thy ſoul ſhall be required.*] It *ſhall?* Yes, the word is peremptory; what? *Be required?* Yes, it comes with authority. Here's a fatal *requiring*, when the *ſoul* ſhall be forced by an unwilling neceſſity, and *devils* by force hurry her to her endleſſe fury. Adieu poor *ſoul*! the Writ is ſerved, the Goal prepared, the judgement paſt, and Death (the Executioner) will delay no longer; *This night thy ſoul ſhall be required of thee.*

Eccleſ. 12.

Quæque ruit furibunda fr...

But to whom ſpeak I? Think of it, you miſerable covetous, *that joyn houſe to houſe, and call the lands after your own names: You may truſt in your wealth, and boaſt your ſelves in the multitude of your riches, but none of you can by any means redeem his brother*, no nor himſelf, Pſal. 49. 6. When *Death* comes, (I pray) what compoſition with the Lord of heaven? could ever any buy out his damnation with his coyn? Howſoever you live merrily, deliciouſly, go richly; yet *Death* will at laſt knock at your doors, and (notwithſtanding all your wealth, honours, tears, and groans of your deareſt friends) will take you away as his priſoners, to his darkeſt dungeon. Your caſe is as with a man who lying faſt aſleep upon the edge of ſome ſteep high rock, dreams merrily of Crowns Kingdomes, Poſſeſſions; but upon the ſudden, ſtarting for joy, he breaks his neck, and tumbles into the bottome of ſome violent ſea: Thus is your danger every hour; Satan makes you a bed, lulls you aſleep, charms you into golden dreams, and you conceive you are wallowing in the Sea of all worldly happineſſe; at laſt *death* comes (againſt which there is no reſiſtance) and then are you ſuddenly ſwallowed up of deſpair, and drowned in that pit of eternal death and perdition.

1. *Uſe.* *Pſal.* 49. 6.

I have read of ſome, whom (in ſome ſort) we might parallel with this rich man concerning their fearful horrid departure out of this miſerable world: yea, I ſuppoſe the books are ſo working, that any man whoſoever he is, that would but read them, and ponder them in a ſerious way, they would certainly work in him much matter of humiliation, and make him to flie *ſin*, as the very ſting of a ſcorpion.

One of them I mean to ſpeak of, was an *Engliſhman*: Mr. *Abbot* that relates the ſtory, tells indeed of two in one year that died thus uncomfortably; the one ſo many wayes looking homewards, that he died miſerably rich: the other ſo laſhing outward that he died miſerably poor; both of different wayes of life, yet both of uncomfortable paſſages out of the world. The one coming to his deaths-bed; the Authour reports of him, that *firſt the Devil preſented himſelf unto him to be his Phyſician, and after Chriſt appeared to him ſitting on the Throne, condemning his unprofitable life, and bidding him ſhift for himſelf, for he would have nothing to do with him*: The other (of whom I am to

William Rogers The Young mans warning piece. by *Rob. Abbot.*

ſpeak as if he would prevent Chriſt, condemned himſelf to hell for ever and ever: *O* (ſaid he) *that I might burne along time in that fire, ſo I might not burne in hell ... I have had* (ſaid he) *a little pleaſure, and now I muſt go to the torments of hell for ever.* Then *praying to God* (as he was preſſed by others) *to forgive him his ſins, and to have mercy upon him,* he would adde, *but I know God will not do it, I muſt go to hell for evermore.* Whatſoever came between whiles, this was the cloſe, *I muſt be burned in hell, I muſt to the furnace of hell, millions, and millions of ages.* The Authour of this ſtory (who was Miniſter of the place where he lived) went to him, offered him the comforts of the Goſpel, opened to him the promiſes of the largeſt ſize, ſhewed him that God was delighted to ſave ſouls, and not to deſtroy them, and that his ſweet promiſes were without exception of time, place, perſon, or ſin, except that againſt the Holy Ghoſt, which he aſſured him too, was not committed by him: And what was the iſſue? all this could not faſten on him, but ſtill he would anſwer, *Alas, it is too late, I muſt be burned in hell.* That man of God (the Shepherd of his ſoul) ſeeing his ſoul in this danger, came to him again and again, and at laſt ſecluding the company, he preſſes him with teares in his eyes, not to caſt away that ſoul for which Chriſt died; he told him, that Chriſt rejected none that did not reject him: but for all this he could have no other anſwer, but *that he had caſt off Chriſt, and therefore muſt go to hell.* The Miniſter replies, Yet pray with me, (ſaith he) that Chriſt would come again; there is yet an hour in the day, and if Chriſt come, he can and will aſſiſt you, to do a great deal of work on a ſudden: no, he would not hear of that: *Former counſels and prayers might have done me good,* ſaid he, *but now it is too late.*

O horrour, that ever any *ſoul* ſhould ſuffer theſe conflicts for ſin! But what ſinnes were they? *He was* (ſaith the Authour) *no Swearer, no Whoremonger, no Thief, no ſcoffer at Religion, no prejured wretch, no wilful liar at all, only Drunkenneſſe, and neglect of mine bodies,* (for he was an Apothecary) *neglect of Prayer, Gods Word, and his Sacraments,* ſo awak't his trembling Conſcience, that he was forced to paſſe this fearful doom upon his ſoul, *I muſt be burned in the furnace of hell, millions of millions of ages:* And at laſt (the Lord knows) in idleneſſe of thoughts, and talk, he ended his miſerable miſerable life.

The other I mean to ſpeak of was an *Italian,* under the Juriſdiction of *Venice,* called *Francis Spira,* who being exceſſively covetous of money, and for fear of the world having renounced the truth, which before he profeſſed, he thought at laſt he heard a direful voyce ſpeaking to him, *Thou wicked wretch, thou haſt denied me, thou haſt broken thy vow: hence Apoſtate, and bear with thee the ſentence of thy eternal damnation:* at this voyce he trembling and quaking, fell down in a ſwoon; and after recovering himſelf, he profeſſed that he was captivated under the revenging hand of the great God of heaven, and that he heard continually that fearful ſentence of Chriſt, now paſt on his own ſoul: his friends to comfort him propounded many of Gods promiſes recorded in *Scripture*; *Oh but my ſin* (ſaid he) *is greater than the mercy of God:* nay, anſwered they, the mercy of God is above all ſin; God would have all men to be ſaved; it is true (ſaid he) *he would have all men that he hath elected to be ſaved; but he would not have reprobates to ſaved,* and I am one of that number: After this roaring out in the bitterneſſe of his ſpirit, he ſaid, *It is a fearful thing to fall into the hands of the living God;* theſe troubles of minde brought him to a diſtemper of body, which the Phyſitians perceiving, they wiſht him to ſeek ſome ſpiritual comfort: thoſe comforters come, and obſerving the diſtemper to ariſe from the ſenſe and horrour of hell paine; they ask him, whether he thought there were any worſe paine then what he endured? he ſaid, *I know there were farre worſe paine; yet do I deſire nothing more,* ſaid he, *then that I may come to that place, where I may be ſure to feel the worſt, and to be freed from fear of worſe to come.*

...tion of ...earful e... of Francis ... 1548.

As on this manner he was ſpeaking, he obſerved (ſaith my Authour) divers flies that came about him, and ſome lighted on him, where at, preſently remembring how *Belzebub* ſignifies the God of Flies; *Behold,* ſaid he, *now alſo Belzebub comes to his Banquet, you ſhall ſhortly ſee my end, and in me an example to many of the juſtice and judgment of God.* Then he began to reckon up what fearful dreams and viſions he was continually troubled withall. *That he ſaw the Devils come flocking into his chamber, and about his bed terrifying him with ſtrange noyſes; and that theſe were not fancies, but that he ſaw them as really as the ſtanders by: and that beſide theſe outward terrours, he felt continually a racking torture of his minde, and a continual butchery of his conſcience, being the very proper pangs of the damned wights in hell.*

But

But of all the reſt, moſt deſperate was that laſt ſpeech of his, when ſnatching a knife (as intending to miſchief himſelf, but ſtopped by his friends) he roared with indignation, *I would I were above God, for I know he will have no mercy on me*; and thus living a while, he appeared at length a very perfect anatomie, expreſſing to the view nothing but ſinews, and bones, vehemently raging for drink; ever pining, yet fearful to live long; dreadful of hell, yet coveting death; in a continual torment, yet his own tormentour; conſuming himſelf with grief and horrour, impatience and deſpair, till at laſt he ended his miſerable-miſerable life.

And now (beloved) if ſuch be the departure of a ſinful *ſoul*, O who would live in ſin, to come to ſuch a departure! For my part, I dare not ſay theſe parties, thus miſerable in their own apprehenſions, are now among Devils in hell: I find the Authours themſelves to incline to the right hand; beſides, what am I, that I ſhould ſit in Gods Chaire? onely this I ſay, that their miſerable deaths may very well give warning to us all; nor need you think much at me for uttering theſe (*terribilia*) terrible ſtories: for if ſometimes you did not hear of Gods judgements againſt ſin; a day might come, that you would moſt of all cry out on the Preacher: To this purpoſe, we have a ſtory of a certain rich man, who lying on his death-bed, *My ſoul* (ſaid he) *I bequeath to the Devil, who owns it; my wife to the Devil, who drew me to my ungodly life, and my Chaplain to the Devil who flattered me in it*. I pray God I never hear of ſuch a Legacy from any of you: Sure I had better to tell you aforehand to prevent it, then not telling you to feel it. And let this be for my Apology in relating theſe ſtories.

But for a ſecond Uſe, give me leave, I pray you, to *ſeparate the precious from the vile*. Now then to ſweeten the thoughts of all true penitents, the ſouls of Saints are not *required*, but *received*. Rejoyce then ye righteous that mourn in *Sion*; what though a while ye ſuffer? Death is a Goal-delivery to your ſouls, not bringing in, but freeing out of thraldome. Here the good man findes ſharpeſt miſery, the evil man ſweeteſt felicity; therefore it is juſt, that there ſhould be a time of changing turnes; The rich mans Table ſtood full of delicates, *Lazarus* lacks crumbes; *but now he is comforted, and thou art tormented*. *Wo unto you that laugh, for you ſhall mourne*, Luk. 6. 25. *Bleſſed are you that mourn, for you ſhall rejoyce*, Matth. 5. 4. Happy *Lazarus*! who from thy beggary and loathſome ſores wert carried by Angels into *Abrahams* boſome: Happy Thief, who upon thy true repentance, and unfeigned prayer, wert received from the Croſſe to the Paradiſe of thy Saviour: Happy are all they that ſuffer tribulation, *Death* ſhall looſe their *ſouls* from bonds and fetters, and inſtead of a *Bailiff* to arreſt them, ſhall be a *Porter* to conduct them to the gates of heaven: There ſhalt thou tread on Serpents, trample on thine enemies, ſing ſweet Trophies: Were not this enough? thy Conqueſts ſhall be crowned by the hands of Seraphims, triumphed with the ſound of Angels, warbled by the Quire of Spirits, confirmed by the King of Kings and Lord of Hoſts. Happy *Soul*! that art not *required by Devils, but received by Angels*: and when we die, Lord Jeſus, ſend thine Angels to receive our *Souls*.

2. *Uſe.*

Luk. 16. 25. *Luke* 6. 25. *Mat.* 5. 4.

You ſee now *Deaths Arreſt*, and what remaines further, ſave to accept of ſome *Bail*? But what Bail, where you have the Kings Commandment from his own mouth? This *requiring* is not of any other, but himſelf; of no ſurety, but *of thee* (ſaith God) muſt thy *Soul be required*.

Of thee.]

ONce more (you ſee) I have brought this rich man on the ſtage, his doom is now at hand, and *Death* (Gods meſſenger) ſummons him to appear by *Requiring of his ſoul*] but of whom is it *Required*? had he any Sureties to put in? Or was any Bail ſufficient to be taken for him? No, he muſt go himſelf, without all help or remedy, it was he that ſinned, and it is he muſt pay for it; *Of thee*] *it is required*.

How? *Of thee?* Sure, *Death* miſtakes; we can find thouſands more fit, none more fearful; there ſtands a *Saul*, near him his armour-bearer, behold a *Judas*; ſuch will out-face deaths fury; nay, rather than it fail in its office, they will not much queſtion to be their own deaths-men: but this *Of thee* (who art at league with hell, in love with earth, at peace with all) is moſt terribly fearful.

Stay *Death*! there ſtands a poor *Lazarus* at the gates, like *Job* on his dung-hill, his eyes blinde, his ears deaf, his feet lame, his body ſtruck with boiles, and his *Soul*

Job. 7. 15. *chooſing rather to be ſtrangled and die than to be in his bones:* Were not this a fit object for *Deaths* cruelty? Would he ſpare the rich, he ſhould be welcome to the poor? but *Death* is inexorable, he muſt not live, nor ſhall the Beggar beg his own *death* for another: *Of thee*] *it is required.*

But *(Death!)* yet ſtay thy hand, here's a better ſurety; what needs *death* a preſſe, when he may have volunteers? there ſtands an *old man* as ready for the grave, as the grave for him; his face is furrowed, his hairs hoary, his back bowing, his hammes bending, and therefore no ſong is fitter than old *Simeons, Lord, now letteſt thou thy ſervant depart in peace*: Youth is loath, but Age is merry to depart from miſery; let *Death* then take him that ſtandeth neareſt *deaths-door*; No, the old muſt die, but the young may; he muſt die ſoon, yet be ſure thou ſhalt not live long *Of thee*] *it is required.*

Luke 2. 29.

Cannot this ſerve? let *Death* yet ſtay his hand, there ſtands a *ſervant* waiting at this rich mans beck as if he would ſpend his own life to ſave his Maſters? He can make a Pageant of Cringes, act a whole ſpeech of flatteries; every part owes him ſervice, feet to run, hands to work, head to crouch, and *as the eyes of a maiden unto the hand of a Miſtreſſe*, ſo the eyes of his ſervants look unto the hands of their Maſter: But where be theſe attendants when *Death* comes? Was ever any Maſter better than Chriſt? were ever any ſervants truer than his Apoſtles? Yet ſee their fidelity: muſt their Saviour dye? One betraies him, another forſwears him, all run from him, and leave him alone in midſt of all his enemies: What then is the truſt of ſervants? The rich man may command and go without, if *death* ſhould *require* them, they would not; or if they ſhould deſire *death*, he will not; his *arreſt* concerns not the ſervants, it is for the Maſter himſelf; he that commands others, now *Death* commands him: *Of thee*] *it is required.*

Will not all do? Let *Death* but ſtay this once: there ſtands a *friend*, that will loſe his own, to ſave his life: *Greater love than this hath no man, (*ſaith our Saviour*) when any man beſtoweth his life for his friends*, John 15. 13. Riches may perhaps procure ſuch love, and get ſome friend to Anſwer *deaths* quarrel which he owes this man: *Jonathan* loves *David*, *David Abſalom*; and ſure it was a love indeed, when *Jonathan* preſerves the life of *David*, and *David* wiſheth a death to himſelf in the ſtead of *Abſalom: O my ſon* Abſalom, *would God I had died for thee*; *O* Abſalom, *my ſon, my ſon.* But where be any friends ſo reſpective of this Worldling? He wants a *Jonathan*, a *David*; upon a ſtrict enquiry we find *no friend, no father, no ſon, neither heirs nor aſſignes to whom he may beſtow his lands.* But what if he had friends as near to himſelf as himſelf? No man can die for another: or as the Pſalmiſt, *No man may deliver his brother, nor make agreement unto God for him: for it coſt more to redeem their ſouls, ſo that he muſt let that alone for ever.* Should the *poor man* beg, the *old man* pray his ſervants kneel, his *friends* lie at *deaths* feet, and all theſe offer up all their lives for this rich mans recovery, all were but vain; it is thy *ſoul* is arreſted, and it is thy ſelf muſt yield it: *Of thee*] *it is required.*

John 15. 13.

Zeno, 18. 33.

Pſalm 49. 7, 8

You ſee there is no way but one with him: to conclude then, wee'l bid him his farewell *(*this is the laſt office we can do this rich man*)* and ſo wee'l leave him.

The hour is come, and the dawning of that dreadful day appeareth; now he begins to wiſh that he had ſome ſpace, ſome piece of time to repent him; and if he might obtain it, O what would he do? Or what would he not do? *Relieve the weak, viſit the ſick, feed the hungry, lodge the ſtranger, cloath the naked, give half his goods to the poor, and if he had done any wrong, reſtore it him again ſeven fold.* But alas! all is too late, the candle that but followes him, cannot light him to heaven, a *ſudden death* denies his ſuit, and the increaſing of his ſickneſſe will give him no leaſure to fulfill thoſe dutyes: What cold ſweats are thoſe that ſeize upon him? his ſenſes fail, his ſpeech falters, his eyes ſink, his breaſt ſwells, his feet die, his heart faints, ſuch are the outward pangs; What then are the inward griefs? if the body thus ſuffers, what cares and conflicts endures the *ſoul?* had he the riches of *Cræſus*, the Empires of *Alexander*, the robes of *Solomon*, the fare of that rich man who lived *deliciouſly every day*; what could they do in the extremity of theſe pangs! *O rich man, thou couldſt tell us of pulling down Barns and building greater*; *but now imagine the vaſt cope of heaven thy Barn, (and that were large enough) & all the riches of the world thy grain (and that were crop enough) yet all theſe cannot buy a minute of eaſe, now that death will have thy body hell thy ſoul.* O dark dungeon of impriſoned men! whoſe help wilt thou crave? whoſe aid wilt

thou

thou ask? what releaſe canſt thou expect from ſuch a priſon? the diſeaſe is paſt cure, the ſickneſſe wants remedy; Alas! what may recover now the heart-ſtrings break aſunder? Thy date expires, thy laſt breath goes, and now is *thy Soul and Body required of thee.*

I have hitherto with *Nathan* beat ſinful *David* on a ſtrangers coat: You muſt give me leave to take off the mask, and ſhew you your own faces in this glaſs.

Believe thou who readeſt this, that ſhortly there will be two holes where thine eyes now ſtand, and then others may take up thy skull, and ſpeak of thee dead, as I have done to thee living: how ſoon I know not, but this I am ſure of, *Thy time is appointed, thy moneths are determined, thy dayes are numbred, thy very laſt hour is limited.* And what followes, but that thy body lie cold at the *root of the rocks*, at the foot of the mountains? Go to the graves of thoſe that are gone before us, and there ſee; are not their eyes waſted, their mouths corrupted, their bones ſcattered? Where be thoſe ruddy lips, lovely cheeks, ſparkling eyes, comely noſe, hairy locks? Are not all gone as a dream in the night, or as a ſhadow in the morning? Alas! that we neglect theſe thoughts, and ſet our minds wholly upon the world and its vanity! We are careful, fearful, and immoderately painful to get tranſitory riches, like children following Butter-flies; we run and toil, and perhaps miſſe our purpoſe: but if we catch them, what is it but a flie to beſmear our hands? Riches are but empty, and yet be they what they will be, all at laſt will be nothing. *Saladine* that great Turk, after all his conqueſts, gets his ſhirt faſtened to his ſpear in manner of an Enſigne; this done, a Prieſt makes Proclamation; *This is all that Saladine carries away with him, of all the riches he hath gotten.* Shall a Turk ſay thus, & do Chriſtians forget their duties? Remember your ſelves ye ſons of earth, of *Adam*, what is this earth you dote on? Beſure you ſhall have enough of it, when your mouths muſt be filled and crammed with it, and (as your ſouls deſire it, ſo) at that day ſhall your bodies turn to it. O that men are thus given to gaſping greedineſſe! there is a generation, and they are too common amongſt us, that we may preach and preach (as they ſay) our hearts out, yet will not they ſtir a foot farther from the world, or an inch nearer unto God; but could we ſpeak with them on their death bed, when their conſciences are awaked, then ſhould we hear them yell out thoſe complaints, *What hath pride profited us? Or what good hath riches with our vaunting brought us?* Aſſure your ſelves *this day*, or *this night* will come, and image (I pray) that the ten, twenty, thirty, fourty years, or moneths, or dayes, or hours, which you have yet to live, were at an end; were you at this preſent ſtretched on your beds, wearied with ſtruggling againſt your wearied pangs; were your friends weeping, your Phyſicians parting, your children crying, your wives houling, and your ſelves lying mute and dumb in a moſt pitiful agony?---

Beloved Chriſtian! (whoſoever thou art) ſtay a while (I pray thee) and practiſe this meditation: *Suppoſe thou now felteſt the cramp of death wreſting thy heart-ſtrings, and ready to make that ruful divorce betwixt thy body and thy ſoul; ſuppoſe thou layeſt now panting for breath, ſwimming in a cold fatal ſweat; ſuppoſe thy words were fled, thy tongue ſtruck dumb, thy ſoul amazed, thy ſenſes frighted; ſuppoſe thy feet beginning even to die, thy knees to wax cold and ſtiff, thy noſtrils to run out, thine eyes to ſink into thy head, and all the parts of the body to loſe their office to aſſiſt thee; upon this ſuppoſal lift up thy ſoul, and look about thee, (O I can tell thee, if thou liveſt and dieſt in ſin) there would be no where any comfort, but a world of terrour and perplexity; look upwards, there ſhouldſt thou ſee the terrible ſword of Gods juſtice threatning; look downwards, there ſhouldſt thou ſee the grave in expectation ready gaping; look within thee, there ſhouldſt thou feel the worm of conſcience bitter gnawing; look without thee, there ſhouldſt thou ſee good and evil Angels on both ſides, waiting whether of them ſhould have the prey: now alas! (then wouldſt thou ſay) The ſoul to depart from the body were a thing intolerable, to continue ſtill therein were a thing impoſſible; and to deferre this departure any longer (ſuppoſing this hour thy laſt hour) no Phyſick could prevail, it were a thing unavoidable: What then would thy poor ſoul do, thus invironed with ſo many ſtraits?* O fond fools of *Adams* ſeed, that neglect the time till this terrible paſſage! how much wouldſt thou give (if thus it were) for an hours repentance? at what rate wouldſt thou value a dayes contrition? worlds are worthleſſe in reſpect of a little reſpite, a ſhort truce would ſeem more precious than the treaſures of Empires; nothing would then be ſo much eſteemed as a trice of time, which before by moneths and years thou laviſhly miſ-ſpent. Think on thy ſins, nay, thou couldſt not chooſe but think Satan would write them on the curtains of thy bed, and thy agaſhed eyes would be forced to look upon them, there wouldſt thou ſee thouſands

Uſe. 1.

Job. 14. 14.
Job 14. 5.
Pſal 90. 12.
John 16. 9.

Knoll. Turk. Hiſtory p.

Wiſd. 5. 8.

committed, not one confeſſed, or throughly repented; then too late thou wouldſt begin to wiſh, *O had I led a better life, and were it to begin again, O then how would I faſt and pray; how repent, how live!* Certainly, certainly, if thou goeſt on in ſin, thus would be thy departure, thy carkeiſe lying cold among the ſtones of the pit, and thy ſoul, by the weight of ſin, irrecoverably ſinking into the bottome of that bottomleſſe burning lake.

Uſe 2. But to prevent this evil, take this uſe of advice for thy farewell: whilſt yet thy life laſteth, whileſt yet the Lord gives thee a gracious day of viſitation, ply, ply all thoſe bleſſed means of ſalvation, as prayer and conference, and meditation, and Sermons, and Sacraments, and faſtings, and watchings, and patience, and faith, and a good conſcience; in a word, ſo live, that when this *day or night of death* comes, thou mayeſt then ſtand firm and ſure: as yet thou art in the way of a tranſitory life, as yet thou art not entered into the confines of Eternity: If now therefore thou wilt walk in the holy path, if now thou wilt ſtand out againſt any ſin whatſoever, if now thou wilt take on thee the yoke of our Saviour Chriſt, if now thou wilt aſſociate thy ſelf to that ſect and brotherhood, that is *every where ſpoken againſt*; if now thou wilt direct thy words to the glorifying of God, and to give grace unto the hearers; if now thou wilt delight in the Word, the wayes, the Saints, the ſervices of God; if now thou wilt never turn again unto folly, or to thy trade of ſin, though Satan ſet upon thee with his baits and allurements, to detain thee in his bondage, but by one darling delight, one minion-ſin, *Pſal. 116. 15.* then I dare aſſure thee, *dear, right dear would be thy death in the ſight of the Lord:* with joy and triumph wouldſt thou paſſe through all the terrours of death, with ſinging & rejoycing would thy ſoul be received into thoſe ſacred manſions above. O happy *ſoul*, if this be thy caſe! O happy *night or day*, whenſoever the news comes, that then muſt *thy ſoul be taken from thee!*

You may think it now high time, that we bid this farewel-funeral Text adieu. Then for concluſion, let every word be thy warning. Left *this*] be thy time, provide for this *1 Pet. 5. 6.* and every time; leſt the *night*] be dreadful, *Do not ſleep, as do others, but watch and be ſober*; leſt *thy ſoul*] ſhould ſuffer, deſire the ſufferings of thy God to ſatisfie; leſt death *re-quire*] it of thee by force, offer it up to God with a chearful devotion; and leſt this of *thee*] be fearful, who haſt lived in ſin; correct theſe courſes, amend thy wayes and the bleſſing of God be with thee all thy life, at the hour of death, now, henceforth, and for ever. *Amen*

BIBLIOTHECA BODLEIANA

Doomes-

Doomes-day.

MATTH. 16. 27.

Then ſhall he reward every man according to his works.

THe dependance of this Text is limited in few lines, and that your eyes wander no further than this Verſe, therein is kept a general Aſſize; the Judg, Officers, Priſoners ſtand in array; the Judge, is God, and *the Son of man*; the officers, Angels, and they are *his Angels*; the Priſoners, men, and becauſe of the Goal-delivery, *every man*. If you will have all together, you have a Judge, his circuit, his habit, his attendants, his judgements: a Judge, *the Son of man*; his circuit, *he ſhall come*; his habit, *in the glory of his Father*; his attendants, *with his Angels*: What now remains, but the execution of juſtice? Then without more ado ſee the Text, and you ſee all; the ſcales in his hand, our *works* in the ſcales, the *reward* for our *works*, *of juſt weight each to other; *Then he ſhall reward every man according to his works*.

* I mean Arithmetical but a Geometrical weight of juſtice, proportionable to the accuſation, and promiſe.

This Text gives us the proceeding of *Doomes-day*, which is the laſt day, the laſt Seſſions, the laſt Aſſize, that muſt be kept on earth, or is decreed in Heaven; if you expect Sheriffs, or Judges, Plaintiffs, or Priſoners, all are in this Verſe, ſome in each word. *Then*] is times Trumpet that proclaims their coming. *He*] is the Judge that examines all their lives. *Reward*] is the doom, that proceeds from him in his Throne. *Man*] is the malefactour, *every man*] ſtands before him as a priſoner. *Works*] are the indictments, and *according to our works*] muſt go the trial, howſoever we have done, good or evil.

Give me yet leave, this Judge ſits on trials as well as priſoners; it is an high Court of appeal, where Plaintiffs, Counſellours, Judges, all muſt appear and anſwer: Would you learn the proceedings? There is the Term, *Then*] the Judge, *he*] the ſentence, *ſhall reward*] the parties, *every man*] the trial it ſelf, which you may finde in all to be juſt and legal, *every man his reward according to his works*.]

We have opened the Text, and now you ſhall have the *hearing*.

Then.]

THen]when? The { Negative. / anſwer is { Poſitive.

Firſt, *Negative*, *Then*;] not on a ſudden, or (at leaſt) not at this preſent. This life is no time to receive rewards, *the rain and Sun* pleaſure both the *good and bad*; nay, oftentimes the bad fare beſt, and Gods own children are moſt fiercely ſcorched in the furnace of affliction; *The earth is given into the hands of the wicked*, ſaith *Job*; but, *If any man will follow me, he muſt take up his croſſe*, ſaith our Saviour. Joy, and pleaſure, and happineſſe attend the ungodly, while Gods poor ſervants run thorow the thicket of briers and brambles to the Kingdome of Heaven: but *Shall not the judge of all the world do right?* A time ſhall come when both theſe muſt have their change; *Mark the upright, and behold the juſt, for the end of that man is peace, but the tranſgreſſours ſhall be deſtroyed together, and the end of the wicked ſhall be cut off*, Pſal. 37. 37, 38. The effect of things is beſt known to us in ſome iſſue of time; and *then* ſhall we have our rewards when *The Son of man ſhall come in the glory of his Father*. Let this admoniſh

Job. 9. 24. Matth. 16. 24. Gen. 18. 25. Pſal. 37. 37, 38.

moniſh us to have patience in all our expectations: What is it to ſuffer a while, an inch of time, conſidering the reward is great indeed, everlaſting in durance? *Reſt in the Lord* (ſaith *David*) *and wait patiently for him: fret not thy ſelf for him which proſpereth in his way*: And will you know the reaſon? *For yet a little while, and the wicked ſhall not be; but the meek ſhall inherit the earth, and ſhall delight themſelves in the abundance of peace*: Pſal. 37. 10, 11. So they ſhall indeed, if onely they will expect a little time; not now, but *Then*] ſtay yet a while, and be ſure anon *the reward* ſhall be given.

2. But to anſwer poſitively, this *Then* is no other than *Doomes-day*, and when that ſhall be, will be known beſt by

{ Conjectures.
{ Signes.

We will begin with the former.

Some would have it in the year 6000 from the beginning of the world: this was the ſentence of *Elias* (ſay the Jewes) whoſe prophecy thus runs, *Two thouſand years before the Law: two thouſand under the Law, and two thouſand under the Goſpel:* how untrue this ſounds, any one may gueſſe that conſiders: in the firſt number he fails, becauſe it was too little; in the ſecond number he erres, becauſe it was too much: and if *Elias* ſay amiſſe for the time now paſt, how ſhould we believe him for that yet to come? Others, beſides teſtimony, produce reaſon, that as God was creating the world ſix dayes, ſo he muſt be governing it ſix thouſand years; here's a ſeeming proportion, but upon what reaſon? Every day, (ſay they) muſt be a thouſand years with man, becauſe *a thouſand years are but as one day with God*. It were too frivilous a pains to repeat any more, or to anſwer theſe: *Is not this ſacrilledge to break into Gods place, and pry into his Sanctuary?* why ſhould we preſume to know more than God would have us? Look at the Apoſtles, were they not Gods Secretaries? Look at the Angels, are they not Gods Heralds? Look at Chriſt himſelf, is he not the Son of God? and yet as he is the Son of man, he ſpeaks of all, *Of that day and hour knoweth no man, no Angel, neither the Son, but the Father only*, Mark. 13. 32. *It is not for us to ſeek, where the Lord hath not a tongue to ſpeak*. Why ſhould we know more than other men, than all men, than Angels, than Chriſt himſelf, who (as many was) either ignorant of it, or at leaſt had no commiſſion to reveal it. *It is not for you to know the times and ſeaſons, which the Father hath put in his own power*, Act. 1. 7. It is a better rule which our Saviour makes, *Take heed, watch, and pray; for ye know not when the time is*, Mark, 13. 33. *As a thief in the night*, ſo is *Doomes-day*, it comes ſuddenly, it will come ſhortly: would you needs know when? Why *then* when you leaſt imagine ſuch a matter, *then* when worldly honours profit nothing, *then* when kindred and acquaintance fail, *then* when the world ſhall be ſet on fire, *then*] *then*] *he ſhall reward every man according to his works*.

But ſecondly, if *conjectures* fail, the *ſignes* are certain: *Jerom* reports of 15 Miracles for 15 dayes, which he writes to have found in the Hebrews Annals, and immediately muſt precede the Judges coming. *The firſt day* (ſaith he) *the Sea ſhall ſwell, & lift up her waves at leaſt fifteen cubits above the height of the higheſt hills. The ſecond day, unlike to the former, the ſea ſhall ebbe again, and the waves be fallen till they ſcarce be ſeen. The third day the ſea muſt return to its ancient courſe, & ſo abide that day as it was before. The fourth day, ſea-monſters ſhall appear above the ſea, whoſe bellowing roars ſhall fill the air with cries which God alone underſtands, and men ſhall tremble at. The fifth day, all the fowles of the air ſhall flock together, and meeting in the fields ſhall there chatter, and ſtarve for fear of the approaching times. The ſixth day, floods of fire ſhall riſe up againſt the firmament, which kindling at the falling Sun, ſhall run like a lightning to the riſing morn. The ſeventh day, all ſtars and planets ſhall ſhoot out fiery comets. The eighth day, there ſhall be a general earth-quake, and the motion ſo violent, that the ground ſhall hop, and the living creatures not ſtand on their feet, that walk on the tottering floors. The nineth day, trees ſhall ſweat blood. The tenth day, all the ſtones of the earth ſhall war together, and with a thundering noiſe break one upon another. The eleventh day, all buildings ſhall be ruined, and all the hills and mountains melt into duſt and powder. The twelfth day, all beaſts of the field ſhall come from their woods and dens, and ſo abſtaining from their food, ſhall roar and bellow up and down the plains. The Thirteeth day, all graves ſhall be open, from the riſing up of the Sun, unto the going down of the ſame. The fourteenth day, all men ſhall come abroad, and ſuch a diſtraction ſeize on their heavy hearts, that they ſhall loſe the ſpeech and volubility of their tongues. And the fifteenth (which is the laſt day) the living men ſhall die, and the dead ſhall live again; all above earth be changed, and thoſe in their graves be raiſed and recovered.*

I will

I will not ſay theſe things are certain, (I leave you to the author that recites them) but if any whit true, why (bleſſed Lord!) what a day of appearance ſhall this be? I know not ſaith one) what others may think of it, but *for my ſelf, it makes me tremble to conſider it. It is a day of anger & wrath, a day of trouble & heavineſs, a day of obſcurity & darkneſſe, a day of clouds & blackneſs, a day of the trumpet and alarm againſt the ſtrong cities, & againſt the high towers*, Zeph. 1. 15. I will but run thorow the ſignes, as we find them in Gods writ, and then ſee if your hearts will not fail for fear. Chryſoſt. Hom 77. in Mat. Zeph. 1. 15.

Then] *Shall the Sun be darkened*: can Nature ſtand and ſuffer a general Eclipſe? When God died, the Sun could diſcolour its beauty, and ſute it ſelf in black to its Makers condition; and now man dies, the Sun is clad again in mourning robes. Alas! what can it do but mourn? God lives, but man-kind dies: though he was the Creator, yet we are the creatures for whom it was created: *when the houſholder dies, the family grieves*: were all eyes dry, here is the eye of the world weeps it ſelf blind to ſee this diſſolution: Is man bereft of compaſſion, for whom the Sun it ſelf undergoes this paſſion? Think on thoſe times, when darkneſſe that may be felt, ſhall ſpread over all the earth; how ſhould plants but wither? Or beaſts of the field but waſte? How ſhould men but dye, when they ſtumble at noon-day? Their eyes ſhall fail them, the light forſakes them: miſerable men! the *Sun* ſhall not ſhine on them, becauſe God will judge them. But this is not all. Mat. 24. 29. Patr. familias moriente horrebitur domus. Chryſoſt. Matth. 24.

Then] *ſhall the moon not give her light*: as *the day and night are both alike with God*, ſo the day and night ſhall be alike with man: the Sun will not lend its luſtre, nor can the Moon borrow any more light: but what ſtrange war makes this confuſion of nature? the Sun ſhall look black; and *the Moon be turned into blood*. Here is a new Moon, and ſuch a change as before was never ſeen: there is no increaſe, no full, no wane, but all the light is at once extinguiſhed: unhappy creatures that depend upon her influence! how ſhould they live, when ſhe her ſelf wades in blood! God made theſe *Lights for ſignes, and for ſeaſons, for dayes, and for years*: but now ſignes are out, ſeaſons paſt, dayes are done, years aboliſhed: *The Angel hath ſworn by him that lives for ever, that time ſhall be no longer*, Rev. 10. 6. Who will not believe that heares this ſacred oath? Was it a man? No, an *Angel*:] did he ſay it? No, he *ſwore* it:] how? by himſelf? No, it was *by him that lives for ever*:] and what? That time muſt be little? Nay it muſt be *no longer, time ſhall be no more*.] How ſhall it be any more? The *Sun* is diſfigured, the *Moon* diſrobed, both eclipſed. But this not all. Matth. 24. Joel 2. Gen. 1. 14. Rev. 10. 6.

Then] *ſhall the ſtars be ſhaken*; the powers of Heaven ſhall move, and the Lamps of heaven ſhall tremble: theſe were Gods threats againſt the *Babylonians*, Eſay 13. 10. *For the ſtars of Heaven, and the Planets thereof ſhall not give their light*. Againſt the *Egyptians*, Ezek. 32. 7. *I will cover the heaven, and make the ſtars dark over thee*: Againſt all his enemies, *Joel* 3. 15. *The Sun and Moon ſhall be darkened*, (but not they alone, for) *and the ſtars themſelves ſhall withdraw their ſhining*: But what ſpeak we of darkneſſe, or the ſtars not ſhining? They ſhall not only dim, but down. *In thoſe dayes* (ſaith our Saviour) *after that tribulation the Sun and the Moon ſhall darken, and the ſtars of heaven ſhall fall*: how fall? *So thick* (ſay Expoſiters) *that the Firmament ſhall ſeem to be without all light*. I cannot ſay theſe ſignes ſhall be real; whether it is by ſubtraction of their light, or the conceit of brain-troubled ſinners, or the fall of ſome enflamed vapours, or the Apoſtaſie of ſome enlightened perſons: for certain (to ſpeak literally) there ſhall be ſome change in the whole order of Nature: *Son and Moon, Stars and Planets*, all muſt loſe their light, and by all likelihood, it is the glory of the Judge that will dazle thoſe Candles. Neither is this all. Eſay 13. 10. Ezek. 32. Joel 3. 15. Mark 13. 24. Tymme, &c.

Then] *ſhall the elements melt*, the fire ſhall fall down from heaven, the air turn it ſelf into vapours, the Sea ſwell above all Clouds, the earth be full of yawning Clifts, and violent tremblings. A fire ſhall firſt uſher the Judge, and ſuch a fire as ſhall have the property of all fires; that fire in its ſphear, this fire on earth, the fearful fire which torments in hell, all ſhall meet in one, and according to their ſeveral qualities, produce their ſeveral effects: If we believe the Authour in the margent, *the juſt ſhall be refined by one, the wicked ſhall be tormented by another, the earth be conſumed by a third*: There is no creature but it muſt be fuel for this fire; as the firſt world was deſtroyed with water, to quench the heat of their luſt: ſo muſt this be deſtroyed with fire, to warm the cold of our charity. But not the fire alone. 2 Pet. 3. 12. *Elementaris ſubtilitatis, terreſtris conſumendo, inferualis puniendo*. Joh. de Combit.

Then] ſhall *the aire* breed wonders: what ſhall be ſeen but lightnings, whirle-winds, coruſcations, blazing-ſtars, flaſhing thunders? Here a *Comet* runs round in a circuit, there

there a Crown compaſſeth that Comet; near them a fiery Dragon fumes in flames; every where appears a ſhooting fire, as if all above us were nothing but *inflamed aire*. Yet not the *aire* alone:

Luk. 21. 25. *Then*] *ſhall the waters roare*, Rivers ſhall wax dry, the Sea froth, and foam, and fume: thoſe that dwell near ſhall wonder at the ſwelling tides, others afar off ſhall tremble at the roaring noiſe: What threats are thoſe which the Surges murmur? War is proclaimed by noiſe, ſet on by blaſts, continued by ſtorms; the floods and tides ſhall run over all the plaines, the Sea and waves ſhall mount up to the very skies: now would they warre with heaven, then overwhelme the earth, anon will they ſink to hell; and thus ſhall they rove and rage, as if they would threat all the world with a ſecond inundation. Nay yet again.

Matth. 24. 7. Joel 1. 10. *Then*] *ſhall the earth be ſhaken*; *in divers places* (ſaith *Matthew*;) *in all places* (ſaith *Joel*) for *all the earth ſhall tremble before him*. Here is an Earthquake indeed; not ſome part of the land, by reaſon of ſome cloiſtered winde, but the Rocks, Mountains, Caſtles, Cities, Countries, ſome ſhall remove, others be ruined; thus all the earth ſhall be as a ſwallowing gulf, that all things here ſituated, may be then devoured. What can I more?

Then] ſhall Plants ceaſe their growth, Beaſts want their ſenſe, Men loſe their reaſon: were this but little? You may wonder more. The *Sibyls* could affirm, that *Nature ſhould both ceaſe, and change her being*; the Trees inſtead of growth ſhould ſweat out blood; the Beaſts ſhould bellow up and down the fields, then want their ſenſe; Men ſhould have disfigured faces, aſtoniſhed hearts, affrighted looks, then loſe their reaſon: Nay, what marvel then, if at the worlds end, they be at their wits end? O fearful ſignes enough to move flinty ſtones! if this be the *Term*, what is *the Suit, the Bill, the Doom, the Execution?* A Trump ſhall ſummon, Death will arreſt, God muſt have appearance, and *Then*] is the day: *Then*] *he ſhall reward every man according to his works*.

What a Chaos is here, when the world muſt be thus turned topſie turvie? *The Son, the Moon, the Starres:* come yet lower, *the Fire, the Aire, the Sea, the Earth*; nay, *Trees, and Beaſts, and Men*, all muſt be out of order in the whole courſe of Nature.

Uſe. Who can read or hear this Prognoſtication of *Doomeſ-day*, and not wonder at the ſignes which ſhall hang over all our heads? We ſee by experience when any out-ragious ſtorme happens on Sea or Land, how wonderfully men are diſmaid, how ſtrangely aſtoniſhed: now then, when the Heavens, the Earth, the Sea, the Aire ſhall be wholly diſtempered and diſordered; when the *Sun* ſhall threaten with mourning, the *Moon* with blood, the *Stars* with their falling; yea, when all the heavens ſhall ſhrink and paſſe away as a paper-ſcroule, who then dares eat, or drink, or ſleep, or take a minutes reſt? Be ſure theſe dayes ſhall come, and the ſignes ſhall paſſe: *Awake ye Drunkards, and weep all ye drinkers of Wine, becauſe of the new wine; for it ſhall be pulled from* Joel 1. 5, 13, 15 *your mouthes. Gird your ſelves, and lament ye Prieſts, howle ye Miniſters of the Altar: Alas! for the day, for the day of the Lord is at hand, and as a deſtruction from the Almighty ſhall it come.* What? Are ye inſenſible of theſe ſignes? The impriſoned thief fears at the news of the aſſize: and is the ſinner ſo impudent that he fears nothing? The day ſhall come when the men of earth ſhall fear, and be full of fear; every ſigne ſhall breed a wonder, and every ſight ſhall breed a wondrous terrour; men ſhall hide themſelves in the caves of beaſts, and the beaſts ſeek to ſave themſelves in the houſes of men: where then ſhall the wicked ſtand, when all the world ſhall be thus in uproare?

Uſe Yet a word for us all; we have all warning, and we had beſt to provide; yet the weather is fair, we may frame an Arke to ſave us from the flood; yet are the Angels at the gates of *Sodom*, yet is *Jonas* in the ſtreets of *Nineveh*; yet the Prophet wooes, *O Judah, how ſhould I intreat thee?* Yet the Apoſtle prayes, nay, *We pray you in Chriſts ſtead, that ye will be reconciled unto God:* to conclude, yet the Bride-groom ſtayes the Virgins leiſure; Lord, that they would make ſpeed, ſeeing the joyes of heaven tarry for them! This *Term* is at hand, and is it not time to petition to the Judge of heaven? What a dangerous courſe is it, never to call to minde that *Time of Times*, untill we ſee the Earth flaming, the Heavens melting, the Judgement haſtening, the Judge with all his Angels coming in the Clouds to denounce the laſt doom upon all fleſh, which ſhall be unto ſome *Wo, wo*, when they ſhall call to the mountains to cover them, and for ſhame of their ſins, hide themſelves (if it were poſſible) in hell fire! If we have

any

any fear, this ſhould move fear; if we have any care, this ſhould move us all to be careful indeed. We have not two ſouls that we may hazard one, neither have we two lives that we may truſt to another, but as thy laſt day leaves thee, ſo will this *Doomeſ-day* find thee. Who would not but accept the Fatherly fore-warning of Chriſt our Saviour. See you not now many ſignes as the Heralds & forerunners of his glorious coming? *The abounding of iniquity, the waxing cold of charity, the riſing up of Nation againſt Nation?* Was there ever leſſe love? Was there ever more hatred? Where is that *Jonathan* that loves *David* as his own ſoul? Nay, where is not that *Joab* that can embrace friendly, but carries a malicious heart towards *Abner?* Sure we are neer the end indeed, when *charity is grown thus cold.* You then that would have the comfort of the day, take theſe ſignes for warnings; provide for him who hath thus long waited for you; and *ſeeing you look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſſe.* Who would endanger their ſouls for a ſittle ſin? buſie Clients heed nothing but their cauſe; and if you would recover heaven, be ſure that ye mark this *Term.* The time drawes on, now the Writs are out, anon comes the Judge, and *Then* is the day. *Then*] *he ſhall reward every man according to his work.*

Matth. 24. 7, 12.

2 Pet. 3. 14.

You ſee the *Term*, and now you may expect to view the *Judge*: the Term is *Then*,] the Judge is *He*.] Stay a while, and the next time you ſhall ſee him in his judgement-ſeat.

He.]

HE? Who? If you look at the fore-going words you may ſee who he is: *The Son of man ſhall come in the glory of his Father*, and it is *he* that *ſhall reward us according to our works.*

Hoc fuit ut ad infirmandam ſuperbiam totum hominem dejiceret. Muſculus in Matth. cap. 8.

This title of the *Son of man*, denotes unto us the humility of the *Son of God*; what is *the Son of man, but man?* And *this tells us how humble he was for us*, that being God, was made *man*, or *the Son of man*, which is as all one, according to that, *Pſal.* 8. 4. *What is man that thou art mindful of him? Or the Son of man that thou viſiteſt him?* Pſal. 8. 4.

It is true, *God is the Judge of all*, Heb. 12. 23. and yet it is true, this God is man, Acts 17. 31. *God* (ſaith *Paul*) *will judge the world, but it is by that man whom he hath ordained.* God hath the power, but God as man hath only the Commiſſion. *He* (who is God) *hath given him authority to execute Judgement.* And would you know the reaſon? It is only *becauſe he is the Son of man*, Joh. 5. 27. In a word, *God ſhall judge*; the whole Trinity by preſcription, Chriſt only in execution: the Father judgeth, but by the Son; or as the Evangeliſt *John*, *the Father judgeth no man, but hath committed all judgement to the Son*, Joh. 5. 22.

Heb. 12. 23. Acts 17. 31. John 5. 27. John 5. 22.

But becauſe *as man*, there appears in him a double forme, *as humbled, as glorified*; wee'l diſcuſſe theſe queſtions, which reſolve all doubts.

{ 1. Whether Chriſt, *as man* } ſhall appear unto us, when he will reward us?
{ 2. Whether man, *as glorified* }

To the firſt we ſay, *that only as man he will appear our Judge, who as man appeared when himſelf was judged*; what better reaſon to expreſſe the benefit of our redemption, than ſo to judge us as he did redeem us? Was he not *man* that *ſuffered, died, and was buried?* And is he not *man* that one day ſhall *come to judge both the quick and dead? he that came obſcurely to be judged by the unjuſt, ſhall then appear openly to judge all the juſt*: the ſame *man*, who is *God and man*, ſhall be our Judge in his humane nature, by his divine power. Thus we ſay, *God* (who is the Ancient of dayes) hath the power original; but *man* (who is the Son of God) hath the power traduced; and therefore ſaith *Daniel, One like the Son of man came with the clouds of heaven, and came to the Ancient of dayes, and they brought him neere before him, and there was given him dominion, and glory and a Kingdome.*

Tunc manifeſtus venies inter juſtos judicaturus, qui occulto venisti judicandus ab injuſtis. Auguſt. de civit. Dei. Dan. 7. 13, 14.

Conſider this, ye that are going to the Bar; what a ſight will this be to the faithleſſe *Jewes*, ſtubborn *Gentiles*, wicked *Chriſtians*, when *Every eye ſhall ſee him*, and they alſo which *pierced him*! *This is the man* (ſhall they ſay) *that was crucified for us, and again crucified by us*: why, alas! every ſin is a Croſſe, every oath is a Spear, and when that day is come, you muſt *behold the man*, whom thus you do crucifie by your daily ſins:

Uſe

Apoc. 1. 7.

Sure this will be a fearful ſight; where is the bloody ſwearer, that can tear his wounds, and heart, and blood, and all? At this day of *Dom* *thoſe wounds ſhall appear, that heart be viſible, that body and blood be ſeen both of good and bad,* and then ſhall that fearful voice proceed from his Throne, *This was the heart thou piercedſt, theſe are the wounds thou racedſt, and this is the blood thou ſpilledſt:* Here is the fearful judgement, when thou that art the murtherer ſhalt ſee the ſlain man ſit thy Judge: what favour canſt thou expect at his hands, whom thou haſt ſo vilely abuſed by thy daily ſins? Be ſure, *the Son of man will come, as it is written of him, but wo be unto that man by whom the Son of man is betrayed, it had been good for that man if he had not been born,* Matth. 26. 24.

Sic Aug. habet ſuum (forſaſſe) de Chriſti & martyrum vulneribus, & quod non ſit deformitas ſed dignitas. Novi quod quæritur, an cicatrices remaneant in corpore perfecto & glorificato? Attamen Chriſtus apparuit Thomæ cum cicatricibus ad fidem ejus confirmandam, Joh. 20. 27. Matth. 26. 24.

To the ſecond queſtion we anſwer, that *as Chriſt ſhall appear in the forme of man, ſo this man ſhall appear in a glorious forme:* he that is a Mediatour betwixt God and man, muſt both intercede for man to God, and communicate thoſe things which are of God to man: to this purpoſe both theſe offices are agreeable to him, in that he participates of both extreames; he is man to abide the judgements due from God, he is God to convey all his benefits unto man: as then, in his firſt coming, he pleaſed God by taking the infirmities of man upon him, ſo in his ſecond coming will he judge us men, by appearing in that glory which he derives from God. But look about you! who is this Judge arrayed in ſuch a majeſty? *A fire devoures before him, and behinde him a flame burnes up,* on every ſide the people tremble, *and all faces ſhall gather blackneſſe:* here is a change indeed, he that was in a cratch, now ſits on a Throne; then Chriſt ſtood like a Lambe before *Pilate*, now *Pilate* ſtands like a malefactour before Chriſt; he that was once made the footſtool of his enemies, muſt now judge, *till he hath made all his enemies his foot-ſtool.* Where ſhall they run? And how ſhall they ſeek the clifts of the rocks, and hallow places? The glory of his Majeſty kindles a flame, while *the heaven and earth ſhall flie from the preſence of this Judge. O ye heavens! why do ye flie away? What have ye done? Why are ye afraid?* It is the Majeſty of the Judge that will amaze the innocent; the greatneſſe of whoſe indignation will be able to ſtrike all the heavens with terrour and admiration; when the Sea is out-ragious, and tempeſtuous, he that ſtands on the ſhoar will be ſtruck into a kinde of fear: or when the Father goes like a Lion about his houſe, in puniſhing his bond-ſlave, the innocent ſon ſtands in great fear and trouble: and how then ſhall the wicked tremble, when the very heavens ſhall be afraid? *If the goodly Cedars of Lebanon be ſhaken, what ſhall become of the tender twiggs in the Deſert? If the ſturdy Rams ſtoop and tremble, how will the bleating Lambs cry and run away?* And *if the juſt and righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?* The mountains and heaven ſhall melt before the Lord; and what ſtony hearts have we, that (for all this) are nothing at all yet moved?

Joel 2. 3, 6.

Pſal. 110 1.

Revel. 21. 17.

Greg. in Mor.

Pet. 4. 18.

But (may be) I prevent your expectation; if here be a Judge, where is the guard? Behold him coming from above with great power and glory: would you know his habit? He is cloathed with Majeſty: ſeek you the colour? 'Tis the brightneſſe of his Father: would you view his attendants? They are an hoaſt of a Angels: look you for the guard? They are a troop of ſhining Cherubims: nay, yet ſee a longer train, a further company, the ſouls of Saints deſcend from their imperial ſeats, and attend the Lamb with great glory, and glorious Majeſty: never was any Judge Lord of ſuch a circuit: his footſtool are the Clouds, his ſeat the Rain-bowe, his Juſtices Saints, his Officers Angels, and the Arch-Angels Trump proclaims a ſilence, whileſt a juſt ſentence comes from his mouth on all the world. Thus are the Aſſizes begun to be ſolemnized; *the thrones* (as *Daniel* ſaw in his viſion) *were ſet up, and the ancient of dayes ſate down, his garments white as ſnow, and the hair of his head like pure wooll, his Throne like the fiery flame, and his wheels as burning fire,* Dan. 7. 9. This is the Judge whoſe comeing is ſo fearfull, uſhered by a fiery flood, apparelled in ſnowy white, carried in his circuit on burning wheeles, and attended with the number of thouſand thouſands. O ye *Jewes*, behold the man, who before you crucified like a Malefactor; behold him in his Throne, whom you ſaid, his Diſciples had ſtollen by night out of his grave: behold him in his Majeſty, *whom you would not deigne to look upon in his humility; the baſer you eſteem-*

Dan. 7. 9.

Rev. 1. 9.

Matth. 28. 13.

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med his weakneſſe, the heavier muſt you find and feel his mightineſſe. The Son of man appears, and the kindreds of the earth muſt mourn; ſuch a ſhout of fury follows the ſight of his Majeſty, that the vaults ſhall eccho, the hills reſound, the earth ſhake, the heavens change their ſcituation, and be turned to a confuſion; then ſhall the wicked weep and wail, and yet their tears not ſerve their turn; their ſins paſt betray them, their ſhame preſent condems them, and their torment to come confounds them; thus ſhall they bewail their miſerable hap, their unfortunate birth, and their curſed end: *O fearful Judge, terrible as an Army with Banners; turn away thine eyes from us,* which overcome the proudeſt Potentates: the Kings of the earth ſhall be aſtoniſhed, and the Nations of the Iſles ſhall fear from farre: Every eye ſhall ſee him whom they have pierced, and tremble at the preſence of his ſight. Conceive the guilty priſoner coming to his trial, will not the red robes of his Judge, make his heart bleed for his blood-ſhed? doth not that ſcarlet Cloth preſent a monſtrous hew before his eyes? O then! what ſight is this, when the man ſlain, ſits in the judgement ſeat, the roſie wounds of our Saviour ſtill bleeding (as it were) in the priſoners preſence? Theſe are the wounds, *not as tokens of infirmity, but victory; and theſe now ſhall appear, not as if he muſt ſuffer, but to ſhew us he hath ſuffered.* See here an object full of glory, ſplendor, majeſty, excellency, and this is *He*] the man, the Judge, the *rewarder of every man according to his works.*

Greg. ſub Ill. Matth. 24. in nubibus cœli

Cant. 6. 4, 5.

Aquin. ſuppl. q. 90. A. 2. ad ſecundum.

The Judge we have ſet in his Throne, and before we appear, let us practiſe our repentance, that we anſwer the better.

Vſe 1.

Think but (O ſinner) what ſhall be thy reward, when thou ſhalt meet this Judge; The adulterer for a while may flatter beauty, the Swearer grace his words with oaths, the Drunkard kiſſe his cups, and drink his bodies health, till he bring his ſoul to ruine: *But remember for all theſe things God will bring thee to judgement.* Cold comfort in the end: The Adulterer ſhall ſatisfie his luſt, when he lies on a bed of fire, all hugged and embraced with thoſe flames; the ſwearer ſhall have enough of *wounds and blood,* when Devils torture his body, and rack his ſoul in hell; the Drunkard ſhall have plenty of his cups, when ſcalding lead ſhall be poured down his throat, and his breath draw flames of fire inſtead of aire: as is thy ſin, ſo is the nature of thy puniſhment; the juſt Judge ſhall give juſt meaſure, and the balance of his wrath poize in a juſt proportion.

Eccleſ. 11. 9.

Vſe 2.

Yet I will not diſcomfort you, who are *the Judges deareſt favorites:* Now is the day (if you are Gods ſervants) that Satan ſhall be trod under your feet, and you with your Lord and Maſter Chriſt, ſhall be carried into the holieſt of holies. You may remember how all the men of God in their greateſt anguiſhes here below, have fetcht comfort by the eye of faith at this mountain: *Job* rejoyced being caſt on the Dung-hill, that his *Redeemer lived, and that he ſhould ſee him at the laſt day ſtand on the earth: John* longed and cried, *Come, Lord Jeſus, come quickly*; and had we the ſame precious faith, we have the ſame precious promiſes: why then are we not raviſhed at the remembrance of theſe things? Certainly there is an happy faith (whereſoever it ſhall be found) that ſhall not be aſhamed at that day: *Now therefore little children, abide in him, that when he ſhall appear, we may have confidence:* Confidence? what elſe? *I will ſee you again* (ſaith our Saviour Judge) *and your heart ſhall rejoyce, and your joy no man taketh from you.* O bleſſed mercy, that ſo triumphs againſt judgement; our hearts muſt joy, our joyes endure, and all this occaſioned by the ſight of our Saviour; for *He*] *ſhall reward every man according to his works.*

1 John 2. 28.

John 16. 22.

We have prepared the Judge for ſentence: he hath rid his circuit in the Clouds, and made the Rain-bow his chair of ſtate, for his Judgement-ſeat; his Sheriffs are the Saints, that now riſe from the Duſt to meet their Judge, whom long they have expected: the ſummons is ſent out by a ſhout from Heaven; the cryno ſooner made, but the graves flie open, and the dead ariſe: ſtay a while till I ready them; you have ſeen the Judge, and now we prepare the *judged. He*] is the *Judge*; *every man*] *the judged*; and *He ſhall reward every man according to his works.*

Every man.]

THe perſons to be *judged*, are a world of men, all men of the world, good and bad, elect and reprobates, but in a different manner: To give you a full view of them, I muſt lead your attentions orderly through theſe paſſages; there muſt be a *Citation, Reſurrection, Collection, Separation:* follow me in theſe paths, and you may ſeen both the men and their difference, before they come to their judgements.

Surgite mortui, venite ad judicium. Hieronymus super Matthæum. Vetè vox tuba terribilis, cui omnia obediunt elementa, petras scindit, inferos, &c. Chrysost. 1. ad Corinth. 15.

First, there is a *summons*, and *Every man* must hear it: it is performed by a shout from Heaven, and the voice of the last Trump: the clangor of this Trump could ever sound in *Jeroms* ears, *Arise ye dead, and come to judgement*: the clangor of this Trump will sound in all mens ears, it shall wake the dead out of their drouzie sleep, and change the living from their mortal state, make devils tremble, and the whole world shake with terrour: *A terrible voice, a Trumpet shall sound, that shall shake the world, rend the rocks, break the mountains, dissolve the bonds of death, burst down the gates of hell, and unite all spirits to their own bodies.* What say you to this Trump, that can make the whole Universe to tremble? No sooner shall it sound, but *the Earth shall shake, the mountains skip like Rams, and the little hills like young sheep*: It shall pierce the waters, and fetch from the bottome of the Sea the dust of *Adams* seed, it shall tear the rocky Tombs of earthly Princes, and make their haughty mindes to stoop before the King of Heaven; it shall remove the centre, and tear the bowels of the earth, open the graves of all the dead, & fetch their souls from heaven or hell, to re-unite them to their bodies. A dreadful summons of the wicked, whom this sudden noise will no lesse astonish, then confound; the dark pitchy walls of that infernal pit of hell, shall be shaken with the shout, when the dreadful soul shall leave its place of terrour, and once more re-enter into her stinking Carrion, to receive a greater condemnation: What terrour will this be to the wicked wretch? What woful salutations will there be between that body and soul, which living together in the height of iniquity, must now be re-united to enjoy the fulnesse of their misery? The voice of Christ is powerful, *The dead shall hear his voice and* Joh. 5.28, 29. *they shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of condemnation.*

You hear the *summons*, and the next is your *appearance*: death the Goaler brings all his prisoners from the grave, and they must stand *and appear* before the Judge of Heaven.

The *summons* is given, and every man must *appear*: Death must now give back all their spoils, and restore again all that she hath took from the world. What a gastly sight will this be, to see all the Sepulchers open, to see dead men rise out of their graves, and the scattered dust to flie on the wings of the winde, till it meet together in one compacted body? *Ezekiels* dry bones shall live: thus saith the Lord, *I will lay sinewes* Ezek. 37. 6. *upon you, and make flesh grow upon you, and cover you with skin, and put breath in you, and you shall know that I am the Lord*, Ezek. 37. 6. This dust of ours shall be devoured by worms, consumed by Serpents, which crawl and spring from the marrow of our bones: look in a dead mans grave, and see what you find; but dust, and worms, and bones, and skuls, putrified flesh, an house full of stench and vermine; Behold then the power of God Almighty, out of this grave and dust of the earth; from these chambers of death and darknesse, shall arise the bodies of the buried, the graves will flie open, and the dead go out; not an hair, not a dust, not a bone shall be denied, but whatsoever holds their dust shall yield their bodies: *I saw the dead* (saith *John*) *small and* Rev. 20. 12, 13. *great stand before God; and the Sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works*, Rev. 20. 12, 13. What a wonderful sight will this be, to see *the sea and earth* bring forth in all parts such variety of bodies: to see so many sorts of people and Nations to come together? Huge armies, innumerable, as the Caterpillars of *Egypt*, all shall arise, and every one appear before the Lords Tribunal: worms and corruption cannot hinder the resurrection; he that said to *Corruption, Thou art my father, and to the* Job 17. 14. Job 19. 25. *worm, Thou art my sister and mother*, said also, *I know that my Redeemer liveth, and mine eyes shall behold him.* O good God! how wonderful is thy power! this flesh of ours shall turn to dust, be eaten of worms, consume to nothing; if there be any reliques of our ashes, the winde may scatter them, the blasts divide them, our feet trample them, the beasts digest them, the vermine devoure them; if nothing, yet time will consume them. But for all this, God is as able to raise us from the dust, as to create us of the dust, not one dust of this clay shall perish; though scattered, divided, trampled, devoured, consumed; it shall be gathered, recovered, revived, refined, & raised; & as one dust shall not be lost of one man, so neither shall one man be lost of all the world: this is that general day that shall congregate all, they shall come from the four winds and corners of the world, to make an universal appearance; all the children of *Adam* shall then meet together; yea, all the kindreds of the earth shall meet together, and mourn; *Assemble your selves, and come, all ye heathen, to the valley of* Joel 3. 11, 12 Jehoshaphat, *for there will I sit to Judge all the heathen*, Joel 3. 11, 12. The

The *ſummons are ſounded, the dead raiſed,* and yet to give you a fuller view of the parties, ſee how God the Judge now ſends his meſſengers, to fetch the living bodies to his Court.

He ſhall ſend his Angels (ſaith our Saviour) *and they ſhall gather together his Elect from the four windes, from one end of heaven to another,* Matth. 24. 31. True it is, all ſhall be gathered, yet with a difference; ſome with a ſwift pace flie to the Throne, where is the hope of their deliverance; others draw and pull back, whiles the Angels hale them to the Judgement-ſeat; the righteous have nimble ſwift bodyes, that fly to the Judge, as a Bird to her neſt and young ones; but the wicked have their bodyes black and heavy, they cannot flie, but flag in the aire, and the Angels do not bear, but dragge them to the Judgement-ſeat: how can this chuſe but fear the wicked, when like malefactors they are brought before the wrathful Judge? as they were born or buried, ſo muſt they riſe again naked and miſerable; what a ſhame is this? and yet the more horrible, in that their nakedneſſe ſhall be covered with a filthy blackneſſe; needs muſt deſperate fears ſeize on the ſoul, when it is again united to her body, transformed to ſuch an ugly forme: is this the body fed with delights and delicates? is this the fleſh pampered with eaſe and luſt? is this the face masked from the winde and Sun? are theſe the hands decked with Rings and Diamonds? how become theſe ſo ſwarthy horrible, which before were ſo fair and amiable? this is the change of the wicked, when through ſorrow and confuſion they ſhall cry to the Rocks, *Cover our nakedneſſe,* and to the Hills *Hide our uglineſs*; nay, rather than appear, *let the infernal Furies tear and totter us into a thouſand pieces.* Look your beauties (Beloved) in this glaſs: ſuch is the end of this worlds glory, ſo vain the pleaſure of this body; Now is the end of all things come, and what remains, but a ſea of fears and miſeries ruſhing on them? before ſhall the Angels drag them, behind ſhall the black Crew follow them, within ſhall their Conſciences torture them, and without ſhall hot flames of fire fume, & fry, & furiouſly torment them; fear within, & fire without: but worſe then all, a Judge above all, & thither muſt they go; Angels uſher them, Devils attend them, the Crier hath called them, the Angels trump hath *ſummoned* them, & now they muſt appear. 3. Mat. 24. 31.

We have brought all *together,* now we muſt part them *aſunder, the ſheep ſhall be put on the right hand, and the goates on the left, as every man hath been qualified.*

Two travellers go together, feed together, lie together, ſleep together, but in the morning their wayes part aſunder: thus the ſheep and goats eat together, drink together, ſleep together, rot together, but at this day there ſhall be a ſeparation, *Let them grow together, corn and tares untill the harveſt*: this world is the floor; fan while you will, there will be ſome chaff; love peace like lambs, there will be ſome goates to trouble; the ſheep and goates live both together in one fold, the world; lie both together in one cote, the grave: the world is a common Inne, which entertaines all manner of paſſengers: the rode-way to death, is the Kings high-way free for all travellers: after the paſſage of this weary day, death hath provided a large bed to lay all in, the grave: all live together and all lie together: all reſt together, and all rot together: but when this night is paſt, and the laſt day is ſprung, then is the woful ſeparation; ſome turn on the right, and thoſe are the bleſſed; others on the left hand, and thoſe are the curſed. Here is the beginning of woes, when the wicked ſhall curſe, and houle, like the fiends of hell. *O Lord puniſh me here,* (ſaith one devoutly) *rack me in pieces, cut me in ſhreds, burn me in fire, ſo that I may be there placed at thy right hand*: Bleſſed are they that have a place amongſt thoſe elect ſheep: what now remains but their doom, which is a lot that muſt befall *every man*? for *he ſhall reward* (not one, or ſome, but every one) *every man according to his works.* Matth. 13. 30. *Domine hic ure, hic ſeca, modo in æternum parcas.* Aug.

The ſummons are given, the dead are *raiſed,* the priſoners *conducted to the bar,* and the *ſheep* and *goats ſevered* aſunder each from other.

And now ſee the parties thus *ſummoned, raiſed, gathered, ſevered*; Is not here a world of men to be judged all in one day? *Multitudes, multitudes in the valley of deciſion, for the day of the Lord is neer in the valley of deciſion,* Joel. 3. 14. Bleſſed God! what a multitude ſhall ſtand before thee? all tongues, all nations, all people of the earth ſhall appear at once: all we ſhall then behold each ſon of *Adam,* and *Adam* our grandfather ſhall then ſee all his poſterity. Conſider this, *high and low, rich and poor, one with another: God is no accepter of perſons.* Heark, O Beggar! petitions are out of date, and yet thou needeſt not fear, thou ſhalt have juſtice; this day all cauſes ſhall be heard, and thou (though a poor one) muſt appear with others to receive thy ſentence. Heark, O Farmer, now are thy lives and leaſes together finiſhed; this day is the new harveſt 1. *Uſe* Joel 3. 14. Mat. 3. 12.

of

of thy Judge, who *gathers his wheat into his garner, and burnes up the chaffe in fire unquenchable*: no boon, no bribe, no prayers, no tears can avail thy ſoul: but as thou haſt done, ſo art thou ſentenced at the firſt appearing. Heark, O Land-lord, where is thy purchaſe to thee and thy heirs for ever? this day makes an end of all, and happy were thy ſoul, if thou hadſt no better land than a barren rock, to cover and ſhelter thee from the Judges preſence. Heark, O Captain, *vain* now *is the hope of man to be ſaved by the multitude of an hoaſt*: hadſt thou command of all the armies on earth and hell, yet couldſt thou not reſiſt the power of Heaven: ſee, the trump ſounds, and the alarm ſummons thee, thou muſt appear. Heark, O Prince, what is the Crown and Scepter againſt thunder? The greatneſſe of man, when it comes to encounter with God, is weakneſſe and vanity. Heark, all the world, *From him that ſitteth upon the glorious throne, unto him that is beneath in earth and aſhes: from him that is cloathed in blue ſilk, and weareth a a crown, even to him that is cloathed in ſimple linnen*: all muſt appear before him, *the Beggar, Farmer, Land-lord, Captaine, King, and Prince*, and *every man*, (when that day is come) *ſhall receive his reward according to his works*.

Eccleſ. 40. 3. 4.

2. *Vſe* But O here is the miſery, *Every man* muſt appear, but *Every man* will not think on it: would you know the ſigne of that man, which this day ſhall be bleſſed? It is he, and only he that again and again thinks on this day, that *Jerome*-like, meditates on this *ſummons, and reſurrection, and collection, and ſeparation*. Examine then your ſelves by this rule; is your minde often carried to theſe objects? Soar you on high with the wings of faith, and a ſound eye to this hill? Why then, you are right birds, truly bred, and not of the baſtard brood? I pray you mark it, every croſſe, and diſgrace, and ſlander, and diſcountenance, loſſe of goods, diſeaſe of body, or whatſoever calamity (if you are the children of God, and deſtined to ſit at the right hand of our Saviour) they will ever and anon, be carrying your mindes to ſome of thoſe objects of *Doomeſ-day*. And if you can but ſay that experimentally you find this true in your ſelves; if ordinarily in your miſeries, or other times, you think on this time of refreſhing, then be of good comfort; for you are of the brides company, and ſhall enter into the marriage chamber to abide there for ever. But if you are deſtitute of theſe kinde of motions, O then ſtrive for theſe properties, that are the inſeparable breathings and movings of an holy heart, ſound minde, and bleſſed perſon; every day meditate that every man ſhall appear one day, *and receive his reward according to his works*.

You ſee how we have followed the cauſe, and wel-neer brought it to final ſentence, the *terme* is diſcovered, the *Judge* revealed, the priſoners *prepared*, and the next time we ſhall bring them to the Bar, to *receive their rewards*. This time depart in peace, and the God of peace keep your ſouls ſpotleſſe without ſin, that you may be well prepared for this day of Judgement.

According to his works.]

WE have brought the priſoners to their trial, and now to go on, how ſhould this trial be? I anſwer: not by faith, but *works*; by faith we are juſtified, by works we are judged: faith onely cauſeth, but *works* onely manifeſt that we are juſt indeed. Here then is the trial, that every ſoul of man muſt undergo that day. *Works* are the matter that muſt be firſt enquired of: and is there any wicked man to receive his ſentence? let him never hope to be ſaved by anothers ſupererogating; the matter of enquiring is not *aliena*, but *ſua*; not anothers, but *his*] *works*. Or is there any good man on whom the ſmiling Judge is ready to pronounce a bleſſed doom? Let him never boaſt of meriting Heaven by his juſt deſervings; ſee the reward given, not *propter*, but *ſecundum*, as (*Gregory* tells us) not *for his works*, as if they were the cauſe, but *according to his works*] as being the beſt witneſſes of his inward righteouſneſſe.

Greg. 1. in illa verba 7. Pſal. penit. Auditam fac mihi manè miſericordiam.

But the better to acquaint you with this trial, there be two points, of which eſpecially we are to make inquiry.

1. How all mens works ſhall be manifeſt to us.
2. How all mens works ſhall be examined by GOD?

1. Of the *manifeſtation of every mans work*, *John* ſpeaketh, *And I ſaw the dead, ſmall and great ſtand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of thoſe things which were written in the books according to their works*, Rev. 20. 12. God is ſaid to have *books*, not properly, but figuratively: all things are as certain and manifeſt to him, as if he had Regiſters in Heaven to keep Records of them. Remember this, O forgetful! you may commit, adde, multiply your ſins, and yet run on ſcore till they are grown ſo many, that they

Rev. 20. 12.

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are out of memory; but God keeps them in a Regiſter, and not one ſhall be forgotten; there is a *book* and *Books*, and when all *the dead ſhall ſtand before God* to receive their ſentence, then *muſt theſe books be opened.*

That is, the book of { Gods memory. / Mans conſcience. / Eternal life.

There is a *book of Gods memory*, and herein are all the acts and monuments of all men whatſoever enrolled and regiſtred; *A book of remembrance was written before God, for them that feared the Lord, and thought upon his Name*, Malach. 3. 16. This is that which manifeſts all ſecrets, whether mental or actual, this is that which reveals all doings, whether good or evil. In theſe Records are found at large *Abels* ſacrifice, *Cains* murther, *Abſaloms* rebellion, *Davids* devotion, the Jewes cruelty, the Prophets innocency, good mens intenſions and the ſinners actions; Nothing ſhall be hid when this book is opened, for all may run and read it, ſtand and hear it. How fond are we that imagine Heavens eye (ſuch is *this book*) to be ſhut upon us? Do we not ſee many run to corners to commit their ſins? There can they ſay, *Let us take our fill of love until the morning*, for darkneſſe hath covered us, and *who ſeeth us? who knoweth us?* Eſay 29. 15. But are not the Angels of God about you? *We are a ſpectacle to the Angels* (ſaith the Apoſtle;) I am ſure we muſt be *to Angels, and to men, and to all the world*: O do not that before the Angels of God, yea before the God of Angels, which you would ſhame to do in the ſight and preſence of an earthly man! Alas! muſt our thoughts be known, and ſhall not dark-corner-ſins be revealed? Muſt every word and ſyllable we ſpeak be writ and recorded in Gods memorable book, and muſt not ill deeds, ill demeanours, ill works of darkneſſe be diſcloſed at that day? Yes, *God ſhall bring every work unto judgement, with every ſecret thing, be it good or evil*, Eccleſ. 12. 14. Wail ye wicked, and tremble in aſtoniſhment. Now your cloſet-ſins muſt be diſcloſed, your private faults laid open; God keeps the acccount-book of every ſin, every tranſgreſſion: *Imprimis*, for adultery, *Item*, for envy, blaſphemy, oaths, drunkenneſſe, violence, murther, and every ſin, from the beginning to this time, from our birth to our burial; the total ſumme, eternal death and damnation: this is the note of accounts: wherein are all thy offences written, the debt is death, the pay perdition, which fury payes over to deſtruction.

Malach. 3. 16.

Prov. 7. 18.
Eſay 29. 15.
1 Cor. 4. 9.

Eccleſ. 12. 14.

But there is another *book*, that ſhall give (a more full, I cannot ſay, but) a more fearful evidence than the former, which is *the book of every mans conſcience*: Some call it the *book of Teſtimony*, which every man ſtill bears about him. There is within us a *book* and Secretary, the *book* is Conſcience, and the Secretary is our Soul: whatſoever we do is known to the Soul, and writ in our *book* of Conſcience: there is no man can ſo much as commit one ſin, but his Soul, that is privy to the fact, will write it in this *book*. In what a woful caſe will thy heart then be? in what ſtrange terrour and trembling muſt it ſtand poſſeſt, when this muſt be opened, and thy ſins revealed? *It is now perhaps a book ſhut up and ſealed, but in the day of Judgement ſhall be opened*: and if once opened, what ſhall be the evidence that it will bring forth? There is a private Seſſions to be held in the breaſt of every condemned ſinner; the memory is Recorder, grief an Accuſer, truth is the Law, damnation the Judgement, hell the Priſon, Devils the Jaylours, and Conſcience both Witneſſe and Judge to paſſe ſentence on thee, What hopes he at the general Aſſize, whoſe conſcience hath condemned him before he appear? Look well to thy life, thou beareſt about thee a book of teſtimony, which though for a time it be ſhut till it be full fraught with accuſations, yet then (at the *day of Doom*) it muſt be opened, when thou ſhalt read, and weep, and read; every period ſtop with a ſigh, every word be enough to break thy heart, and every ſyllable reveal ſome ſecret, thy own conſcience (upon the matter) being both Witneſs, Judg, Accuſer, and Condemner.

Liber ſigillatus & clauſus, in die judicii aperiendus.

But yet there is another *book* we read of, and that is the *book of Life*. Herein are written all the names of Gods elect, from the beginning of the world till the end thereof, theſe are the golden leaves; this is that precious *book* of Heaven, wherein if we are regiſtred, not all the powers of hell, or death, or devils ſhall blot us out again. Here is the glory of each devout ſouldier of our Saviour; how many have ſpent their lives, ſpilt their bloods, run upon ſudden deaths to gain a perpetual name? And yet for all their doings, many of theſe are dead and gone, and their memories periſhed with them; onely Chriſts ſouldier hath immortal fame: he, and onely he is writ in that book that muſt never periſh. Come hither ye ambitious! your names may be writ in Chronicles,

yet

yet loſt: writ in durable marble, yet periſh; writ in a monument equal to a *Coloſſus*, yet be ignominious. O were you but writ in this *book of life*, your names ſhould never die, never ſuffer any ignominy! It is an axiome moſt true, *They that are written, in the eternal leaves of heaven, ſhall never be wrapped in the cloudy ſheets of darkneſſe.* Here then is the joy of Saints, at that *Day of Doom* this *book* ſhall be opened, and all the elect whom God hath ordained to ſalvation, ſhall ſee it, read it, hear it, & greatly rejoyce at it. The Diſciples caſting out devils, return with miracles in their mouths, *O Lord* (ſay they) *even devils are ſubject to us through thy Name.* *True,* (ſaith Chriſt) *I ſaw Satan as lightning fall from heaven: not withſtanding in this rejoyce not, that the ſpirits are ſubject unto you, but rather rejoyce becauſe your names are written in Heaven,* Luke 10. 20. And well may the Saints rejoyce that have their names written in Gods *book*, they ſhall ſee them (to their comfort) writ in letters of gold, penned with the Almighties finger, ingraven with a pen of a Diamond: thus will this *book* give in the evidence, and accordingly will the Judge proceed to ſentence.

Uſe 1. Conſider (thou that readeſt) what *books* one day muſt be ſet before thee: a time will come when every thought of thy heart, every word of thy mouth, every glance of the eye, every moment of thy time, every office thou haſt born, every company thou haſt uſed, every ſermon thou haſt heard, every action thou haſt done, and every omiſſion of any duty or good deed thou haſt left undone, ſhall be ſeen in theſe *books* at the firſt opening of them: thy conſcience ſhall then be ſuddenly, cleerly, and univerſally inlarged with extraordinary light to look upon all thy life at once; Gods memory ſhall then ſhine forth, and ſhew it ſelf, when all men looking on it as a reflecting glaſſe they ſhall behold all the paſſages of their miſ-ſpent lives from their births to their burials. Where is the wicked and deceitful man? Wilt thou yet commit thy villainies, treacheries, robberies, murthers, debates, and impieties? Let me tell thee (if ſo) to thy hearts grief, all thy ſecret ſins and cloſet-villainies, that no eye ever lookt upon (but that which is a thouſand times brighter than the Sun) ſhall then be diſcloſed, and laid open before Angels, men, and devils, and thou ſhalt then and there be horribly; univerſally, and everlaſtingly aſhamed: never therefore ago about to commit any ſin, becauſe it is midnight, or that the doors are lockt upon thee: ſuppoſe it be concealed, & lie hid (in as great darkneſſe as it was committed till *Doomeſ-day* again) yet then ſhall it out with a witneſſe, and be as legible in thy forehead, as if it were writ with the brighteſt ſtars, or the moſt gliſtering Sun-beam upon a wall of chryſtal.

Uſe 2. As you mean the good of your ſouls, amend your lives, call your ſelves to account while it is called *to day*, ſearch and examine all your thoughts, words, and deeds, and proſtrating your ſelves before God, with broken and bleeding affections, pray and ſue for aſſurance that your names are written in that *Book of life.*] This will be the joy of your hearts, the peace of your ſouls, the reſt of your minds: yea, how glad will you then be to have **all theſe books* laid open? by this means (I ſpeak it to the comfort of all true-hearted Chriſtians) ſhall your obedience, and repentance, and faith, and love, and zeal, and patience, &c. come to light and be known. God is not unrighteous to forget your works of labour and love. No, all muſt out, eſpecially at that day when the *books* ſhall be open, our *works manifeſted*, and as we have *done*, ſo muſt we be *rewarded*; for *then he ſhall reward every man according to his works.*

* It is a queſtion whether the names of the people ſhall be manifeſted as that ſome ſay, ſhall be manifeſted, for their ignominy or confuſion, but only that the goodneſſe and grace of God may be made the more illuſtrious; and for this they urge, *Matth.* 12 36. 2 *Cor.* 5. 10. *Rev.* 20. 12. Others ſay, they ſhall not be manifeſted. 1. Becauſe Chriſt in his ſentence onely enumerates the good works they had done, but takes no notice of their ſins. 2. Becauſe this agrees beſt with thoſe expreſſions, that God blotteth out our ſins, and that they are thrown into the bottome of the ſea. 3. Becauſe Chriſt is their bridegroom, friend, advocate; and how ill would it become him in ſuch relations to accuſe or lay open their ſins? Which of theſe opinions is trueſt, is hard to ſay, *Heb.* 6. 10.

The *books* are *opened*, and now are the matters to be *examined*: there is firſt *a view*, and then *a trial.*

The *Law-book* whereby we are *tried* contains three leaves, *Nature, the Law, and the Goſpel*: the Gentiles muſt be tried by the firſt, the unbelieving Jews and Gentiles by the ſecond, and the faithful Jews and Gentiles by the laſt. Thoſe that confeſſe no God by nature, muſt be judged by the law of nature: thoſe that confeſſe a God, no Chriſt, muſt be judged by the Law of God without the merits of Chriſt: thoſe that confeſſe God the Father, and believe in God the Son, ſhall be judged by the Goſpel, which reconcileth us to God the Father by the merits of Chriſt. Atheiſts by the law of Nature, Infidels by the law of God, Chriſtians by the Goſpel of our Saviour Chriſt. To the ſtatutes of the former who can anſwer? Our hope is in the latter, we appeal to the Goſpel,

Goſpel, and by the Goſpel we ſhall have our trial: *They that have ſinned without the law, ſhall periſh without the law; and they that have ſinned under the law, ſhall be judged by the Law. But God ſhall judge the ſecrets of all hearts* (of all our hearts) *by Jeſus Chriſt according to my Goſpel*, Rom. 2. 12, 16.

Rom. 2. 12.

Rom. 2. 16.

Let this then forewarn us what we have to do: *It is the Goſpel that will either throughly juſtifie thee, or extremly condemn thee. The Spirit ſhall convince the world of ſin,* (ſaith Chriſt) and why ſo? but *becauſe they believe not on me*, John 16. 9. There is no ſin, but infidelity; no righteouſneſſe, but faith: not that adultery, intemperance, malice are no ſins; but if unfaithfulneſſe remain not, all theſe ſins are pardoned, and ſo they are as if they were no ſins indeed. How quick a riddance true repenting faith makes with our ſins? They are too heavy for our ſhoulders, and we cannot bear them; faith only turns them over unto Chriſt, and we are disburthened of them: whereas there would go with us to judgement an huge kennel of luſts, an army of vain words, a legion of evil deeds, faith inſtantly diſchargeth them all, and kneeling down to Jeſus Chriſt, beſeecheth him to anſwer for them all, howſoever committed. O then make we much of Faith! but not of ſuch a faith neither as goes alone without works: it is nothing at this judgment to ſay, *I have believed, and not well lived:* the Goſpel requires both faith to believe, and obedience to work: not only to *repent and believe the Goſpel*, Mark 1. 15. but to *obey from the heart that form of Doctrine*, Rom. 6. 17. True indeed, thou ſhalt be ſaved for thy faith, not for thy works; but for ſuch a faith as is without works thou ſhalt never be ſaved; we ſay therefore, works are disjoyned from the act of juſtifiying; not from the perſon juſtified: Heaven is given to us for Chriſts merits, but we muſt ſhew him the fair copy of our Lives. O then let this move us to abound in knowledge, and faith, and repentance, and love, and zeal, and clothing, and feeding, and lodging the poor members of Chriſt Jeſus; and howſoever all theſe can merit nothing at Gods hands, yet will he crown his own gifts, and reward them in his mercy. Say then, doeſt thou relieve a poor member of Chriſt Jeſus? doeſt thou *give a cup of cold water to a Prophet in the name of a Prophet?* Chriſt doth promiſe thee of his truth he will not let thee loſe thy reward: certainly he will not, ſo thy works be done in faith: why, this is the covenant, the glad tidings the Goſpel, to live well and believe well. O let not that which is a word of comfort to us, be a bill of indictment againſt us! albe it in our juſtification we may ſay, *Be it to us according to our Faith*; yet in our retribution it is ſaid (as you have it before you in this Text read unto you) *Then he ſhall reward every man* (for the manifeſtation of his faith) *according to his works.*

Mark. 1. 15. Rom. 6. 17.

A juſtificandis non ejuſtificatis

Mat. 10. 42.

A little to recal our ſelves: *The Priſoners are tried, the Verdict is brought in, the inditment is found*, and the *Judge* now ſits on life and death, even ready with ſparkling eyes to pronounce his *ſentence*. This we muſt defer a while, and the next time you ſhall hear what you have long expected. The Lord grant us an happy iſſue, that when this day is come, then ſentence may be for us, and we may be ſaved to our endleſs comfort.

Shall reward.

WHat Aſſize is this that affords each circumſtance of each priſoners trial? the time is *Then*,] the Judge is *He*] the Priſoners *Men*,] the evidence *Works*,] which no ſooner given in, but the ſentence follows, which is, *to reward*] *every man according to his works.*

Non coronat Deus merita tua tanquam merita tua, ſed tanquam dona ſua, Aug. lib. de grat. & lib. arbit. cap. 7.

This *reward* is nothing in effect but a retaliation; if we live well here, God will *then crown his own gifts*; but if we ſin without repentance, we may not eſcape without puniſhment. There is a God that ſits and ſees, and anon will *reward us.*

But to unfold this *Reward*,] there lies in it a { Doom, and / Execution.

God ſpeaks it it in the firſt, effects it in the ſecond: he gives it in our *doom*, and we receive it in the *execution.*

The *doom* is of two ſorts, according to the parties that receive it. One is an *abſolution* which is the *doom of Saints*; the other is a *condemnation*, which is the *doom of reprobates*: there is a *reward* on the right hand beſtowed on the bleſſed, & an heavy *judgement* which falls on the left hand upon the heads of the wicked.

To begin with that in our meditation, which our Saviour begins with in action:

Imagine what a bleſſed day will this be to the godly, when ſtanding on the right hand of the Judge, they ſhall hear the heavenly muſick of their happy ſentence, *Come, ye bleſſed of my Father, inherit the Kingdom prepared for you from the beginning of the world.*

In which gracious ſpeech we may obſerve four gradations. Firſt, a gentle invitation, *Come.* Secondly, a ſweet benediction, *ye bleſſed of my father.* Thirdly, heavens poſſeſſion, *inherit the Kingdom.* Fourthly, a glorious ordination to felicity, *prepared for you from the beginning of the world.*

Firſt you have *Come.*] It is the ſweet voice of Chriſt inviting the Saints before, and now giving their welcome to his heavenly *Canaan*: he hath called often, *Come, all that labour: Come, all that travel: The Spirit and the Bride ſay, Come,* and *let him that heareth, ſay, Come,* and *let him that is athirſt come.* Thus he calls all men to his grace, but only the elect to his glory: Now he deſires every man to *come,* but the righteous alone ſhall have this *Wel-come.* O how leaps that ſoul with joy, that hears this voice of her ſweet Saviour! all the muſick of Angels cannot ſo raviſh the minde, as this voice of our Saviour glads the ſoul; now are the gates of Heaven open, and the Judge, who is Maſter of the feaſt, bids the gueſts *Come and Welcome.*

But who are they, *Ye bleſſed of my Father.*] A word able to make them bleſſed, when pronounced. Down on your knees rebellious ſons; and ſo long as you live on earth, beg, pray, ſue for the bleſſing of your Father in heaven. They that are Gods ſervants, are no leſſe his ſons; therefore every morn, night and noon, ask bleſſing boldly, and God will beſtow it liberally. The firſt Sermon that ever Chriſt preached was full of bleſſings, Matth. 5. *Bleſſed are the poor in ſpirit. Bleſſed are they that mourn. Bleſſed are the meek. Bleſſed are the merciful.* And as he begun, ſo he concludes, *Come ye bleſſed, ye bleſſed of my Father.*

Muſt they come? For what? *To inherit the Kingdom.*] Of all tenures inheritance is beſt, of all inheritances a Kingdom is moſt excellent; but that all ſhall inherit, and that there is no ſcantling, this is Heavens wonder, and the Angels bliſſe. An heavenly inheritance ſure, that is *continued without ſucceſſion, divided without diminution, common without envie, for ever happy, and without all miſery.* This is the inheritance of the juſt, the poſſeſſion whereof makes every Saint no leſſe glorious than a King. Kings are they indeed, whoſe dominions are not limited, nor their borders bounded, nor their people numbred, nor the time of their reigne preſcribed. *Such glorious things are ſpoken of thee, O thou City of God.*

Is this their inheritance? but upon what right? It is *prepared for you from the beginning of the world.*] Had the Lord ſuch care to provide for his children before they were? how may his ſons triumph born to ſuch dignity? God will ſo certain their ſalvation, that he hath prepared it for them from before the foundation of the world. O bleſſed ſouls, if you be Gods ſervants! though a while you ſuffer ſorrow and tribulation, yet here is the hope of Saints, *It is your Fathers good pleaſure to give you the Kingdome.* Heaven is prepared of old, there is the place of Gods majeſty, and there the Saints of God ſhall receive the crown, the *reward* of victory.

Uſe. I cannot expreſſe what this joy affords to the one halfe of it. Come, bleſſed ſouls bathed in repenting tears: here is a ſentence able to revive the dead, much more the afflicted. Are you now ſorrowing for your ſins? Leave it a while, and meditate with me on this enſuing melody. *Hear yonder a quire of Angels, a ſong of Sion, an heavenly conſort, ſounding to the Judge whileſt he is pronouncing of thy ſentence.* Bleſſed ſouls! how pant you dances at the uttering of each ſyllable? *Come*] ſaith our Saviour, and if he but ſay *Come*; joy, happineſſe, glory, felicity, all come on heaps into the endeared ſoul. *Ye bleſſed*] ſaith our Saviour, and if he but ſay *Bleſſed*; the Angels, Archangels, Cherubims, Seraphims, all joy at the enjoying of this bleſſed company. *Inherit the Kingdom*] ſaith our Saviour, and if he but ſay *inherit*; crowns, ſcepters, garlands, diadems, all theſe are the inheritance of Gods adopted children. *Prepared for you,*] ſaith our Saviour, and if he but ſay *Prepared*; the love, mercy, election, compaſſion of our Lord will ſhine forth to the ſoul to her everlaſting comfort. O raviſhing voice! *I charge you, O daughters of Jeruſalem, if you finde my well-beloved, that you tell him I am ſick of love.* What elſe? you that are Gods ſervants are no leſſe his ſpouſe; your ſoul is the bride, and when the day is come (this day of doom) *God give you joy, the joy of heaven for ever and ever.*

But I muſt turn to the left hand, and ſhew you another crew prepared for another ſentence.

And what a terrible ſentence will that be, which at firſt hearing will make all ears glow and

and tingle? *His lips* (ſaith the Prophet) *are full of indignation, and his tongue like a conſuming fire*, Eſay 30 27. What fire ſo hot as that fiery ſentence, *Depart, ye curſed, into everlaſting fire prepared for the devil and his angels?* Here is every particular full of horror, gradually inhancing their judgement. Firſt, a grievous refuſal, *Depart*. Secondly, the loſſe of ſalvation, *from me*. Thirdly, that deſerved malediction, *ye curſed*. Fourthly, the horrour of pains, *into everlaſting fire*. Fifthly, the preordinance of their torments, *prepared for the devil and his angels*. Eſay 30. Matth.

Firſt, they muſt *depart*.] This ſeems nothing to the wicked now: *depart?* They are contented to be gone, much more delight have they in ſin, than in Gods ſervice. But as when a gracious Prince opening his long locked-up treaſury, bids in ſome to receive, but others to *depart*, this muſt needs be a diſgraceful vexation: ſo when the glory of heaven, and thoſe unvaluable treaſures ſhall be opened, and dealt about to the faithful, what horrour will it be to the reprobates to be caſt off with a *depart?* no ſhare accrues to them, no not ſo much as one glimpſe of glory muſt chear their dejected countenances, but as ill meriting followers, they are thruſt from the gates with this watch-word to be gone, *Depart*.

But whence? There is the loſſe, *from me*,] and if from me, then from all that is mine, my mercy, my glory, my ſalvation. Here is an univerſal ſpoil of all things; of God in whom is all goodneſſe, of the Saints in whom is all ſolace, of the Angels in whom is all happineſſe, of heaven, wherein all pleaſures live ever and ever. *Whither, O Lord, ſhall the curſed go that depart from thee? into what haven ſhall they arrive? what Maſter ſhall they ſerve?* is it thought ſo great a puniſhment to be baniſhed from our native ſoiles? what then is this to be baniſhed from Almighty God? and whither, but into a place of horrour; to whom? But to a curſed crew of howling reprobates. *Depart from me*.

Who are they? *Ye curſed*.] Chriſt hath before invited you with bleſſings, but theſe refuſed, now take you the curſe to your deſpite: *The wicked man* (ſaith the Prophet) *as he hath loved curſing, ſo let it come unto him*: hath he loved it? Let him take his love: *As he hath cloathed himſelf with curſing, as with a garment, ſo let it come into his bowels, like water, and like oyle into his bones*, Pſal. 109. 18. No ſooner our Saviour curſed the Figtree, but leaves and boughes, body and root, all wither away, and never any more fruit growes thereon; and thus ſhall the wicked have a curſe, like the *Ax which put to the root of the tree, ſhall hew it down, and be caſt into the fire. Go ye curſed*. Pſal. 109. Matth.

But whither muſt they go? *into everlaſting fire*.] O what a bed is this for delicate and dainty perſons? no feathers but fire, no friends but furies, no eaſe but fetters, no light but ſmoak, no Chimes, nor Clock to paſſe away the night, but timeleſſe eternity. A fire? Intollerable; a fire burning, never dying? O immortal pains! *Which of you* (ſaith the Prophet) *is able to dwell in the burning fire? who can endure the everlaſting flames?* it ſhall not be quenched night nor day, the ſmoak thereof ſhall go up evermore; *The pile is fire, and much wood, and the breath of the Lord like a river of brimſtone kindles it*. What torment, what calamity can be compared with the ſhadow of this? the wicked muſt be crowded together like brick in a fiery Furnance: there is no ſervant to fanne cold aire on their tormented parts, not ſo much as a chink, where the leaſt puff of wind might enter in to cool them: it is a fire, *an everlaſting fire*. Eſay 33. Eſay 30.

For whom? *prepared for the Devil and his Angels*;] heavy company for diſtreſſed ſouls: The Serpents policy could not eſcape hell, nor can the craft of our age ſo deal with this Serpent, as thereby to prevent this fire; it was ſure prepared for ſome, as ſome have prepared themſelves for it; burning in luſt, in malice, in revenge, until themſelves, their luſt, malice, revenge, and all burn together in hell. *Tophet is prepared of old*, whither that day-ſtar is fallen from heaven, and a black crew of Angels guard him round in that lake of hell: there muſt theſe howling reprobates keep their reſidence; the laſt ſentence that never is recalled, is now pronounced: What? *Go*; Who? *ye curſe*; Whither? *into everlaſting fire*: To what company? *to a crew of Devils and their Angels*, O take heed that ye live in Gods fear! leſt that leaving his ſervice, he give you this *reward, Depart, ye curſed*. Eſay 30.

And is not this worthy your meditation? Conſider, I pray you, what fearful tremblings ſeize on their ſouls that have their ſentence for eternal flames? *If a Lord have mercy on thee, Take him away Jaylour*, will cauſe ſuch ſhedding of tears, folding of armes, and wringing of hands: what will this ſentence do, *Go ye curſed, &c.* O which way will they turn? or how will they eſcape the Almightys wrath? to go backward is impoſſible- Uſe

poſſible, to go forwards intollerable; whoſe help will they crave? God is their Judge, Heaven their foe, the Saints deride them, Angels hate them, all creatures crie for vengeance on them. Good Lord! what a world of miſery hath ſeized on theſe miſerable ſouls? Their Executioners are Devils, the Dungeon Hell, the Earth ſtands open, and the cruel Furnace ready boiling to receive them: Into what a ſhaking fit of diſtractions will theſe terrours drive them? every part ſhall bear a part in this doleful dittie, *eyes weep, hands wring; breaſts beat, hearts ake, voices cry, horrour, dread, terrour, confuſion are lively equipages of this Tragick Scene.* Now (O man of earth!) what will all thy wealth avail thee? what can all thy pleaſures profit thee? one drop of water to cool thy fiery tongue in hell, is more worth than a world of treaſures; all the gold and precious ſtones the world affords, will not buy one bottle of water: all thy golden gods, and ſilver plates cannot prevail one dram of comfort: but rather as they were thy bane on Earth, ſo they will aggravate thy pain in hell. Who pities not the vileſt creature, to ſee it ſuffer torments, and no way to releaſe it? Who then will not pitty this end of the wicked, when they muſt ſuffer, and ſuffer, yet never feel eaſe of pain, nor end of torments? A ſentence not to be revoked, yet unſufferably to be endured; torment on torment, anguiſh on anguiſh, fire upon fire, and though a River, (nay, a Sea) of tears drop from their eyes, yet cannot one ſpark be quenched: *The worm never dies,* Mar. 9. 44. *the fire never goes out. Go ye into everlaſting fire,* not piled of conſuming wood, or the black moulds turning to white aſhes, but kindled by the Judges breath, of pitch and ſulphur; Rivers of boiling brimſtone run from everlaſting ſprings: in theſe hot Bathes Luke 16. 24. was that *Dives* dived, when thoſe fiery words came flaming from his mouth as ſpitting fire: *Let* Lazarus *dip the tip of his finger in water to cool my tongue*: Alas what ſhould a drop of water do on a finger, when rivers cannot quench the tip of his tongue? He lies on a bed of never dying flames, where brimſtone is the fuel, devils the kindlers, the breath of an offended God the bellows, and hell the furnace, where body and ſoul muſt ever lie and fry in ſcorching torments. O let the heat of theſe flames quench the heat of our ſin: if once the ſentence paſſe, there is no reprieve to be hoped for; this is the laſt *Day of Doom*, when our ſins muſt be revealed, our *Reward* proportioned, and as we have done, ſo we muſt be ſentenced: for *Then he ſhall] reward every man according to his work.*

Thus you have heard the ſentence of the juſt and wicked: and now is the Judge ariſing from his glorious ſeat; the Saints that were invited guard him along, and the ſentenced priſoners are delivered to the Jaylors to be bound in burning Steel and Iron; *the reward of Execution.*

The *ſentence* being paſt in all preſcribed order, the *Execution* muſt needs follow: but as there is a double *ſentence*, ſo a double *retribulation*: Firſt, for the wicked, who immediately after the ſentence ſhall be chaſed into hell, the *Execution* being ſpeedily and fearfully done upon them, with all horrour and haſte by the Angels. O what a ſcriech of horrour will be heard? what woes and lamentations will be uttered, when Devils, and Reprobates, and all the damned crew of hell ſhall be driven into hell, whereinto they ſhall be thruſt with violence, never to return again? How deſperate is their caſe, when none will comfort them? the Saints deride them, Angels mock them, their own friends ſcoffe them, devils hate them, the earth groans under them, and hell will ſwallow them. Down they go howling, and ſhrieking, and gnaſhing their teeth, the effect of a moſt impatient fury. The world leaves them, the earth forſakes them, hell entertains them, there muſt they live and die, and yet not live nor dye, but dying live, and living dye; death in life, life in death, miſerable ever. If the drowning of the old world, ſwallowing up of *Korah* and his complices, burning up of *Sodom* with brimſtone, were attended with ſuch terrours and hideous out-cries, how infinitely tranſcendent to all poſſibility of conceit, expreſſion, or belief, will the confuſions and tremblings of that red-dread-fiery day be? It is not a few, but many; nor many only, but all the wicked of the earth, being many millions of men, ſhall be dragged down, with all the Devils of hell to torments without end, or eaſe, or paſt imagination; then to ſpeak it again, that I may the deeper imprint it in your minds and memories: ſure there was horrible ſhrieking, when thoſe five filthy Cities firſt felt fire and brimſtone drop down upon their heads; When thoſe Rebels ſaw the ground cleave aſunder, and themſelves and all theirs *go down quick into the pit*; when all the ſonnes and daughters of *Adam* found the flood riſing, and ready to over-flow them all at once: But the moſt horrid

horrid cry that ever was heard, or ever ſhall be heard in Heaven or Earth, in this world, or in the world to come, will be then when all the forlorn condemned Reprobates upon ſentence given, ſhall be violently and unreſiſtibly haled down to hell; neither ſhall any tears, or prayers or promiſes, or ſuits, or cries, or yellings, or calling upon *Rocks and Mountains*, or wiſhes never to have been, or now to be made nothing, be then heard, or prevaile in their behalf: nay, (yet more to encreaſe their torments) there is not one in Earth or Heaven that will ſpeak one word in their behalf: but without mercy, without ſtay, without any farewell at all, they ſhall be immediately and irrecoverably caſt down into the bottomleſſe pit of eaſeleſſe, endleſſe, and remedileſſe torments. Oh! what then will be the gnawings of the never-dying worm? what rage of guilty conſciences? what furious deſpair? what horrour of mind? what diſtractions and fear? what tearing their hair, and gnaſhing of teeth? In a word, what wailing, weeping, roaring, yelling, filling heaven, and earth, and hell? O miſerable Caitiffs, catcht and wrapt in the ſnares of Satan? What need we more? this is the Judges charge, the Sheriffs Commiſſion, the ſinners Execution, *Take them away, caſt them into utter darkneſſe, there ſhall be weeping and gnaſhing of teeth.* A darkneſſe indeed, that muſt ever be debarred from the ſight of heaven: no Sun-ſhine ever peeps within thoſe Walls, no light, no fire, no candle; alas! nothing is there but Clouds and darkneſſe, thick ſmoak, and fiery ſulphur: and ſuch is the portion of ſinners, the *Reward* of the wicked. Matth. 22. 13.

Uſe.

What faith or fear have the wicked that go dancing and leaping to this fire, as it were to a Banquet? or like *Solomons* fool, that runneth, and *ſwiftly runneth to the ſtocks?* is this our pleaſure, to ſin a while, and burn for ever? for one ſmall ſpark of ſilly joy, to ſuffer univerſal and perpetual pains? Who buyes at ſo dear a rate? *Fear, and the pit, and the ſnare are upon thee, O inhabitant of the Earth; and he that fleeth from the noiſe of the fear, ſhall fall into the pit; and he that cometh up out of the pit, ſhall be taken in the ſnare: for the windows from on high are open, and the foundations of the earth do ſhake: the earth is utterly broken down, the earth is clean diſſolved, the earth is moved exceedingly, the earth ſhall reel to and fro like a drunken man, and ſhall be removed like a Tent, and the iniquity thereof ſhall be heavy upon it, ſo that it ſhall fall, and riſe no more,* Eſay 24. 7. O miſerable fear to the wicked! If the Earth fall, how ſhall the ſinners ſtand? Nay, *They ſhall be gathered together as priſoners in the pit, and ſhall be ſhut up in the priſon, never more to be viſited, releaſed, or comforted.* Be forewarn'd then (beloved!) *leſt you alſo come into this place of torment.* It is a fearful priſon, and God give us grace ſo to arreign, judge, caſt, and condemne our ſelves here, that we may eſcape this *execution* of the damned hereafter. Prov. 7. Eſay 24. 17. 19. 20. Luke 16.

I have no will to end with terrour: Then to ſweeten your thoughts with the joy of Saints, look upwards and you may ſee a bleſſed company.

After the wicked are caſt down into hell, Chriſt and the bleſſed Saints aſcend into heaven. From the Tribunal-Seat of Judgement Chriſt ſhall ariſe, and withal the glorious company of Heaven, march towards the Heaven of Heavens. O what comely march is this? what ſongs of triumph are here ſung and warbled? *The voice of thy Watchmen ſhall be heard, they ſhall lift up their voyce and ſhout together, for they ſhall ſee eye to eye, when the Lord ſhall bring again Sion,* Eſay 52. 8. Here is a victory indeed, the ſouldiers in arrayed order both Marching and Triumphing: Chriſt leads the way, the Cherubims attend, the Seraphims burn in love, Angels, Archangels, Principalities, Powers, Patriarchs, Prophets, Prieſts, Evangeliſts, Martyrs, Profeſſours, and Confeſſours of Gods Law and Goſpel, following, attend the Judge and King of glory; ſinging with melody, as never ear hath heard, ſhining with Majeſty, as never eye hath ſeen, rejoycing without meaſure, as never heart conceived. O bleſſed train of ſouldiers, goodly troop of Captains! each one doth bear a palm of victory in his hands, each one muſt wear a crown of glory on his head; the Church Militant is now Triumphant; with a final overthrow have they conquered Devils, and now muſt they enjoy God, life, and heaven: and thus as they march along, heaven opens unto them: O infinite joy! *Tell me, O my ſoul, what an happy hour will that be, when thou ſhalt firſt enter into the gates of heaven, when the Bleſſed Trinity ſhall gladly entertain thee, and with a* Well done good and faithful ſervant, *bid thee* Come, and enter into thy Maſters joy: *When all the Angels, and Archangels ſhall ſalute thee, when Cherubims and Seraphims ſhall come to meet thee, when all the powers of heaven ſhall congratulate thy coming, and joy for thy arrival at the Port* Eſay 52. Mat. 25. 21.

of

of peace! Here is the end of the godly, the fruits of his end, the *Reward* it ſelf. What can I ſay? but live in Gods fear, and the Lord *reward you*; nay, he will ſo, if you live ſo, for *Then he ſhall reward every man according to his works.*

And now this Sermon done, you ſee the Court is diſſolved: Stay but to receive *A Writ of review*, and you ſhall hear in a word all the news of this Aſſize, from the beginning to the ending.

What a ſtrange Aſſize was this, where every circumſtance was to the wicked ſo terribly fearful? the *Term* full of horrour, the *Judge* full of Majeſty, the *Priſoners* full of anguiſh, the *Trial* full of fear, the *Doom* full of grief to the wicked, as of comfort to the elect. *Seeing therefore that all theſe things are thus, what manner of Perſons ought ye to be in holy converſation and godlineſſe?* A word of judgement could make *Jeremiah* weep, juſt *Job* be afraid, *Felix* to tremble; and cannot this uſual ſound of the hammers a little mollifie our ſtony hearts? how is the *gold become droſſe, and the ſilver iron?* we runne over reaſon, and tread upon conſcience, and fling by counſel, and go by the Word, and poſt to death; but will you not remember, that *for all theſe things you muſt come to judgement?* Be ſure there is a Term for our appearance, *Then*;] there is a Judge that will ſit upon us, *He*;] there is a band of Priſoners, *Every man*;] there is a Bill of Indictment framed, *according to our works*.] And laſt of all, there is a ſentence after which followes the Execution, *the reward*] due to us, which then he will give us: only now beſtow on us thoſe graces of thy Spirit, and then (O Lord) *Reward us according to our works*. *AMEN.*

Hells Horrour.

MATH. 13. 30.

Bind them in bundles to burn them.

THis Text is the harveſt of Tares, and that you may know the husbandry, here is firſt the *ſowing*, Verſe 25. Secondly, the *coming up*, Verſe 26. Thirdly, the *overſeers of it*, Verſe 27. Fourthly, their intent to *weed it*, Verſe 28. Fifthly, the ſufferance of its growth *till the harveſt*, Verſe 29. Sixthly, *the harveſt it ſelf*, Verſe 30. Or yet to give you the Parable in a more ample wiſe, here is *a man ſowes good ſeed in his field, and the enemy, whilett his ſervants ſleep, ſowes tares amongſt the wheat*: The ſeeding done, and the fertil ſoil made *fruitful* by heavens ſhowres, *the blade* of the corn *ſprings up*, and *the tears appear* in their kind amongſt them: thoſe heavenly Angels, which are Gods ſtewards of this field pitching their watchful eyes about, firſt ſee, then run to their Maſter with this meſſage, *Maſter, ſowedſt thou not good ſeed in thy field? from whence then hath it tares?* God, whoſe all-knowing wiſdom can reſolve all doubts, tells them expreſly, *an enemy had done this*: an enemy ſure? yea, as *Peter* calls him, *a devouring enemy*: ſuch is the fruit iſſuing from ſo bad an author. Yet ſee the ſedulous care of God's holy ſervants, they will not ſpare to root up what envy ſowes, and with a willing obedience expect only his command, *Wilt thou that we go and gather them up?* nay, ſee the Almighty diſparkling a while his beams of mercy, all muſt ſtay till the harveſt, and then goes forth his royal command to the reapers: *Gather ye together firſt the tares, and bind them in bundles to burn them.*

But, me-thinks, I hear you ſay to me, as the Diſciples to our Saviour, *Declare unto us this parable*; for the doing of which I ſhall place before you a field, *the world*; the reapers, *Angels*; the houſholder, *God*; good men, *as corn*; the wicked, *as tares*; the harveſt

harveſt that muſt gather all, is *the end of the world*, and then are the reapers enjoyned this heavy task, *Separate the bad from the good, and caſt them into hell-fire to burn them.*

See here the miſerable condition of impenitent ſouls, each circumſtance aggravates their torment; and that you may in this text view a *Series* of the cauſes, here is firſt the efficient, *Bind:*] the material, *them:*] the formal, *in bundles:*] the final, *to burn them.*] Ever word like ſo many links, makes up this fiery chain of torment, *Bind:*] heavy doom to be fettered in hell-fire! *them:*] miſerable ſouls to be captivated in thoſe bands! *in bundles:*] cruel anguiſh to be crowded in throng heaps! *to burn them:*] intolerable heats, to be ſcortched, bliſtered, burned! And yet ſee here at once, this heavy, miſerable, cruel, intolerable doom fall on the wicked; The command is out, what? *Bind,*] whom? *them,*] how? *in bundles,*] for what? *to burn them.*] Not a word, but it ſpeaks horrour to the damned, either *Binding* or *bundling*, or *burning*: *Bind them in bundles to burn them.*

The work you ſee, is ordered; *now we put in our ſickle*: only God proſper our *labour*, till we have done the Harveſt.

Them.]

WE will begin firſt with the ſubject, that you may know of whom it is ſpoken, *Bind them*;] Them? whom? If you will view the precedent words, the Text tells you they are *Tares*, *Gather ye firſt the Tares, and binde them.* In Gods field there is Corn and Cockle, and as for the one there is provided a barn, ſo for the other there is nothing better than *binding* and *burning*.

The Greek word calls them ζιζάνια, *tares*; the Hebrews call them *Hadul, thiſtles or thornes*; and both are apt expreſſions of the matter in hand: what are *tares* for, but to be *gathered, bound, and burned*, ſaith our Saviour? and what are *thrones* for, but to be *rejected, curſed, and burned*, ſaith the Apoſtle? *Heb.* 5. 8. Such is the penalty of this weed of the earth (for they are neither better) that as men deal with *thornes*, who firſt cut them up with bills, then lay them up to wither; and laſtly, burn them in the furnace: ſo God deals with *Tares*, he weeds them, *bindes them, burnes them*; not a *Tare* eſcapes the fire, but all come to combuſtion. *Heb. 6. 8.*

But only to follow the Original, they are called τὰ ζιζάνια, *Tares*: and that of a double derivation, the firſt is, ζιζάνιον, *quaſi* σπάνιον παρὰ τὸ τὸν σῖτον σίνειν, becauſe they *hurt the corn wherewith they are joyned*; the ſecond is, ζιζάνιον, *quaſi* τῷ σίτῳ ἴζανον, becauſe they *imitate, aſſociate, and ſo unite themſelves with the corn, as if they were the very ſame.* To begin with the laſt.

We all come together to the Church, and amongſt us are *Tares* and *Wheat*, good and bad; in all companies there will be evil intruders, Satan among the Angels, *Saul* among the Prophets, *Judas* among the Apoſtles, *Demas* among the Profeſſours; yet who can diſcern the *tares*, but God alone who knows our hearts? Hypocrites can work diſſimulation in a web, and this ſo cunningly is platted, that no difference is diſcerned: ſuch are hot meteors in the air, which ſhoot and ſhew like ſtarres, but are indeed nothing leſſe: your eyes may be fixed on Heaven, your ears all liſtening to this Sermon; yet (as I condemn none, ſo) I never knew, but Darnel hath ever been in Gods field. *The Church* Chriſt calls *a net, an houſe, a floor, a field: a net* that takes fiſh, good and bad: *an houſe*, that harbors veſſels of wrath and honour: *a floor*, whereon is poured wheat and chaff; *a field*, wherein is ſowed Corn and Cockle: Thus good and bad Seed are a while as that *Treaſure hid in the Field*, which cannot be diſcovered: But is there not a God that *ſearcheth both the Heart and Reins? Be not deceived*, yea deceivers of the World! *God is not mocked*; it is not a falſe heart with a fair look, it is not a meer ſhew of Religion which God accepts: Silly Tares, hide cloſe your ſins in the darkeſt furrowes, or mount up your heads amongſt the flouriſhing Wheat, yet know there is *a Fan that will purge the Floor*; you would grow, and you ſhall grow till the Harveſt: God ſuffers that Seed till the Fruit grows ripe, but then, *gather the Tares, and bind them* (wicked diſſemblers) *bind them in bundles to burn them.* *Matth. 13. 44. Gal. 6. 7.* *Mat. 13. 12.*

Secondly, as the *Tares are Hypocritica'*, ſo are they *hurtful*; they ſeem at unity, but are at enmity with the Wheat about them: And theſe *Tares* are either *Heriticks*, as moſt Fathers underſtood them; or any *ſinner* whoſoever, that is *a Child of the wicked one*, as our Saviour did expound them. *Verſe 38.*

Firſt,

First, they are *Hereticks*, wicked *Tares indeed*: and that you may know who are these: Αἵρεσις is a choise, or election; at first a good word in Philophy, taken for a right from of learning: but now in Divinity it is a word of disgrace, and intends a stuborn deviation from the received truth. This infection (like the Tares) first begins *whiles men sleep*, the Pastours negligence give way unto it, and becausе of its little seed, or small beginning, it is never heeded, or regarded, till the whole house be infected: thus Popery crept up in the dark, like a thief putting out the lights, that he might rob the house more securely; and as it began with a little, so it went on by degrees, till an universal Apostasie was (as it were) over the face of the world. *Austine* saith of *Arrius* his heresie, *It was at first but a little spark*, but it spread so at last, that *the flame of it singed the whole world*: so the Pope rose by degreess first above Bishops, then above Patriarchs, then above Councels, then above Kings, then above Scriptures, even so the Apostle speaks of Antichrist, *He hath exalted himself above all that is called God*, 2 Thes. 2. 4. Heresie creeps in at a little hole, like a plague that comes in at the windows, and then propagates it self beyond all measure: O that these Tares were weeded, that *Ishmael* were cast out of doors, so that *Sarah* and her son *Isaac* might live in quiet and peace; or if they must *grow untill the harvest*, what remains, but, *I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine that ye have learned, and avoid them.*

But as *hereticks*, so all *reprobates* are the *Tares* here spoken of, they are offenders on all hands, both in doctrine and conversation: and thus our Saviour interprets, *The good seed are the children of the Kingdome, but the Tares are the children of the wicked one*, Verse 38. And most filty are the *reprobates* called *Tares* in respect of their

} Intrusion here.
} Separation hereafter.

First, as the *Tares* grow amongst corn, so the wicked all their life associate themselves with the godly; the Church (saith *Austin*) is full both of wheat and chaffe: *I avoid the chaffe lest I become chaffe, but I keep the floor lest I become nothing.* What else? in this life the best company is not free from the intrusion of *tares*; therefore cries *David, Wo is me that I am constrained to dwell with Mesech, and to have my habitation among the tents of Kedar*, Psal. 120. 4. No greater discomfort than to co-habit with the wicked: are they not *pricks in your eyes, and thornes in your sides?* yea, they are thornes indeed, saith the Lord to *Ezekiel, Lo, the thornes and briers are with thee, and thou do'st dwell among Scorpions*, Ezek. 2. 6. Sure we had no need of security, that are thus compast with enemies, the briers may scartch us, the thornes prick us, the Scorpions sting us, we can hardly so escape, but some of these will hurt us. A good man with ill company, is like a living man bound to a dead corps, and (may I appeal to your selves) is the living likely to revive the dead? or the dead more like to suffocate the living? O ye children of the Kingdome, blesse you whiles you live; lo, the *tares* are among you like wolves amongst lambs; be wise then in your carriage, and save your selves, your own souls.

Secondly, as the *tares*, so *reprobates* shall one day be separated from the Wheat, the good: *In the time of harvest* (saith our Saviour) *I will say to the reapers, Gather ye first the tares:* here is that woful separation between true Christians, and the profane wretches of this world. It is begun at death, and then must they part till the day of doom; but when that comes, there must be a final separation; *He shall sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats*, Matth. 25. 32. Here is a separation indeed, not for a day, or a year, but for timelesse eternity. Lo a vast and immeasurable gulf betwixt heaven and hell, so that as *Abraham* tells the rich man, *They that would passe from hence to you cannot, neither can they passe to us, that would passe from thence*, Luke 16. 26. This is that endlesse divorce of the *Wheat and Tares*, this is that unpassable distance 'twixt heaven and hell, through all eternity. O miserable *Tares*! what a losse hath befallen you? now you live with the *Wheat*, and you o'retop them, trouble them, vex them with your society; but hereafter you must shake hands for ever; for the *wheat must be gathered into Gods barn*, his Kingdome, whilest the miserable *Tares* are *gathered* by Angels, *and bound up in bundles for the burning.*

Lo here a world of *tares*, and that I may give you them in a map, what are they but *hypocrites, hereticks, reprobates*? all children whatsoever, that have Satan to their father; for of *them*] is this spoken.

The Proverb is, *Ill weeds grow apace*, nay they are so common, that it is hard to set the

the foot beſides them. Look into your hearts, you ſons and daughters of *Adam*, are not your furrowes full of cockle and darnel; the earth (ſaith the Philoſopher) is now an own mother to weeds, but a ſtep-mother to good herbs; man of his own inclination is apt to produce weeds and *tares*, but ere he can bring forth hearbs and graces, God muſt take pains with him indeed. No husbandman ſo labours his grounds, as God doth our hearts: happy earth that yields him an expected harveſt; and that our hearts may be herein, what ſhall we ſay unto thee, O thou preſerver of men? *Awake, O north-winde: and come, thou ſouth, blow upon my garden, that the ſpices thereof may flow out, yea let my beloved come into his garden, and eat his pleaſant fruits*, Cant. 4. 16. Cantic. 4. 16.

And yet again, that I may weed the *Tares* amongſt us, conſider with your ſelves, you that go on in your ſins, will you run upon ruine, and can we ſay nothing to keep you out of the fire? O ſweet Saviour! what didſt thou endure for us, that we might eſcape this durance? and yet we are ſecure, and care not, vilifying that blood that was of more value than a world. Think of it, you that are in the blade, ere the harveſt come: No man deſires to purchaſe land, that will bring forth nothing, but weeds: and ſhall God buy ſo baſe a ground, that will be no better, at ſo ineſtimable a price, as the incorruptible blood of his onely Son? O ye weeds of the earth, turn your ſelves, or be ye turned into wheat; call, and ſue, and cry for the mercy of God in Chriſt our Saviour: yea again, and again, beg of your Jeſus that he may root up your weed, and plant in you his graces, that like good corn you may fructifie here and when the harveſt comes, you may be *gathered into the barn* and remain in his Kingdome.

Thus far you ſee the *priſoners*, the next point is the *chains* wherewith theſe priſoners, are bound: but of that hereafter. Remember in the mean time the *Tares*, and as good ſeed bring ye forth good fruit, *ſome thirty, ſome ſixty, ſome an hundred fold*, that when the reaping comes, we may be ready for the barn, and then, *Lord Jeſus come when thou wilt, even, Lord Jeſu, come quickly*, Amen.

Bind.]

THe malefactor, whoſe hands are pinion'd, legs chain'd, feet corded, may lie reſtleſſe in his thoughts, eaſeleſſe in all parts: the wicked are caſt into a priſon under lock and bolts, where the devil is *jaylour*, hell the *priſon*, and the *bolts* ſuch other as burning ſteel and iron. See here a *jaylour, jayle, and manacles*, all which are provided for the damned: and becauſe of their relation each to other, give me leave to produce them in their order.

The *Tares* muſt be bound, and for the executing of this doom, the Judge here delivers them over to the *jaylour*. *Jaylour?* whom? *good and bad Angels*; for both theſe are the executioners of Gods direful ſentence.

Firſt the *good Angels*; ſo ſaith our Saviour, *The reapers are the Angels*, ver. 39. and *he will ſay unto the reapers*, ver. 30. *Gather ye firſt the Tares, and bind them up in bundles*. They which are all mercy to the good, are here the executioners of Gods judgments on the wicked. Thus was *Sodom deſtroyed by an Angel*, Gen. 19. The army of *Senacherib* was overthrown by an Angel, 2 King. 19. Seventy thouſand men of Iſrael were ſtruck with peſtilence by an Angel, 2 *Sam.* 24. Blaſphemous *Herod* was ſmitten by an Angel, *Act.* 12. 23. Yea the *Tares* themſelves muſt be gathered by Angels, who will binde them in heaps like faggots, and then caſt them into hell fire to burn them. Verſ. 39. Verſ. 30. Gen. 19. 2 King. 19. 2 Sam. 24. Acts. 12. 23.

How fearful is it to fall into the hands of Gods hoaſt? no power can reſiſt, no policy prevail, all the ſtratagems of war are but folly to gods wiſdom; then into what moats and atoms ſhall the proud duſt of ſinful man be torn? what? dares he ſtruggle againſt heaven? See God and Angels are become his enemies, and whoſe help ſhould he have, when heaven it ſelf makes war? Mountains and Rocks are no defence againſt God: ſhields and ſpears cannot keep ſafe the *Tares?* no, God hath his warriours that will pluck, and tear, and torture reprobates: the *Angels* are his reapers, that muſt *gather the Tares, and binde*] *them in bundles to burn them.*

But ſecondly, *good and bad Angels* both joyn in this office to *bind the Tares*: if there be any difference, it is in this, the *good Angels* begin, and the *bad* continue, to make the *binding* everlaſting. Here is a *jaylour* indeed, and if you would ſee him in his form, you may take the deſcription from that great *Leviathan*, Job 41. 18. *By his neeſings a light doth ſhine, and his eyes are like the eye-lids of the morning, out of his mouth go burning lamps; and ſparks of fire leap out; out of his noſtrils goeth ſmoak as out of a ſeething pot or Cauldron; his breath kindleth coales, and a flame goeth out of his mouth*, Job. 41. 18. Job 4. 18, 19, 20, 21.

20, 21. What an ugly devil is this, whom God only myſtically deſcribes with ſuch terrible ſhapes? his neeſing flames, his eyes ſtare, his mouth ſhoots fire, his noſtrils ſmoak, his very breath ſets all a burning round about him. Such a *jaylour* hath God prepared for hell-priſoners. As God hath fettered him, ſo he layes fetters on them, revenging his own malice on his fellow-ſufferers. The devil firſt tempts, and then he fetters *Tares*: whiles men live on earth, he layes ſnares for ſouls: thus he prepared flatterers for *Rehoboam*, liars for *Ahab*, concubins for *Solomon*, ſorcerers for *Pharaoh*, witches for *Saul*, wine for *Benhadad*, gold for *Achan*, a ſhip for *Jonas*, and a rope for *Haman*: but he that makes gins, and nets, and ſnares on earth, makes bolts, and hammers, and whips in hell; thus he hath prepared darkneſſe for *Herod*, a fire for *Dives*, plagues for *Pilate*, brimſtone for *Judas*, ſhares for *Demas*, and fiery fetters for all Reprobate *Tares*: what need poor ſouls any farther fetters, whom the Devil once ſhuts within his Den! dare you live in ſuch a neſt amongſt ſpeckled poiſons? there Serpents girdle the loines, and Cockatriees kill with their eyes, and Dragons ſpit fire from their mouths, and Wolves all devoure mens ſouls, and Lions roar for the prey, and Vipers ſting and ſtrike with their Tailes: O fearful *Jaylours*! what ſtrange kind of furies live in hell.

You ſee the *Jaylor*, now turn your eyes from ſo bad a ſpectacle, and let us view the den where this *Monſter* lyes.

The Hebrews call it *Sheol*, a great Ditch or Dungeon; the Greeks ᾅδης, even darkneſſe it ſelf; the Latines *Infernus*, a place under ground: all agree it is a Dungeon under earth, containing theſe two properties.

} *Deepneſſe.*
} *Darkneſſe.*

1. *It is deep*: as heaven is high, ſo (moſt probable it is) that hell is deep. *John* calls it *a bottomleſs pit*, Revel. 9. 1. as if Reprobates were always falling, yet never could find bottom where to reſt; or howſoever this be a Metaphor, yet without queſtion, heaven and hell are as oppoſite as may be: and whether the Centre be the *place of torment, or* (as others think) *all the gulfes of the Sea, and hollows of the earth, as being more capable to contain the Damned*, I leave it to the Schools; as for the Pulpit, I think this prayer more fit, *Lord, ſhew us what it is, but never where.*

Secondly, the *deepneſs* is yoaked with *darkneſs*; ſuch a dungeon fits the *Tares*, they committed works of *darkneſs*, and *are caſt into utter darkneſs*; *a darkneſs* that may be felt, thick Clouds that may be handled, damps and miſts that ſtrike at their hearts with ſenſible griefs. This is that bottomleſs pit in the heart of the Earth: There ſhines no Sun, no Moon, nor Stars; there is no light of Candle, Torch or Taper ſhine the Sun never ſo fair, it is ſtill night there; the Dungeon is dark, and this makes the place more ſad, more uncomfortable. Let Poets feign of *Tantalus* tortures, *Prometheus* Vultures, *Ixions* Wheel, and *Charons* rowing, theſe come far ſhort to expreſſe the pains of thoſe that rage in Hell: there plagues have no eaſe, cries have not help, time has no end, place no redemption: it is the dark priſon where the *Tares* are chained, and the wicked bound in fetters of fire and darkneſſe. Could men have a ſight of hell whiles they live on earth, I doubt not their hearts would tremble in their boſomes: yet view it in a way of meditation, and ſee what you find; are there not wonderful engines, ſharpe and ſore inſtruments of revenge, *fiery Brimſtone, pitchy Sulphur, red hot chaines, flaming whips, ſcorching darkneſſe?* will you any more? *The worm is immortal, cold intolerable, ſtench indurable, fire unquenchable, darkneſſe palpable*: This is that priſon of the damned, then whoſe eyes dare behold ſuch amazing objects? But if not, ſee, yet liſten with your eares, is there any charm in hell to conjure away Devils, or to raviſh ſouls? What muſick affords the place, but roaring, and crying, and howling? *curſing their Hymnes, wailing their tunes, blaſphemies their ditties*, lachrymæ *their notes, lamentations their ſongs, ſcritching their ſtreines*, theſe are their evening and their morning ſongs; *Moab ſhall cry againſt Moab*, one againſt another, all againſt God. O fearful Priſon! what torments have the Tares that lie here fettered? Their feet are chained in the ſtocks, and the Iron paſſeth their ſouls; it is a dungeon where the light never ſhined, but the walls are as black as pitch, the vaults are ſmoaked as Chimneys, the roof as dark as hell, nay the *Dungeon is hell*, where the *Tares* lye bound and fettered. Think of this *Jayle*, ye offenders of Gods Law, and Majeſty; the Angels ſee our doings, the Judge now expects our returning, the *Tares* grow till the harveſt; and if ſtill they

offend

offend, death apprehends them; God will judge them, the *Jaylour* take them, *Hell* impriſon them: there are they *bound:* You hear the Evidence brought in, and the ſentence gone out, *Take them, Binde them, Binde them in bundles to burn them.*

And if this be the *Jaylours Goal*, what then be the *Bonds or Chaines?* Jude 6.

The Angels which kept not their firſt eſtate (ſaith *Jude*) *God hath reſerved in everlaſting Chains*; and *God ſpared not the Angels that ſinned* (ſaith *Peter*) *but caſt them down to hell, and delivered them into Chains of darkneſſe.* Thus Chriſt doomed him that had not on his wedding garment, *Binde him hand foot:* and what may theſe *chaines, and bonds* inſinuate, but that the *Tares are tyed to their torments?* might they but remove from place to place, this would afford ſome eaſe; might they but ſtir afoot, or but turn about, or have any little motion to refreſh their tormented parts, this would yield ſome comfort; but here is an univerſal binding, *hand and foot*, body and ſoul, all muſt be bound with everlaſting *chaines.* The reprobates are pack't and crowded together, like bricks in a fiery furnace, having not ſo much as a chink where any winde may enter in to coole them. O ye that live in the ſinful wealth of this world, conſider but this one puniſhment of hell, and be afraid! if a man enjoying quiet of minde, and health of body ſhould lye chained on a ſoft down-bed for a month, or year, how would he abide it? But this is nothing: if a man ſhould lye ſick of a Feaver, ſwolne in a Dropſie, pained with the Gowt, and (though it were for the recovery of his health) without any turning, toſſing, ſtirring, this were a great torture ſure, and a queſtion it were, whether the diſeaſe or the Phyſick were more intolerable? Witneſſe poor Patients, who change their ſides, wiſh other beds, ſeek other rooms, and all theſe ſhifts but to mitigate their pains: How wretched then are the *Tares* bound in *Chains?* They are not in health, nor bound for a moneth, nor ſick of a Fever, nor lye for a year; their pain is grievous, their bonds heavy, their torments durable, their reſtleſſe reſt eternal. *The worm ſhall gnaw their ſpirit, the fire torture their fleſh*; were theſe nothing, yet ſmall ſorrows grow great with continuance; the fire ſhall torture, yet never ceaſe; worms gnaw the heart, yet never gnaw in ſunder the ſtrings: wretched ſouls are *bound* indeed, whoſe *bonds* are never out of date: A ſeven years prentiſhip would ere long expire, but what are ſeven years to a world of ages? The Reprobates muſt ſerve years, ages, even to a million of millions, and yet are never free: O bondage not to be uttered, yet muſt be endured! Is it not a Bedlam-fury, that muſt have ſuch bonds? a little to expreſſe their torments by our ſufferings, which yet are nothing, nothing in compariſon. What mean theſe *chains, and whips, and links, and ſcourges? Iron chains, whips of ſteel, fiery links, knotty ſcourges?* Furies ſhake their bolts to affrighten ſouls, the Irons ſtrike through their eares, and the hooked Engines tear their Bowels, as if the torment of tares were the delight of devils. Here is a *priſon* indeed, where is nothing heard but yells and groanes, and ſudden cries; the fire ſlakes not, the worme dies not, the chains looſe not, the links wear not, revenge tires not, but for ever are the torments freſh, and the fetters on fire, as they came firſt from their Forge.

Vermis conſcientiæ non corrumpit ſed corrumpitur.

What a ſtrange kinde of torture falls upon the wicked? they are bound to fiery pillars, and devils laſh at them with their fiery whips: is there any part of man ſcapes free in ſuch a fray? *The fleſh ſhall fry, the blood boil, the veines be ſcorch't, the ſinews rack't, Serpents ſhall eat the body, furies tear the ſoul*; this is that woful plight of Tares, which lie bound in Hell. The ſick man at Sea may goe from his ſhip to his boat, and from his boat to his ſhip again: the ſick man in his bed may tumble from his right ſide to his left, and from his left to his right again; only the *Tares* are tied hand & foot, bound limb & joynt: their feet walk not, their fingers move not, their eyes muſt no more wander as before: lo, all is bound. O theſe manacles that rot the fleſh, and pierce the inward parts! O unmatchable torments, yet moſt fit for *Tares*! ſin made them furious, hell muſt tame their phrenſie: the Judge thus commands, and the Executioners muſt diſpatch; fetter them, fire them, *Binde them in bundles to burn them.*

I have led you through the dungeon, let this ſight ſerve for a terrour that you never come nearer: To that purpoſe (for exhortation,) conſider:

Alas! all hangs on life, there's but a twine-thread betwixt the ſoul of a ſinner, and the ſcorching flames: who then would ſo live, as to run his ſoul into hazard? The Judg threatens us, devils hate us, the bonds expect us, it is only our conſcience muſt clear us, or condemn us. Search then thy wayes, and ſtir up thy remembrance to her *Items:* haſt thou diſhonoured God, blaſphemed his Name, decayed his image, ſubduing thy ſoul to ſin, that was created for Heaven? repent theſe courſes, ask God for- 1. *Uſe*

giveneſſe, and he will turn away thy puniſhment. I know your ſins are grievous, and my ſoul grieves at the knowledge: many evils have poſſeſſed too many; drunkenneſſe, and oathes, and malice, and revenge, are not theſe gueſts entertained into all houſes? Ezek 33. 11 baniſh them your hearts, that the King of glory may come in: *As I live* (ſaith the Lord) *I deſire not the death of the wicked, but that the wicked turn from his way and live.* Would God beſtow mercy? and ſhould we refuſe his bounty? as you love heaven, your ſoules, your ſelves, leave your ſins.

Uſe 2. And then (here is a word of conſolation) the penitent needs not fear hell, Gods ſervant is free from bonds; yea, *if we love him who hath firſt loved us*, all the chains and pains *Rom. 8. 2.* of hell can neither hold, nor hurt us.

Uſe 3. O then ye ſons of *Adam* (ſuffer a reproof) what do ye, that ye do not repent you of your ſins? is it not a madneſſe above admiration, that men (who are reaſonable creatures) having eyes in their heads, hearts in their bodies, underſtanding like the Angels and conſciences capable of unſpeakable horrour, never will be warned, until the fire of that infernal Lake flaſh and flame about their ears? Let the Angels bluſh; heaven and earth be amazed, and all the Creatures ſtand aſtoniſhed at it. I am ſure a time will come, when the *Tares* ſhall feel, what now they may juſtly fear; you hear enough, ſuch weeds muſt be bound, thus ſtrait is the Lords command; *Binde*] *them in bundles to burn them.*

But all is not done; *Chains have their links*, and we muſt bring all together. Sinners are coupled in hell as *Tares* in *Bundles:* But of theſe when we next meet; in the mean while let this we have heard, *Binde* us all to our duties, that we hear attentively, remember carefully, practiſe conſcionably, that ſo God may reward accordingly, and at laſt crown us with his glory. *The Tares muſt be bound up in bundles*; but, Lord, make us free in Heaven, to ſit with *Abraham, Iſaac*, and *Jacob* in thy bleſſed Kingdome.

In bundles.

THe command is out: what? *Binde*] whom? *them*] how? *in bundles.*] The tares muſt on heaps, which gives us a double obſervation.

} General.
} Special.

In the general it intimates theſe two points; *the gathering of the weed*, and *its ſevering from the wheat:* both are bound *in bundles*, but the *wheat* by it ſelf, and the *tares* by themſelves: as at that doom (when all the world muſt be gathered, and ſevered) ſome ſtand at the right hand, others at the left: ſo at this execution, ſome are for the *fire*, and others for the *Barn*; they are *bundled* together, yet according to the difference of the ſeveral parties, each from the other.

Pſal. 120. 4. First, *The tares muſt together: Wo is me* (ſaith *David*) *that I am conſtrained to dwell with Meſech:* and if *David* think it woful to converſe with his living enemies, then what puniſhment have the wicked, whom the Devil and damned, the black Angels and everlaſting horrour muſt accompany for ever? The *tares muſt be gathered, and bundled*; and the more *bundles*, the more and more miſeries: Company yields no comfort in hell-fire; nay, what greater diſcomfort than to ſee thy friends in flames, thy fellowes in torments, the fiends with flaming whips, revenging each others malice on thy ſelf and enemy? It was the rich mans laſt petition, when he had ſo many repulſes for his own eaſe, to make one ſuit for his living brethren; he knew their company would encreaſe his torment, to prevent which, he cries out, *I pray thee, father* Abraham, *that thou wouldeſt ſend* Lazarus *to my fathers houſe, for I have five brethren, that he may teſtifie unto them, leſt they alſo come into this place of torment.* Why, it may be God will hear him *Luke 16. 27, 28* for them, eſpecially making ſuch a reaſonable requeſt as this was, that *Lazarus* might onely warn his brethren of future judgment: no, but to teach you, if you ſell your ſouls to ſin, to leave a rich poſterity on earth, you ſhall not onely your ſelves (without all remorſe and pity) be damned in hell; but your poſterity ſhall be a torment to you whileſt they live, & a greater torment if they come to you when they are dead. To converſe with Devils is fearful, but altogether to accompany each other, is a plague fit for *tares.* In this life they flouriſhed amongſt the wheat, *Let them grow both together, corn and tares untill the harveſt*, but the harveſt come, God will now ſeparate them both aſunder, and as in Heaven there none are but Saints, ſo in hell there are none but reprobates: To encreaſe this torment, as they grow together, ſo all their conference is to curſe each other: *Moab* ſhall cry againſt *Moab*, father againſt ſon, ſon againſt father;

what

what comfort in this company? The Devil (that was authour of ſuch miſchiefs) appears in moſt griſly formes, his Angels, (the black guard of hell) torture poor ſouls in flames: there live ſwearers with their flaming tongues, uſurers with talent hands, drunkards with ſcorched throats, all theſe tares like fiery faggots burning together in hell-flames; this is the firſt puniſhment, *all the tares muſt meet*, they are *bundled together*.

Secondly, *as the tares muſt together, ſo they muſt together by themſelves*; thus are they *bundled*, and *ſevered*; *bundled* all together, but from the *wheat* all aſunder. *Obſerv.* 2.

Hell is called damnation, *Becauſe it brings Heavens loſſe*, and this by conſent of moſt Divines, is the more horrible part of hell: So *Baſil*, *To be alienated or ſeparated from the preſence of God, his Saints, and Angels, is far more grievous than the pains of hell.* So *Chryſoſtome*, *the pain of hell is intolerable indeed; yet a thouſand hells are nothing to the loſſe of that moſt glorious Kingdome.* So *Bernard*; *It is a pain far ſurpaſſing all the tortures in hell, not to ſee God, and thoſe joyes immortal, which are prepared for his children.* O then what hells are in hell, when beſides the pains of ſenſe, there is a pain of loſſe, the loſſe of God, loſſe of Saints, loſſe of Angels, loſſe of Heaven, loſſe of that beatifical viſion of the moſt Soveraigne Good, our ever-bleſſed Maker? Conſider with your ſelves if at the parting of the ſoul and body there be ſuch pangs, and gripes, and ſtings, and ſorrowes: what grief then will it be, to be ſevered for ever from the Higheſt and ſupreameſt Good? ſuppoſe your bodies (as ſome Martyrs have been uſed) ſhould be torn in ſunder, and that wilde horſes, driven contrary wayes, ſhould rack and pull your arms and legs, and heart and bowels, one piece from another, what an horrible kind of death would this be, think you? and yet a thouſand rentings of this member from that, or of the ſoul from the body, are infinitely leſſe than this one ſeparation of the ſoul from God. When *Jacob* got the bleſſing from his brother *Eſau*, it is ſaid in the Text, that *he roared with a great cry and bitter*, ſaying to his father, *Haſt thou not reſerved one bleſſing for me alſo?* Imagine then, when the *wheat* muſt have the bleſſing, how will the *tares* (figured in *Eſau*) roar and cry, and yell, and howl again? and yet notwithſtanding this unſpeakable rage, all the tears of hell ſhall never be ſufficient to bewail the loſſe of Heaven. Hence breeds that worm that is alwayes gnawing at the conſcience, *A worm* (ſaith our Saviour) *that dies not*, Mark 9. 44. It ſhall lie day and night, biting, and gnawing and feeding upon the bowels of the damned perſons: O the ſtings of this worm! no ſooner ſhall the damned conſider the cauſe of their miſery, to wit, the miſ-ſpending of their time, the greatneſſe of their ſin, the many opportunities loſt, when they might have gotten Heaven for a tear, or a ſigh, or groan from a penitent heart; but this worm (or remorſe) ſhall at every conſideration give them a deadly bite, and then ſhall they roare it out, *Miſerable wretch, what have I done? I had a time to have wrought out the ſalvation of my ſoul, many a powerful ſearching Sermon have I heard, any one paſſage whereof (had I not wickedly and willfully forſook mine one mercy) might have been unto me the beginning of the New-birth; but thoſe golden dayes are gone, and for want of a little ſorrow, a little repentance, a little faith, now am I burning in hell-fire: O pretious time! O dayes, moneths, years, how are ye vaniſhed, that you will never come again? And have I thus miſerably undone my ſelf? Come, Furies, tear me into as many pieces as there are moats in the Sun, rip up my breſt, dig into my bowels, pull out my heart, leave me not an hair on my head, but let all burne in theſe flames, till I moulder into nothing.* O madneſſe of men, that never think on this all the dayes of your viſitation! and then when the bottomleſſe pit hath ſhut her ſelf upon you, thus will this worm gnaw your hearts with unconceivable griefs. Be amazed, O ye Heavens! tremble thou Earth! let all creatures ſtand aſtoniſhed; whileſt the *Tares* are thus ſentenced, *Bundle them, and burne them.*

Thus far of the word in general: but if we look on it with a more narrow eye, it gives to our hands this ſpecial obſervation.

The Tares muſt have chains proportionable to their ſins: Binde them in bundles.] ſaith my Text, not in one, but in many faggots; *an Adulterer with an Adultereſſe, a Drunkard with a Drunkard, a Traytor with a Traytor.* As there be ſeveral ſins, ſo ſeveral *Bundles*, all are puniſhed in the ſame fire, but all are not puniſhed in the ſame degree; ſome have heavier chains, and ſome have lighter, but all in juſt weight and meaſure. The Proud ſhall be trod underfoot, the Glutton ſuffer inceſtimable hunger, the Drunkard feel a burning thirſt, the Covetous pine in wants, the Adulterer lye with Serpents, Dragons, Scorpions. Give me leave to *binde theſe in bundles*, and ſo leave them for the fire; they are firſt *bundled*, *then burned.* *Obſerv.*

Where

Where is Lady *Pride* and her followers? ſee them piled for the furnace: you that jet it with your *balls and bracelets, tyres and tablets, rings and jewels, and changeable ſuits*, think but what a change will come, when all you (like birds of a feather) muſt together, to be *bound in bundles*. What then will your pride avail, or your riches profit, or your gold do good, or your treaſures help, when you muſt be conſtrained to *vomit up again your riches, the encreaſe of your houſe-departing away, and a fire not blown utterly conſuming you and them*! The rich man in the Goſpel could for a time go richly, fare ſumptiouſly, and that not only on Sabbaths or Holy-dayes, but (as the Text) *every day*: yet no ſooner had death ſeized on his body, but he was fain to alter both his ſuit and diet; hear him how he begs for water, that had plenty of wines; and ſee him that was *clothed in purple*, now apparelled in another ſuit, (yet of the ſame colour too) even in *purple flames*: O that his delicate morſels muſt want a drop of water, and that his fine apparel muſt coſt him ſo dear, as the high price of his ſoul! Why, rich man, is it come to this? the time was that *purple and fine linnen* was thy uſual apparel, that banquets of *ſumptuous* diſhes were thy ordinary fare, but now not the pooreſt beggar (even *Lazarus* himſelf) that would change eſtate with thee: Change, ſaid I? no, *Remember* (ſaith old *Abraham*) *that thou in thy life-time receiveds't thy good things, and likewiſe* Lazarus *evil things: but now he is comforted, and thou art tormented*, Luk. 16. 25.

But there are other *Bundles*; where is Gluttony and her ſurfetters? Do we not ſee how the earth is plowed, the ſea furrowed, and all to furniſh one Epicures table? *Sivil* ſends fruit, *Canary* ſugars, *Moluques* ſpices, *Egypt* balſamum, *Candy* oyles, *Spain* ſweet meats, *France* wines; our own land cannot ſatisfie, but forreign Kingdomes and Countreys muſt needs be ſacrified to our belly-gods: but what dainties have ſuch *Nabals* when they come to hell? there is a black banquet prepared for devils and reprobates; the firſt diſh is *weeping*, the ſecond *gnaſhing of teeth*, and what mirth is there where theſe two courſes muſt laſt all the feaſt? The lazy Friar ſweating at his long meats and meals, *Heu quantum patimur*, cries he, *alas, how much do we ſuffer which are Friars?* but alas, how much muſt you ſuffer at this ſupper, where *the meat is poiſon; the attendants, furies; the muſick, groanes; and time without end, the ſauce of every diſh?* See here the proviſion for the damned, their chains looſe not, their fire cools not, their worm dies not, their woes end not, ſuch gall and vinegar bitters every morſel. God hath proportioned this puniſhment for theſe ſheaves, they are ſent from ſurfeits to an empty dungeon, that ſent away beggars empty from their dooes.

But more *Bundles* yet, where is *Drunkenneſſe* with her rioters? *Lo, they are trodden under foot*, ſaith the Prophet, they *whoſe tables were full of vomit and filthineſs*, are now driven to that ſcarcity and want, that not a cup of wine, nor a draught of beer, nor a drop of water can be got in all hell for them. *Sin muſt have its puniſhment in a juſt proportion*: the tongue of that rich man that had turned down ſo many tuns of wine, cannot procure in hell one pot of water to cool it: in his tongue he ſinned, in his tongue he is tormented: fiery hears breed a ſcorching thirſt, yet becauſe he denyed *Lazarus* a crumb of bread, *Lazarus* muſt not bring him a drop water: how? *a drop of water?* alas, what are ten thouſand rivers, or the whole ſea of water unto that infinite world of fire? here is a poor ſuit indeed, what begs he but a cup of water, an handful of water, *a drop of water*; nay, were it but a wet finger, to cool the tip of his ſcorched tongue? Hearken ye drunkards, and fear theſe flames that one day muſt parch your tongues. Here you may recreate your ſelves by ſleep when you have too much, or by idle company when you would have more, but hereafter you ſhall finde no means to qualifie theſe pains: ſleep there is none, though it be nothing but an everlaſting night: friends there be none, though all could profeſſe their everlaſting loves; you may indeed commerce with ſome company, but who are they ſave devils and reprobates, (miſerable comforters!) in the ſame condemnation? Who is not ſober, that knows what portion muſt befal theſe reprobates? their mouthes dry as duſt, their tongues red as fire, their throats parcht as coals, all their bowels clung together as the burning parchment. *He that ſows iniquity ſhall reap vanity*, the drunkard that abuſeth ſo much wine, muſt there want a little water, his tongue ſhall cleave to the roof of his mouth, and goblets of boyling lead run down his throat: as the pleaſure, ſo the pain; *he was comforted, and is tormented.*

And yet more *Bundles*; where is *Covetouſneſſe* and her gripers? O the iron age we live in! was there ever leſſe love? ever more diſſembling? the covetous hoardeth, holdeth, oppreſſeth, or it may be puts out to uſury, but never without ſureties, pledges, mortgages

mortgages, bills, or bonds; Think of thoſe bonds ye covetous, that muſt *binde you in bundles*; had you then ten thouſand worlds, and were they all compoſed of pureſt gold, and brim-full with richeſt jewels, yet would you caſt them all at the foot of ſome *Lazarus*, for one drop of water, or one puff of winde, to cool any part or piece of your tormented members. See the cruel effect of ſin; he that hath no pitie ſhall not be pitied; no, *He ſhall have judgement without mercy, that hath ſhewed no mercy*, James 2. 13. Jam. 2 13.
Thus to pay the covetous in his own coin, coffers and cheſts ſhall be brought before him, there ſhall devils ring him a peal of this damned coin, *of pounds, of ſhillings, of pence*, theſe accounts ſhall ſound through his ears; and to ſatisfie his heart, melted gold ſhall be poured down his throat; yea, he ſhall be ſerved too with his meat in plate, and plate and meat all boil together to his loathed ſupper; thus hath God ſatisfied him that could never ſatisfie himſelf; his gold now wants no weight, his ſilver is not ſcarce, mountains and loads are prepared for him to his greater torments.

Yet again more *Bundles*; where is *Adultery* with her minions? Lo, ugly fiends do embrace them, and the furies of hell be as their boſome-concubines. I have read ſome where (but I will not deliver it as a truth) that a voluptuous man dying, and going to this place of torment, he was there ſaluted in this fearful manner: *Firſt, Lucifer commands to fetch him a chaire, and forthwith an iron chair red-hot with ſparkling fire was brought, and he ſet thereon: this done, Lucifer commands again to fetch him drink, and a drink of melted lead was brought in a cup, which they ſtraitway pouring into his open mouth, anon it came running out of all his members: this done, Lucifer commands again, that according to his uſe they ſhould fetch him muſicians to make him merry, and a ſort of muſicians came with hot glowing trumpets, and ſounding them at his eares (whereto they laid them) anon there come ſparks of fire leaping out of his mouth, his eyes, and noſtrils, all about him; this done, Lucifer commands again, that according to his wonted manner he ſhould have his Concubines, and upon this they bring him to a bed of fire, where Furies give him kiſſes, fiery ſerpents hug about his neck, and the gnawing worms ſuck blood from his heart and breaſts, for ever and ever.* Howſoever in this ſtory, it may be altogether truth was not brought to bed; yet imagine what a welcome ſhall be to the damned ſouls? Their eyes ſhall ſtartle, their ears glow, their noſtrils ſuck up flames, their mouthes taſte bitterneſſe, and for the ſenſe of feeling, according to the meaſure of their ſin) they are wrapped in the griſly embracements of ſtinging and ſtinking flames; where now are thoſe dainty delights, ſweet muſick, merry company? are all left behinde? and is there no recreation in thoſe ſmoaky vaults? Unhappy dungeon, where there is no order but horrour, no ſinging but howling, no ditties but their woes, no conſorts but ſhreeks, no beautie but blackneſſe, and no perfumes or odour, but pitch and ſulphur. Let the heat of this fire cool the heat of your luſt; pleaſure ends with pain. *In as much* (ſaith God) *as the harlot glorified her ſelf, and lived in pleaſure, ſo much give ye to her torment and ſorrow*: Rev. 18. 7. Revel. 18. 7.

You ſee now (Beloved) what Tares are in *bundles*, *the Proud, Gluttons, Drunkards, Covetous, Adulterers*, theſe and ſuch others are *bundled* by the *Reapers* at the general Harveſt.

O then, having yet a little time, how ſhould we labour to eſcape *Hells horrour*? let the *Proud* be humbleth, the *Epicure* faſt, the *Drunkard* pray, the *Adulterer* chaſtiſe himſelf to pull down his body; and for the *Covetous wretch*, let him with all holy greedineſſe lay out his bags for the eternal good of his ſoul: Alas, one foot in heaven is better than all your lands on earth. *I had rather be a door-keeper in the houſe of my God, then to dwell in the Tents* (in the houſes, in the Palaces) *of the wicked*. Now then in the fear of God reform your lifes, and your harveſt, without queſtion, ſhall be the joy of heaven; or if *Tares* will be *Tares*, what remains but *Binding*, and *Bundling*? *Bind them, Bundle them, Burn them.* *Uſe* Pſal. 84. 10.

The Harveſt is done, and the Angels ſing and ſhout for their ended task: the *Tares* are reaped, the furrows cleanſed, the ſickles laid aſide, the ſheaves *Bundled*: and to ſhut up all, they muſt be *Burned*: but ſtay we them a while, and at our next meeting we will ſet them on fire. God make us better ſeed, that we may receive a better crop, even that Crown of glory in the higheſt heavens.

To burne them.

WE have followed the Priſoners from the bar, and brought them to the ſtake; what remains further, but to kindle the Faggots, and ſo to ſhut up all with the *burning*?

Hell-

Hell-fire (at the firſt naming) makes my ſoul to tremble; and would the boldeſt courage but enter into a ſerious meditation, what it were to lie everlaſtingly in a red-hot ſcorching fire, how could he chuſe but ſtand aſtoniſhed at the conſideration? it is *a furious fire*: rouze up (beloved) for either this, or nothing will awake you from the ſleep of ſin wherein you ſnort too ſecurely.

Some differences there are about this *fire*: many think it a *Metaphorical*, others a *material fire*; be it whether it will, it is every way fearful, and far above the reach either of humane or Angelical thoughts to conceive.

If it be *Metaphorical* (as *Gregory* and *Calvine* are of a minde) then is it either more, or nothing leſſe terrible: when the Holy Ghoſt ſhadows unto us the Joys of heaven by
Rev. 21. *gold, and pearles, and precious ſtones*, Rev. 21. there is no one thinks but thoſe joyes do far ſurpaſſe theſe ſhadows: and if the pains of hell are ſet out by fire, and flames, and brimſtone, and burning, what pains are thoſe, to which theſe are nothing but dumb ſhows or types?

Or if hell-fire be *material* (as *Auguſtine* and *Bullenger* do conjecture) yet is it far beyond any fire on earth: mark but the difference: our *fire* is made for comfort: *hell-fire* is created for nothing elſe but torment: our *fire* is blown with ſome airy breath of man, but *hell-fire* is blown with the angry breath of God: our *fire* is fed with the fuel of Wood or Coale, but *hell-fire* is tempered with all the terrible tortuirng ingredients of ſulphur, and brimſtone; or (to cut the way nearer) I will reduce all the differences to ſome of theſe foure, and ſo proceed in their order: they differ; firſt, in *heat*; ſecondly, in *light*; thirdly, *in their object*; fourthly, *in durance*.

First, *in heat*: *The pile thereof is fire and much wood, and the breath of the Lord like a*
Eſay 30. 33. *ſtream of brimſtone doth kindle it*, Eſay 30. 33. This *fire* is not made by the hand of man, nor blown from the bellows of ſome forge, nor fed with any fuel of combuſtible matter: no, it is the arme of God, and the breath of God, and the anger of God that kindles it ſharply, and continues it everlaſtingly; and (I pray) *if the breath that kindles it, be like a ſtream of brimſtone*, what is the *fire* it ſelf? you know there is a great difference betwixt the heat of our breath, and the *fire* in our chimnies: Now then, if the breath of God that kindles hell-fire be diſſolved into brimſtone, what a fearful *fire* is that, which a great torrent of burning Brimſtone doth ever mightily blow? A torrent of Brimſtone ſaid I? no, it is not Brimſtone, but *like Brimſtone*, like to our capacity, although for the nature this *like* is not *like*; nay, could we know exactly what this breath were, you would ſay (I warrant you) it were far more hotter than ten thouſand Rivers of Brimſtone, were they all put together: *Our God* (ſaith the Apoſtle) *is a con-*
Heb. 12. 29. *ſuming fire*, Heb. 12. 29. And if God be a *fire*, what then is *hell-fire*, kindled by the breath of God? *O my ſoul, how canſt thou but tremble at the thought of this fire, at which the very Devils themſelves do quake and ſhiver*? Pauſe a while and conſider; wert thou arraigned at ſome earthly bar, thy doom paſt, the execution at hand, and thy body now ready to be caſt, (as many a Martyrs was) into ſome burning fire, or boyling Caldron: O how wouldeſt thou ſhout, and roare, and cry through the extremity of torment? but what is a boyling Caldron to that boyling ſea of fire and brimſtone? pitch and ſulphur boyld altogether, were not this enough? See there the perplexing properties of ſuch heats; they burn as brimſtone, darkly to grieve the ſight, ſharply to afflict the ſenſe, loathſomely to perplex the ſmell: it is a fire that needs no bellows to kindle it, nor admits of the leaſt air to cool it; the fuel waſtes not, the ſmoake vents not; the chimnies are as Reprobates cradles, where they lye ſcorching, burning, houling their lullabies, and their nurſes furies. The flames of *Nebuchadnezzars fire* could aſcend fourty nine Cubits: but if hell be a bottomleſs pit, ſure theſe flames have an endleſſe height; How hot then is that glowing Oven, where *the fire burnes lively, the blaſts go ſtrongly, the wheels turn roundly, and the darkned fuel are thoſe damned ſouls that burn in an heat ſurpaſſing ours, unſpeakable of us*! here is one difference.

Secondly, as hell-fire differs from ours in *heat*, ſo in *light*; *Caſt that unprofitable ſer-*
Matth. 25. 30. *vant* (ſaith our Saviour) *into utter darkneſſe*, Mat. 25. 30. *Utter*,] to perplex the minde; *Darkneſſe*,] to confound the eye. Conſider but the terrour of this circumſtance; if a man alone in darkneſſe ſhould ſuddenly hear a noiſe of ghoſts and ſpirits coming towards him, how would his haire briſtle, his tongue falter, his blood run to the heart? yea (I dare ſay) although he felt never a laſh from them on his body, yet the only houling of devils would make his very inmoſt heart to ſhake and ſhiver? O then, what horrour is that, when darkneſſe muſt ſurround thee, and devils hollow to thee, and repro-

bates

bates ſhriek at the laſhing of their bodies, and all hell be filled with the cries and ecchoes of *Wo, wo, wo* for their torments, and the darkneſſe? May be you will object, if there be *fire*, there is aſſuredly light: nay, (without queſtion) this *fire* hath heat, no *light*; it is a dark ſmoaky flame, that burnes dim to the eye, yet ſharp to the ſenſe; or it may be, (as ſome do imagine) this *fire* affords a little Sulphureous or obſcure light, but how not for comfort, but confuſion. Conceive it thus, he that in the twilight ſees deformed Images, or in the night beholds ſhapes of ghoſts, and ſpirits, by a dimme dark light, why better he ſaw nothing, then ſuch terrible viſions; ſuch fears, nay a thouſand times worſe are preſented to the eyes of Reprobates; they may diſcern through darkneſſe, the ugly faces of fiends, the foul viſages of Reprobates, the furious torments of their friends, or parents, while all lye together in the ſame condemnation. What comfort affords this light, where nothing is ſeen but the Judges wrath, and the priſoners puniſhment? O (will they cry) that our eyes were out, or the flames were quenched, or that ſome period were put to this endleſſe night of darkneſſe! but all in vain; lo, pillars of ſmoak ariſe out of the infernal pit, which darken the light, as the fire lightens the darkneſſe: and this the ſecond difference.

Thirdly, there is yet another differenee, in the *fuel or object of this fire*; ours burne not without *materials*, this works alſo on *ſpirituals*. It is (I confeſſe) a queſtion whether devils ſuffer by *fire*? and how may that be? ſome are of opinion, that they are not only ſpirits, but have bodies; not organical as ours, but aereal, or ſomewhat more ſubtile then the aire it ſelf: this opinion howſoever moſt deny, yet *Auſtine* argues for it; for if men and devils (ſaith he) are puniſhed in the ſame *fire*, and that *fire* be corporeal, how are Devils capable of the ſuffering, unleſſe they have bodies (like men) fit for the impreſſion? And yet if we deny them to have bodies, I ſee no impoſſibility, but that ſpirits themſelves may ſuffer in hell-fire: is it not as eaſie with God to joyn ſpirits and fire, as ſouls and bodies? as therefore the ſoul may ſuffer through the body, ſo likewiſe may thoſe ſpirits be tormented by *fire*. I will not argue the caſe either with, or againſt *Auſtine*; yet ſafely may we put this concluſion, *Not onely men in their bodies, but devils and ſouls muſt together be tormented in hell fire*, Thus our Saviour couples them in that laſt heavy doom, *Go, ye curſed into everlaſting fire prepared for the Devils and his Angels*. What a *fire* is this? it tries the reins, it ſearcheth the bowels, it pierceth the very ſoul and inmoſt thoughts. *O fire* above meaſure! where ſpirits are the tormentors, damnation the puniſhment, men and devils the fuel, and the breath of an offended God the Bellowes. Think not on your fires, that gives you heat for warmth, or light for comfort; neither *fear you him that kills your bodies*, but hath no further commiſſion to hurt your ſouls: here is another *fire*, another *Judge*; a *fire* that kindles ſouls, a *Judge* that ſends bodies and ſouls to *everlaſting fire*: ſuch heats, ſuch darkneſſe, ſuch objects accompany this *fire*; the heat is intolerable, darkneſſe palpable, body and ſoul both combuſtible, all burn together that have ſinned together. This is the third difference.

Auguſt *de civit. dei* l. 21. c. 10.

Matth. 25. 41.

Laſtly, there is a difference in *Durance*; our fire dies quickly, but *hell-fire laſts for ever*. This is done (ſaith *Auſtine*) *admirably, yet actually*; the burning bodies never conſume, the kindled fire never waſtes with any length of time. We read of a certain ſalt in *Sicilia*, that if put into the fire, it ſwims as in water, and being put into water crackles as in fire; We read of a fountain in *Libya*, that in a cold night is ſo hot, that none can touch it, and in a hot day ſo cold that none could drink it: If God thus work miracles on earth, do'ſt thou ſeek a reaſon of Gods high and heavy judgement in hell? I ſee the pit, I cannot find the depth; there is a fire that now ſtands as it was created; it muſt be endured, yet never, never muſt be ended. The cuſtome of ſome countreys, that burn Malefactours, uſe the leaſt fires for greateſt offenders, that ſo the heat being leſſened, the pains might be prolonged; but if this be ſo terrible to them, whoſe fire is but little, and whoſe time cannot be long; what an exceeding horrible torment is this in hell, where the fire is extream great, & the time for ever and everlaſting? Suppoſe you, or any one of you ſhould lie one night grievouſly afflicted with a raging a fit of the Stone, Collick, Strangury, Tooth-ach, pangs of Travel, and a thouſand ſuch miſeries incident to man, how would you toſſe and tumble? how would you turn your ſides, tell the clock, count the hours, expect every moment for the gay-bright morn, and till then eſteem every hour a year, & every pang a miſery matchleſſe, & intolerable? O then what will it be (think you) to lie *in fire & brimſtone*, kept in higheſt flame by the unquenchable wrath of God, world without end? How tedious will be that endleſſe night, where the clock never ſtrikes, the times never paſſes, the morn never dawns, the Sun never riſes; where thou canſt not turn, nor toſſe, nor tumble, nor yet take any reſt; where thou ſhalt

Miris ſed veris modis Aug. ibid. Aug *de civit. Dei* l. 21.

hing about thee but darkneſſe, and horrour, and wailing, and yelling, wringing of hands, and gnaſhing of teeth for evermore? Good Lord, that for a ſmile of pleaſant pleaſure, men ſhould run upon the rock of eternal vengeance! Come, ye that purſue vanity, and ſee here the fruit of ſin at this harveſt of Tares; *Pleaſures are but momentary, but the pangs are eternal*: Eternal? how long is that? Nay, here we are ſilenced, no Linner can ſet it forth, nō Oratour can expreſſe it; if all times that ever were, and ever ſhall be, ſhould be put together, they would infinitely come ſhort of this *fiery eternity*; the latitude thereof is not to be meaſured, neither *by houres, nor dayes, nor weeks, nor moneths, nor years, nor Luſtra's, nor Olympiads, nor Indictions, nor Jubilees, nor ages, nor* Plato's *years, nor by the moſt ſlow motions of the eighth ſphear, though all theſe were multiplied by thouſands, or millions, or the greateſt multiplier, or number numbering that can be imagined.* Plainly in a word, count if you pleaſe, ten hundred thouſand millions of years, and add a thouſand myriads of ages to them, and when all is done, multiply all again by a thouſand, thouſand, thouſand of thouſands; and being yet too ſhort, count all the thoughts, motions, mutations of men and Angels; adde to them all the ſands of the Sea, piles on the Earth, Stars in the Heavens; and when all this is done, multiply all again by all the numbers, ſquares, cubicks of Arithemtick; and yet all theſe are ſo far ſhort of eternity, that they neither touch end, nor middle, nor the leaſt part or parcel of it: What then is this which the damned ſuffer? *eternal fire?* we had need to cry out, *Fire, fire, fire:* Alas, to what end? there is no help to extinguiſh *fire* that muſt burn forever: Your Buckets may quench other *fires*, not this; No milk nor vinegar can extinguiſh that *wilde fire*: It is a *fire* which no means can moderate, no patience can endure, no time can for ever change, but in it whoſoever wofully lies, their fleſh ſhall fry, their blood ſhall boil, their hearts conſume; yet they ſhall never die, but dying live, and living die; death in life, life in death, miſerable ever. This is that conſideration, which ſhall bring all the damned Reprobates to ſhriek and houl everlaſtingly: were they perſwaded that after millions of years they ſhould have one year of pleaſure, or after thouſands of millions they ſhould have ſome end of torment, here would be a little hope; But this word *Ever*, breaks their hearts aſunder: this *ever, ever*, gives new life again to thoſe inſufferable ſorrowes; and hence it is, that when all thoſe millions of years are done and gone, then (God knows) muſt the wheels of their torments whirl about and about: Alas, the *fire* is durable, the heat continual, the fuel immortal, and ſuch is the end of Tares, they muſt burn without end: *Bind them in bundles to burn them.*

Lo here *the fire of hell*, which compared to ours on earth, it differs *in heat, in light, in fuel, in durance*: Let your ſouls work on theſe objects, that they never come nearer to thoſe flames.

Momentaneum quod delectat, æternum quod cruciat.

Use. *Who amongſt us would dwell with devouring fire? Who amongſt us would dwell with everlaſting burnings?* Beloved, as you tender your ſouls, & would eſcape the flames, reform your lives whiles you have a little time. You hear it ſounded in Synagogues, and preached in Pulpits: what ſound? but *heaven or hell, joyes or torments*, the one befalling the good, and the other the juſt end of the wicked. Do we believe the truth? and dare we commit ſin, whoſe reward is this fiery death? upon due conſideration, how is it that we ſleep, or reſt, or take a minures eaſe? leſſer dangers have beſtraught ſome out of their wits, nay bereaved many of their lives; how is it then that we run head-long into this fire, yet never weigh whither we are going, till we are droping into the pit, whence there is no redemption! Look about you while it is called *to day*, or otherwiſe wo and alas that ever you were born; be ſure a time will come, when miſeries ſhall march, Angels beat alarms, God ſound deſtruction, and the tents of his enemies be all ſet on fire, *binde them in bundles to burn them.*

Iſa. 33. 14.

Use 2. Or yet, if compariſons can Prevail; ſuppoſe one of you ſhould be taken, and brought along to the mouth of an hot fiery furnace; then (comparing ſin with its puniſhment) might I queſtion you, how much pleaſure would you ask to continue there burning but one year? *how much (would you ſay?) ſurely not for all the pleaſures and treaſures that all this world can afford you.* How is it then, that for a little ſin, that endures but a moment, ſo many of you ſo little regard eternal puniſhment in hell-fire? If we ſhould but ſee a little childe fall into the fire, and his very bowels burn out, how would it grieve us, and make our very hearts bleed within us? how much more then ſhould it grieve you to ſee, not a childe, but your own bodies and ſoules caſt away for a momentany ſin into the lake of fire, that never ſhall be quenched? If a man ſhould come amongſt us, and cry, *Fire, Fire*, thy houſe is all on *Fire*, thy corn, thy cattel, thy wife, thy children,

and

and all thou haſt are burning altogether; how would this aſtoniſh us, making both the hair to ſtand upright on our heads, and the tears to guſh out of our eyes? Behold then, and ſee the Spirit of God cries out, *Fire, fire*; even the dreadful *fire* of hell gapeth ready to devour; not thy houſe, thy corn, or thy cattel; but thy poor ſoul, and that for evermore: O then how ſhould this break your flinty hearts aſunder, and make your ſouls bleed again and again? if you have any ſpark of grace, this (me thinks) ſhould move you to a ſtrict courſe of life; if you have any care of your ſouls; this (me thinks) ſhould make you to walk humbly, and purely, carefully and conſcionably towards God, and towards man: if not, what remains but *fire, fire? Binde them in bundles to burn them.*

Or yet, if example can perſwade us more; meditate on the miſerable condition of that nameleſſe rich man: Suppoſe you ſaw him in hell-torments, compaſt about with furies, fires, and all that black guard below; his tongue flaming, his eyes ſtaring, his conſcience biting, his ſoul ſuffering, his body all over burning in that fire of hell. O lamentable ſight! but to make it more lamentable, hearken how he roars and cries through the extremity of pains: *O torment, torment! how am I tormented in this fire? my head, my heart, my eyes, my ears, my tongue, my tongue is all on fire; what ſhall I do? whither ſhall I flie for ſuccour? Within me is the worme, without me is fire, about me are devils, above me is* Abraham, *and what glorious ſtar is yonder I ſee, but* Lazarus, *poor* Lazarus *in his boſome? what, is a beggar exalted? and am I in torments? Why,* Abraham, father Abraham, have mercy on me: *See here a man burning, ſcorching, frying in hell-flames; one dram of mercy, one drop of water to a tormented ſoul; Oh I burn, I burn, I burn without eaſe or end, and is there none to pity me? Come,* Lazarus (*if* Abraham *will not hear*) *let me beg of thee a beggar, and howſoever I denied thee a crumb of bread, yet be ſo good, ſo charitable, as to* dip the tip of thy finger in water, and cool my tongue. *It is a poor ſuit I ask; not to dive, but* dip; *not thy hand, but* finger; *not all, but* the tip of it; *not in ſnow, but* water; *not to quench, but* to cool; *not my body, but my leaſt member, be it my* tongue *onely: no eaſe ſo little, no grant ſo poor, no remedy ſo ſmall, but happy were I if I could obtain it, though I begged it with tears and prayers of a thouſand thouſand years continuance: But ſee* Abraham *and* Lazarus *deny my ſuits; I burn, and neither God, nor Saint, nor Angel takes pitty of me: and ſhall I cry for help on devils? alas! they are my tormentors that laſh me, and cut me with their whips of burning ſteel and iron.* O beloved! what ſhall we ſay to the roaring rage of this tormented wretch? Alas! alas! how little do men think on this? they can paſſe away time ſporting and playing, as if they went to priſon but for a few weeks, or dayes; juſt like men, who having the ſentence of death paſt upon them, run fooling and laughing to the execution; but when once hell-mouth hath ſhut her ſelf, then ſhall they find nothing but eternity of torments: in the fear of God take heed in time of this eternity, eternity, leſt *you alſo come into this place* of eternity, eternity *of torment*: it is the doom of *Tares*, wo to them whoſoever, that are of the number, for they, *they*] muſt be *gathered, and bound, and bundled, and burned.*

3.

We have now done our task, and ended the harveſt: if you pleaſe to caſt back your eye upon the particulars delivered, they a mount to this ſumme.

Whatſoever a man ſowes, that ſhall he reap, Gal. 6. 7. If the enemy ſowe *Tares*, and we nouriſh the ſeed, what think you is the Harveſt? *Gather ye together firſt the Tares*, ſaith our Saviour to the Angels: they are branded in their name, *Tares*,] ſped in the time *firſt*] curſt in their doom, *gathered*] but worſt in the hands of their executioners, it is by *Angels*,] and yet what is all this to the latter work in hand? If the *Tares* weeded up might rot in the furrows, the puniſhment were leſſe; but as they are gathered, ſo they muſt be *bound*.] Is that all? Nay; as they are bound ſo they muſt be *bundled*.] Is that all? nay, as they are bound and bundled, ſo they muſt be *burned*.] *Binde them in bundles to burne them.* I muſt end this Text, yet am loth to leave you where it ends: As there is an harveſt of Tares, ſo there is a better harveſt of Wheat; *They that ſowe in teares, ſhall reap in joy*; If we repent us of our ſins, we ſhall have a bleſſed harveſt indeed: how? fourty grains for one? nay, (by the promiſe of our Saviour) *an hundred fold. A meaſure heaped, and ſhaken, and thruſt together, and yet running over.* Every Saint ſhall have joy and glory, fountaines of pleaſure, and rivers of delight, where they may ſwim, and bathe their ſouls for ever and ever: what though tares muſt to the fire? the Wheat is gathered into heaven. Pray you then with me, that we may be Wheat, not Tares; and God ſo bleſſe the ſeed, that every ſoul of us may have a joyful harveſt in the Kingdome of Heaven. *Amen.*

Gal. 6. 7.

Pſal. 126. 5.

Luke 6. 38.

Right Purgatory.

HEB. 1. 3.

When he had by himſelf purged our ſins.

THe point is not full, but to make it up, the Text ſtands compaſt with words of wonder, concerning the *Word*, our Saviour, he that is *the Son of God, Heir of all things, Creatour of the World, the brightneſs of His Glory, the Image of his Perſon, and upholder of all things by the Word of his Power*, ſtands here as the ſubject of humility and Glory. *He purged our ſins, and ſits on the right hand of the Majeſty on high. He purged our ſins*, by his ſuffering on the Croſs; *He ſits on Gods right Hand*, by obtaining the Crown; *He purged our ſins*, by dying for them; *He ſits on Gods right Hand*, by ruling with him: what need we more? Here is his *paſſion* and *ſeſſion* in the ſame order he performed them, for then *He ſate down on the right Hand of his Father, when he had by himſelf purged our ſins.*

But to come nearer the words, they are as the drugs of an Apothecary, and we will examine the Ingredients. *O I am ſick of love*, ſaith the Church in Canticles, *Cant.* 5. 8. Sick indeed, not of *love* onely, but of *ſin* alſo; a diſeaſe that infatuates the mind, gripes the Conſcience, diſtempers the Humours, diſturbs the Paſſions, corrupts the Body, indangers the Soul: Is not he bleſſed that can help this malady? Come then ye that labour of ſin, and to your endleſs Comfort, ſee here the manner of the Cure: there is a Phyſitian, *He*,] the patient, *himſelf*,] the Phyſick adminiſtred, *when he had purged*,] the ill Humours evacuated, *When he had purged our Sins.*]

Or to gather up the crumbs, leſt in this coſtly receit or phyſick any thing be loſt; ſee here the remedy girt and compaſt with each neceſſary circumſtance; the time, *When*;] the perſon, *he*;] the matter, *purged*;] the manner *by himſelf*;] the diſeaſe, *ſin*,] the extent of it, *our*.] Obſerve all, and you find no time more diſmal than this *When*,] no perſon more humbled than this *he*,] no Phyſick more operative than this *purge*,] no diſeaſe more dangerous, no plague more ſpreading than *ſin*] *our*] ſin, for which he ſuffered, *When he by himſelf had purged our ſins.*]

We have opened the body of the Text, now look on the parts, and you may ſee the Anatomy of our Saviour in every Member of it.

When.]

THe Text begins with the time, *When*] *he had purged*: and this time (ſaith *Eraſmus*) according to the Original denotes the time paſt, leſt that we had thought, *He had purged our ſins by his ſetting him down at the right hand of God.* Firſt therefore (ſaith the Apoſtle) *he purged*,] and then *ſate*:] he firſt purged by his death, and when that was done, *He ſate at the right hand of the Majeſty, in the higheſt places.* Whence obſerve:

The time that Chriſt purged, was in the dayes of his humiliation. Then was he born *Matth.* 1.18. then was he tempted, *Matth.* 4. 1. then was he circumciſed, *Luke* 2.21. then was he traduced, *Matth.* 11. 19. then was he perſecuted, *John* 8 59. then was he betrayed, *Matth.* 26. 16. then was he apprehended, *Matth.* 26. 50. then was he mocked, *Matth.* 27. 29. then was he crucified, *Matth.* 27 35. But as all his Life was full of infirmity, ſo (according to the nature of all infirmities) he had thoſe four times mentioned by Phyſitians in his life: *the beginning, the increaſe, the* Akmen *or ſtate, and declination.* Give me leave but to proſecute theſe *times*, and by that *time* we have done the hour (I know) will ſummon us to a concluſion.

First,

First, then he had his ἀρχὴ, his *beginning*, and that was the first time of his *purging*, even at his birth; then took he our infirmities upon him, and in some measure evacuated the brightness of his Glory, to become for us a poor, a weak, a silly babe on Earth. Mark (I pray) how this *purge* works with him at his first entrance into the world, it brings him into so poor and low estate, that Heaven and Earth stand amazed at so great a change: Where was he born, but at Bethlehem, a little City? Where did the Shepherds find him, but in a poor sorry Cottage? And there if we look after Majesty, we find no guard but *Joseph*, no attendants but *Mary*, no heraulds but Shepherds, none of the bedchamber but beasts and oxen; and howsoever he is stiled *Kings of the Jews*, yet the Jews cry out, *They have no King but Cesar*. His Mother indeed descended of Kings, and he himself gives Crowns to others, *of Victory, of Life, of Glory*; but for his own head no Crown is prepared but *a Crown of Thornes*: anon you may see him clothed in Purple, anointed with spittle; but for the *Crown* we speak of, they can afford him no richer than of the hedge, no easier than of Thornes. Rev. 4. 10.

Thus for the *beginning*: what then is the *encrease* of this?

This *increase* (say Physitians) is, *when the Symptomes more manifestly appear either of life or death*; and no sooner was our Saviour born, but he had manifest tokens evidently shewing that for us he must die. If you run through his Life, what was it but a *sickness and a purge*? Consider his parcity in abstinence, his constancy in watching, his fervency in prayer, his assiduity in labour. But how soon, an *Herod* makes him flee into *Egypt*, and live an exile in a strange Land? At his return he dwells at *Nazareth*, and there is accounted *Jesus the Carpenter*. When he enters into his Ministery, he hath no house to repose him, no money to relieve him, no friends to comfort him. See him first set on by Satan, then by men; he is led into the Wilderness by the Spirit, and there he *fasts fourty Dayes and fourty Nights*, without bit of Bread, or drop of Water. The Devil (seeing this opportunity) begins his Temptation; who presently overcom', the Jews follow after him with hue and cry: Mark but their words and works: In word they call him *a glutton, a drunkard, a deceiver, a sinner, a mad-man, a Samaritane, and one possessed with a Devil*. Good words I pray! is not he the anointed of God? the Saviour of men? yes; but *They rendred me evil for good, and hatred for my good will*, said the psalmist in his person. When therefore he did miracles, he was a sorcerer; when he reproved sinners, he was a seducer; when he received sinners, he was their favourer; when he healed the sick, he was a breaker of the Sabbath; when he cast out devils, it was by the power of devils; what and how many unjust contumelies endured he of the Pharisees, who sometimes cast him out of the City, accused him of blasphemy, cried *Out upon him, he was a man not worthy to live*. And as they say, they do; observe but their works: First, they send officers to apprehend him, but they being overcome with the grace of his speeches, return only with this answer, *Never man spake like this man*. Then took they up stones to stone him, but by his miraculous passage (whiles they are a conspiring his death) *he escapes out of their hands*: Then lead they him to an hill, thinking to throw him down headlong, and yet all would not do; for ere they are aware of it, he fairly *passeth through the midst of them all*. At last his last passion draws near, and then men and devils combine in one to make him at once wretched and miserable: *He is despised and rejected of men; yea, he is a man full of sorrows*, (saith the Prophet) *and hath experience of infirmities*, Esay, 53. 3. Matth. 11. ch. 27. John. 9. 16. & 10. 20. & 8. 48. Psal. 35. 12. John 7. 46. John 10. 39. Luke 4. 30. Esay 53. 3.

Or for a further inquiry, let us do what our Saviour bids, *Search the Scriptures, for they are they which testifie of him*. We have but two Testaments in the whole Bible, and both these give full evidence of Christs miserable life. In the old Testament it was prefigured by *Adams* penalties, *Abels* death, *Abrahams* exile, *Isaacs* offering, *Jacobs* wrestling, *Josephs* bonds, *Jobs* suffering, *Davids* mourning; yea, the Prophets themselves were both figures, and delivered prophecies of our Saviours afflictions Thus *Esay* of him. *Surely he hath born our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted*, Esa 53. 4. Thus *Jeremy* of him: *He gives his cheecks to him that smites him, he is filled full with reproach*, Lam. 3. 30. Thus *Daniel* of him, *After threescore and two weeks shall Messiah be slain: and shall have nothing*, Dan. 9. 26. Thus *Zachary* of him, *What are these Wounds in the midst of thy hands? and he shall say, with these wounds was I wounded in the house of my friends*, Zach 13. 6. But come we to the New Testament; and in every Gospel, we may not only read but see him suffer: *Matthew* who relates the history of his life, what writes he but a Tragedy, John 5. 39. Esay 53. 4. Lam. 3. 30. Dan. 9. 26. Zech. 13. 6. Matth. Chap.

where-

wherein every chapter is a Scene? Look through the whole book, and you read in the firſt *Chapter*, *Joſeph* will not father him; in the ſecond, *Herod* ſeeks to kill him; in the third, *John* the Baptiſt would needs out of his humility deny him Baptiſm; in the fourth, he faſts fourty dayes, and fourty nights, and is tempted in the Wilderneſs; in the fifth, he foretells perſecutions, and all manner of evil againſt his Apoſtles; in the ſixth, he teacheth his Church that ſtrict courſe of Life, in faſting, praying, giving of almes, and forgiving of enemies; in the ſeventh, he concludes his Sermon made on the top of a mountain; in the eighth, he comes down, and towards night hath no houſe to harbour in, nor pillow to reſt his head on; in the ninth, he is rebuked of the Phariſees for not faſting; in the tenth, all men hate his Diſciples for his ſake; in the eleventh, they call him that knew no exceſſe, a glutton and a drunkard; in the twelfth, they tell him how he caſts out devils through *Belzebub* prince of devils; in the thirteenth, they are offended at him, and derive his pedegree from a Carpenter; in the fourteenth, *Herod* thinks him to be *John Baptiſts* Ghoſt; in the fiftteenth, the Scribes reprehend him for the breach of their traditions; in the ſixteenth, the Sadduces tempt him for a token; in the ſeventeenth, he pays tribute to *Cæſar*; in all the reſt he fortels and executes his paſſion: Now count not Chapters, but hours, from that houre wherein he was ſought for, until the ſixth houre of his crucifying; one betrayes him, another apprehends him; one binds him, another leads him bound from *Pilate* to *Herod*, from *Herod* back again to *Pilate*; thus they never leave him, till his ſoul leave the world, and he be a dead man amongſt them.

You have ſeen the *beginning* and *encreaſe*, and we'll now draw the Curtains, that you may behold the *Bridegroom where he lyeth at Noon-day*, to wit, in the ſtate or vigour of his grievous ſufferings.

This ſtate, or *Akmen* (ſay Phyſicians) *is when nature and the diſeaſe are in greateſt contention, when all the ſymptomes are become moſt vehement; ſo that either nature or the infirmity muſt needs have the victory; and although* (ſay Divines) *all Chriſts life was full of miſeries, yet principally and chiefly is that called his paſſion in Scripture, which he endured two dayes before death:* and *to this extream paſſion* (ſaith a Moderne) *is the purging of ſins chiefly attributed.* Come then, *ye that paſs by, behold and ſee, if there was ever any ſorrow like unto this ſorrow, which is done unto him in the day of Gods anger.* His infirmities are now at full, and the Symptomes which make it evident unto us, are ſome inward, ſome outward; inward in his ſoul, outward in his body: we'll take a view of them both.

Firſt, his *ſoul*, *It began to be ſorrowful*, ſaith *Matthew*: *To be amazed, and very heavy*, ſaith *Mark*: *To be in an agony*, ſaith *Luke*: *To be troubled*, ſaith *John*: Here is ſorrow, and heavineſs, and agony, and trouble, the eſtimate whereof we may take from his own words in the Garden; *My ſoul is exceeding ſorrowful, even unto death*: Now was the time *he purged*, not only in his body, but his ſoul too; *Now is my ſoul troubled, and what ſhall I ſay? Father, ſave me from this hour, but for this cauſe came I unto this hour.* A fatal houre ſure, of which it was ſaid before often, *His hour was not yet come*; but being come, he could then tell his Diſciples, *The hour is at hand*; and after tell the *Jews*, *This is your hour, and the power of darkneſs*: Now was it that Chriſt yielded his ſoul for our ſouls, to the ſuſception of ſorrow, perpeſſion of pain, and diſſolution of nature: And therefore even ſick with ſorrow; he never left *ſweating, weeping and crying, till he was heard in that which he feared.*

Secondly; as his *ſoul*, ſo his *body* had her ſymptomes of approaching death: Our very eye will ſoon tell us, no place was left in his *body* where he might be ſmitten, and was not: His Skin was torn, his Fleſh was rent, his Bones unjoynted, his Sinnews ſtreined: ſhould we ſum up all? See that face of his, *fairer than the ſons of men*, how it is defiled with ſpittle, ſwoln with buffets, masked with a cover of *gore-blood*; See that *head, white as white wool, and ſnow*; how it is crowned with thornes, beaten with a reed, and both head and hair died in a ſanguine red that iſſued from it: See thoſe *eyes*, that *were as a flame of fire*, how they ſwim with teares, are dim with blood, and darken at the ſad approach of dreadful death: See that *mouth*, which *ſpake as never man ſpake*, how it is wan with ſtroaks, grim with death, and embittered with that tarteſt portion of gall and vinegar: Should we any lower? See thoſe *armes* that could embrace all the power of the world, how they are ſtrained and ſtretched on the Croſs; thoſe *ſhoulders* that could bear the frame of Heaven, how they are laſht with knotty cords, and whips, thoſe *Hands* that made the world, and all therein, how they are nailed and clenched to a piece of wood; that *Heart* where never dwelt deceit nor ſin, how

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it is pierced, and wounded with a ſouldiers Spear: thoſe *Bowels* that yearned with compaſſion of others infirmities, how they are dry and pent with ſtraining pulls; thoſe *Feet* that walked in the wayes of God, how they are boared, and faſtned to a Croſs with nailes: from hand to foot, there is no part free, but all over he is covered in a mantle of cold blood, whoſe garments were doſt before, and took of them that were his hangmen: Poor Saviour, what a woful ſight is this? *A bloody Face, thorny Head, watery Eyes, wan Mouth, ſtrained Armes, laſhed Shoulders, nailed Hands, wounded Heart, griping Bowels, boared Feet:* Here is ſorry paines, when no part is free: And theſe are the outward Symptomes of his ſtate that appear in his *Body*.

We have thus far ſeen our Sun (*the Sun of Righteouſneſs*) in the day-break, and riſing, and height of his ſuffering: What remaines further, but that we come to the *Declination*, and ſo end our journey for this time? Mal. 4. 2.

This *Declination* (ſay Phyſitians) is, *when Nature overcomes ſickneſs, ſo that all diſeaſes attain not this time; but thoſe, and thoſe only that admit of a* Recovery; *yet howſoever* (ſaith my * Authour) *there is no true declination before death: there is at leaſt a ſeeming declination, when ſometimes the ſymptomes may become more remiſs, becauſe of weak nature yielding to the fury and tyranny of death overcoming it.* I will not ſay directly, that our Saviour declined thus, either in deed, or in ſhew: for neither abſolutely was *the cup removed from him*, nor died he by degrees; but in perfect ſence, and perfect patience both of body and ſoul, he did voluntarily, and miraculouſly *reſigne his Spirit* (as he was praying) *into the hands of his Father*. Here then was the true *declination* of this Patient; not before death, but in death, and rightly too: For then was it that this Sun went down in a ruddy Cloud: Then was it that this Patient received the laſt dregs of his *Purge*; then was it that Gods Juſtice was ſatisfied, the *conſummatum eſt* was effected, all was finiſhed; as for his Burial, Reſurrection, and Aſcenſion, which follow after this time, they ſerve not to make any ſatisfaction for ſin, but only to confirm it, or apply it, after it was made and accompliſhed. Galen. lib. 3. de Criſ. cap. 5. * Senert. Inſtitution. medicinæ, l. 2. par. 2. c. 12. de mortis temp.

But what uſe of all this? Give me leave (I pray) to ſhake the tree, and then do you gather the fruit. From the firſt part, his Birth, we may learn *Humility*, a grace moſt prevailing with God for the obtaining of all graces; this was it that made *David* a King, *Moſes* a Governour; nay, what ſay we to Chriſt himſelf, who from his firſt enterance, untill his departure to his Father, was the very mirrour of true *Humility* it ſelf? *Learn of me* (ſaith he) *to be humble and lowly in Spirit, and you ſhall find reſt unto your ſouls*. Hereunto accorded his Doctrine, when he pronounced them *Bleſſed* who were *poor in Spirit*, hereunto accorded his reprehenſion, when he diſliked their manner who were wont to *chooſe out the chief rooms at Feaſts*: hereunto accorded his practiſe, when he vouchſafed to *waſh his Diſciples feet, and to wipe them with the towel wherewith he was girded*. *O Humility*, how great are thy riches, that are thus commended to us! thou pleaſeſt Men, delighteſt Angels, confoundeſt Devils, and bringeſt thy Creatour to a Manger, where he is lapped in rags, and cloathed in fleſh! Had we Chriſtian Hearts to conſider the *Humility* of our Redeemer, and how far he was from our haughty diſpoſition, it would pull down our Phariſaical humours, and make us far better to remember our ſelves. *Uſe 1.* Matth. 18. Matth. 5. Luke 14. 7. John 13. 5.

Secondly, as we learn *Humility* from his Birth, ſo we may learn *Patience* from his Life. *If any man will come after me* (ſaith our Saviour) *let him deny himſelf, and take up his Croſs and follow me*. Dear Chriſtian, if thou wilt be ſaved, mind thy Chriſt: Art thou abuſed by lies, reproaches, evil ſayings, or doings? we cannot more ſhew how we have profited in Chriſts School, then by enduring them all: If *patience* be in our calamities, they are no calamities, but comforts: This is that comfort that keeps the heart from envy, the hand from revenge, the tongue from contumely, and often overcomes our very Enemies themſelves, without any weapons at all. Come then, and do you learn this leſſon of our bleſſed Redeemer! are you ſtricken? ſo was Chriſt of the Jews: Are you mocked? So was Chriſt of the Souldiers: are you betrayed of your friends? ſo was Chriſt of his Apoſtle: are you accuſed of your enemies? ſo was Chriſt of the Phariſees: Why complain you of being injured, and maligned, when you ſee the Maſter of the houſe himſelf called *Beelzebub*? *Hereunto ye are called*, (ſaith *Peter*) *for Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps*, 1 Pet. 2. 21. *Uſe 2.* Matth. 16. 24. 1 Pet. 2. 21.

Thirdly, as *Patience* from his Life, ſo we may learn *Remorſe* from his Paſſion; *Is it nothing to you, all ye that paſs by?* O look on him, and let this look breed in you a remorſe *Uſe 3.* Lam. 1. 12.

morſe and *ſorrow* for your ſins: Our Saviour labours in the extreamity of pangs, his ſoul is ſick, his body faints, and would you know the reaſon? Why, thus is the head wounded that he might renue health to all the body; we ſin, and Chriſt Jeſus is heavy, and ſore, and ſick, and dies for it: His ſoul was in our ſouls ſtead, his body endured a *Purgatory* for us, that we both in body and ſoul might eſcape hell-fire, which our ſins had deſerved: Who but conſiders what evils our ſins have done, that will not grieve and mourn at the ſin he hath committed? *O that my head were a fountain of Tears, that I might weep day and night for the ſins of the Daughters of my People! We have ſinned, and what ſhall we ſay to thee, O Saviour of men? Alas! Our ſins have whipped thee, ſcourged thee, crowned thee, crucified thee; and if I have no compaſſion to weep for thee, yet, O Lord, give me grace to weep for my ſelf, who have done thus to thee: O my Saviour! O my ſins! It is I that offend, it is thou that muſt ſmart for it.*

Fourthly, we may yet learn another Leſſon, *Chriſt* (ſaith *Paul*) *humbled himſelf, and became obedient to the death, even the death of the Croſs,* Phil. 2. 8. and is it not our parts to be *obedient* to him who became thus *obedient* for us? We may gather *Humility* from his Birth, and *Patience* from his Life, and *Remorſe* from his Paſſion, and to make up the Poſie, here is one flower more, *Obedience*, which that Tree alſo yielded whereon he ſuffered. *If you love me* (ſaith our Saviour) *keep my Commandments.* How, bleſſed Saviour? *If you love me? Who will not love thee, who haſt ſo dearly loved us, as to give up thy deareſt life for the ranſome of our ſouls?* But to tell us that there is no better teſtimony of our love, than to obey his commands, he wooes us with theſe ſugared words, (*whoſe Lips like Lilies, are dropping down pure Myrrhe*) *If you love me: if you love me,* learn *Obedience* of me, *keep my Commandments:* and to move us the more, (if all this cannot) what *love and obedience* was there in him think you? Conſider, and wonder! That the Son of God would baniſh himſelf thirty years from his glorious Majeſty; and what more? would be born man; and what more? would be the meaneſt amongſt men; & what more? would endure the miſeries of life; and what more? would come to the bitter pangs of death; and what more? would be *made obedient to the death, even the death of the Croſs*; a degree beyond death. *O Son of God, whether doth thy humility deſcend?* but thus it muſt be, the Prophets had foretold it, and according to their prophecies the dayes were accompliſhed, *When he himſelf muſt be purged:* he was *born, he lived, he ſuffered: he died,* and thus run round the wheels of thoſe miſerable times; *When*] *he had by himſelf purged our ſins.*

You ſee the *Time*'s paſt, and a new *Time* muſt give you the remainder of the Text; the *Time* is *When*] the Perſon *He*] and *He* it is that in order will next come after; onely have you the patience, till we have the leiſure to draw out his picture, and then you ſhall ſee him in ſome mean proportion, *Who had by himſelf purged our ſins.*

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WE have obſerved the time *When he purged*, and now time it is that you know the Phyſition who adminiſters it: the Apoſtle tells you it is *He*] that is, Chriſt our Saviour, who ſeeing us labour in the pains and pangs of ſin, *he bowes the Heavens, and comes down*; he takes upon him our frailty, that we through him might have the remedy to eſcape hell fire. Come then, *and behold the man*, who undertakes this cure of ſouls; *He cometh leaping upon the Mountains, skipping upon the hills*, ſaith *Solomon* in his Song: and *would you know his leaps*, ſaith *Gregory*? *See then how he leaps from his Throne to his Cratch, from his Cratch to his Croſs, from his Croſs to his Crown*; downwords and upwards, *like a Roe or a young Heart upon the Mountains of Spices.*

His firſt *leap downwards* was from Heaven, and this tells us how he was *God* from everlaſting: ſo ſaid the Ceuturion, *Surely this Man was the Son of God*, Mark 15. 39. How elſe? the ſin of man could no otherwiſe be expiated, but by the Son of God; Man had ſinned, and God was offended, therefore God became man, to reconcile man to God: Had he been man alone, not God, he might have ſuffered, but he could not have ſatisfied; therefore this man was God, that in his manhood he might ſuffer, and by his God-head he might ſatisfie: O wonderful Redemption, that God muſt take upon him our frailty! Had we thus far run upon the ſcore of vengeance, that none could ſatisfie but God himſelf? could not he have made his Angels Ambaſſadours, but he himſelf? muſt come in perſon? no; Angels or Saints could neither ſuperogate; but if God will ſave us, God himſelf muſt come and die for us: It were ſure no little

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benefit, if the King would pardon a Thief; but that the King himself should die for this Malefactor, this were most wonderful, and indeed beyond all expectation; and yet thus will the King of Heaven deal with us; he will not only pardon our faults, but satisfie the Law: We sin against God, and God against whom we sin, must die for it: This is a depth beyond sounding, an height above all humane reach; What is he? God.

4. But we must fall a note, the *Creatour* is become a *Creature*; if you ask what Creature? I must tell you, though it were an *Angel*, yet this were a great leap, which no created understanding could measure; What are the *Angels* in respect of God? He is their Lord, they but his Servants, Ministers, Messengers; and howsoever it would dazle us to behold their faces, yet cannot the brightest *Angels* stand before God, but they are faign *to cover their own faces with a pair of wings*: the difference may appear in *Revel.* 5. 13, 14. where *the Lamb* is said to *sit upon the Throne*, but *the four Beasts and four and twenty Elders fall down and worship him.* Is not here a great distance betwixt the Lamb in his Throne, and the Beasts at his feet? and yet thus far will the Lamb descend, that for our sakes he will dethrone himself: reject his state, take the office of an Angel, to bring us the glad tidings of Salvation in *purging our Sins.* Esay 6. 2. Rev. 5 13, 14.

3. And was he an *Angel?* nay, that was too much; *He was made* (saith the Apostle) *a little lower than the Angels for the suffering of death*, Heb. 2. 9. What? the Son of God to be made *lower* than the *Angels?* Here was a leap beyond the reach or compass of all humane thoughts; He that made the Angels, *is made lower by a little than the Angels*; The Creatour is not only become a creature, but inferiour to some creatures that he did create: O ye Angels, how stand you amazed at this humility? That God your Master should became meaner than his servants, that the Lord of Heaven should deny the dignity of *Powers, Principalities, Cherubims, Seraphims, Arch-Angel, or Angel:* O Jesu! how contrary art thou to thy aspiring creatures? Some *Angels* through pride would needs be as God, but God through humility is made *lower than the Angels*, not equal with them, but a note below them, as *David* that sweet Singer of *Israel* sung, *Thou madest him little lower than the Angels*, Psal. 8. 9. Heb. 2. 9. Psal. 8. 9. Cited also in the person of Christ.

4. But how much lower? *By a little* (saith *Paul*,) and if you would know what that little was, he tells you again, that *He took not on him the nature of Angels, but he took on him the seed of* Abraham, *Heb.* 2. 16. Here is that great *abysse*, which all the powers of Heaven could no less but wonder at: *Abrahams* Lord is become *Abrahams* Son; the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*, hath took upon him the seed of *Abraham*, the seed of *Isaac*, and the seed of *Jacob*; wonder above wonders! that God should take the shape of Angels, is more than we can think; but to take on him the nature of man, is more than the tongue of Angels can express; that the King of Heaven should leave his glorious Mansion, and from the bosome of his Father come into the vvomb of his Mother, from that company of Angels, and Arch-Angels, to a rude rout of sinful men: *Tell ye the Daughter of* Sion, *Behold, thy King commeth unto thee*, saith the Prophet *Esay* in the 62. *Chap.* 11. *ver.* and the Prophet Zachary in the 9. *Chap.* 9. *ver.* what could he less? and what canst thou more? vvonderful love that he would come, but more wonderful is the manner of his coming; he that before made man a soul after the image of God, now makes himself a body after the image of men; and he that was more excellent than all Angels, becomes lesser, lower than the Angels, even a mortal, miserable, wretched man. Heb. 2. 7. Heb. 2. 16. Esay 62. 11. Zach. 9. 9.

5. But what man: as he is King of Heaven, let him be King of all the world; if he be *Man*, let him be the Ruler of Mankind: no, thou art deceived (O Jew) that expectest in thy Saviour the glory of the World; fear not, *Herod*, the loss of thy Diadem; for this Child is born; not to be thy successor, but if thou wilt believe, to be thy Saviour; was he a King on Earth? alas! look through the Chronicles of his life, and you find him so far from a King, that he is the meanest subject of all men: where was he born, but at *Bethlehem* a little Citty? Where did the Shepherds find him, but in a sorry Cottage? Who were his Disciples, but poor fishermen? Who his Companions, but Publicans and Sinners? is he hungry? where stands his Table, but on plain ground? What are his dainties, but Bread and a few Fishes? Who are his guests, but a rout of hungry starved Creatures? And where is his lodging, but at the stern of a Ship? Here is a poor King, without either presence or Bed-Chamber, *The Foxes have Holes, and the Birds of the Aire have Nests, but the Son of man hath not whereon to lay his Head*, Mat. 8. 20. Matth. 8. 20.

6. Deſcend we a little lower, and place him in our own rank; what was he but a Carpenter? ſay the Jews in ſcorn, *Is not this the Carpenter, Maries Son?* Mark 6. 3. A poor trade ſure; but to ſhew us that he was man, and how much he hated idleneſs, ſome time he will beſtow in the labours of mans life: But, O wonder! if he will reject Majeſty, let him uſe at leaſt ſome of thoſe liberal arts; or if he will be mechanical, let him chooſe to ſome noble trade, *Thy Merchants were the great men of the Earth,* ſaid the Angel to *Babylon*, *Apoc.* 18. 23. Ay, but our Saviour is no adventurer, neither is he ſo ſtockt to follow any ſuch profeſſion; once indeed he travelled into *Egypt* with *Joſeph* and *Mary*; but to ſhew us that it was no prize, you may ſee *Mary* his mother ſteal him away by night, without further preparation: What, gon on a ſudden? it ſeemes there was no treaſure to hide, no hangings to take down, no lands to ſecure, his mother needs do no more but lock the dores and away: what portion then is for the Lord of Heaven? O ſweet Jeſu! Thou muſt be content for us to hew ſticks and ſtock; beſides which (after his coming out of *Egypt*, about the ſeventh year of his age, until his Baptiſme by *John*, vvhich vvas the thirtieth) we find little elſe recorded in any Writers, prophane or Eccleſiaſtical.

Mark 6. 3.

Apoc. 18. 23.

7. And are we now at our juſt *Quantum*? alas, vvhat quantity, vvhat bounds hath the humility of our Saviour? is he a *Carpenter?* that were to be maſter of a trade; but *he took on him* (ſaith the Apoſtle) *the form of a ſervant*, not a maſter, *Phil.* 2. 7. It is true, he could ſay to his Apoſtles, *Ye call me Maſter, and Lord, and ye ſay well, for ſo I am*, John 13. 13. and yet at that very inſtant mark but his geſtures, and you may ſee their *Lord and Maſter* become a *ſervant to his ſervants*: His many offices expreſſe his ſervices; when *He roſe from ſupper, and laid aſide his upper Garments, and took a towel and girded himſelf, and after that he had poured water into a Baſin, begun to waſh his Diſciples Feet, and to wipe them with the towel wherewith he was girded.* O ye bleſſed ſpirits, look down from Heaven, and you may ſee even the Almighty kneeling at the feet of men! O ye bleſſed Apoſtles, why tremble ye not at this ſo wonderful ſight of your lovely, lowly Creatour? *Peter*, what do'ſt thou? Is not he the beauty of the Heavens, the Paradice of Angels, the brightneſſe of God, the Redeemer of Men? and wilt thou (notwithſtanding all this) let him waſh thy feet? No, leave, O Lord, leave this baſe office for thy ſervants, lay down the towel, put on thy apparel: See *Peter* is reſolute, *Lord, do'ſt thou waſh my feet? No, Lord, thou ſhalt never do it.* Yes, *Peter*, thus it muſt be, to leave thee and us a memorial of his humility; *I have given you an example*, (ſaith Chriſt) *that ye ſhould do as I have done unto you*: and what hath he done? but for our ſakes is become a *ſervant*, yea his *ſervants ſervant*, vvaſhing and vviping, not their hands, or heads, but the very meaneſt, loweſt parts, their feet.

John 13. 13.

John 13. 4, 5.

Verſe 15.

8. And yet there is a lower fall, *How many hired ſervants* (ſaid the Prodigal) *at my fathers houſe have bread enough, and I die for hungar?* And as if our Saviours caſe vvere like the Prodigals, you may ſee him little lower than a *ſervant*, yea little better than a *beggar*: *Ye know* (ſaith the Apoſtle) *the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor*, 2 Cor. 8. 9. *poor* indeed, and ſo *poor*, that he vvas not vvorth a penny to pay tribute, till he had borrowed it *of a Fiſh*, Mat. 17. 27. See him in his birth, in his life, in his death, and vvhat vvas he but a Pilgrim, that never had houſe to harbour in? a vvhile he lodges in a oxen-ſtall, thence he flies into *Egypt*, back he comes into *Galilee*, anon he travels to *Jeruſalem*; vvithin a vvhile (as if all his life vvere but a vvandring) you may ſee him on mount *Calvery* hanging on the Croſſe; Was ever any *Beggers* life more miſerable? he hath no houſe, no money, no friends, no lands, and howſoever he vvas God the diſpoſer of all; yet for us he became man, a *poor* man, a mean man, yea the meaneſt of all men: and this another ſtep downwards.

Luke 15. 17.

2 Cor. 8. 9.

Matth. 17. 27.

9. But this not low enough, men are the image of God: Ay but the Son of God is not uſed as a man, but rather as a poor dumb *beaſt* appointed to the ſlaughter: What was he but *a ſheep*, ſaid *Eſay* of him? Eſay 53. 7. a *ſheep* indeed, and that more eſpecially in theſe two qualities. Firſt, *As a ſheep before the ſhearer is dumb, ſo he opened not his Mouth*: and to this purpoſe was that ſilence of our Saviour: when all thoſe evidences came againſt him, he would not ſo much as drop one ſyllable to defend his cauſe: If the high Prieſts queſtion him, *What is the matter that theſe men witneſſe againſt thee?* *Matthew* tels us, that *Jeſus held his peace*, Mat. 26. 63. If *Pilate* ſay unto him, *Behold how many things they witneſs againſt thee*; *Mark* tells us, that *Jeſus anſwered him*

Eſay 53. 7.

Matth. 26. 63.

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nothing, Mark 15. 5. If *Herod queſtion with him in many words*, becauſe *he had heard many things of him*, *Luke* tells us, that *he anſwered him nothing*, Luk. 23. 9. As a poor ſheep in the hands of the ſhearer, he is dumb before his Judges and accuſers; whence briefly we may obſerve, *Chriſt came not to defend, but to ſuffer Condemnation.* Secondly, (as a *ſheep* he is dumb, and) as a *ſheep* he is ſlain; *He was led* (ſaith the Prophet) *as a ſheep to the ſlaughter.* O Jeſu! art thou come to this? to be a *man*, who art *God*; a *ſheep*, who art *man*, and ſo for our ſakes far inferiour to our ſelves; nay worſe; *a ſheep*? How? not free, *as one that is leaping on the mountains*, or *skipping on the Hills*; no, but *a ſheep that is led*:] led whether? not thither as *David* was, who could ſay of his Shepherd, that *He fed him in green paſtures, and led him forth beſides the waters of comfort*: no, but *led to the Slaughter.* He is a *ſheep*, a ſheep *led*, a ſheep led *to the ſlaughter*; and ſuch a ſlaughter, that were he a dumb creature, yet great truth it were to ſee him ſo handled as he was by the Jews.

Mark 15. 5. Luke 23. 9. Eſay *ibid.* Pſal. 23. 2.

And yet will his humility deſcend a little lower; as he was the *pooreſt of men*, ſo the *leaſt of ſheep*: *Like a Lamb*, ſaith the Apoſtle, *Acts* 8. 32. and *Behold the Lamb*, (ſaid *John* the Baptiſt) even *the Lamb of God which takes away the ſin of the world*, Joh. 1. 29. This was that *Lamb* which the *Paſcall Lamb* prefigured, *Your Lamb* (ſaith God to the Iſraelites) *ſhall be a Lamb without blemiſh, and the blood ſhall be a token for you, that I will paſſe over you*, Exod. 12. 13. But was ever *lamb* like the *Lamb of God*? he is without blemiſh; ſaith *Pilat*, *I find no fault in him*, Luke 23. 4. And *the ſprinkling of his blood* (ſaith *Peter*) *is the right token of election*, 1 Pet. 1. 2. Such a *lamb* was this Lamb, without blemiſh in his life, and whoſe blood was ſprinkled at his death, in life and death ever ſuffering for us, who (had he not done ſo) ſhould for ever and ever have ſuffered our ſelves. *Tell me, O thou whom my ſoul loveth, where thou feedeſt!* ſaith the Church in Canticles. *Tell me?* Yes: *If thou knoweſt not*, (ſaith our Saviour) *go thy way forth by the footſteps of the flock*, Cant. 1. 8. Our Saviour is become a *man*, a *ſheep*, a *lamb*, or if this be not humility enough, he will yet take a leap lower.

10. Acts 8. 32. John 1. 29. Exod. 12. 5, and 13. Luke 23. 4. 1 Pet. 1. 2. Cant. 1. 8.

What is he but *a worm, and no man, yea the very ſcorn of men, and the outcaſt of the people*? Pſal. 22. 6. Did you ever think we could have brought our Saviour to this low a degree? what, beneath a *lamb*, and no better than a *worm*? Heaven and earth may well ring of this, as being the greateſt wonder that ever was: there is not any bitter potion due to man, which the Son of God will not partake of the utmoſt dregs; and therefore if *Job ſay to the worm, Thou art my ſiſter, and mother*; nay, if *Bildad* ſay, *Man is a worm, and the ſon of man is but a worm*, which is more than kindred: Behold, our Saviour ſtooping thus low himſelf, what is he but a *man*? nay, as if that were too much *a worm, and not a man*, as ſung the Pſalmiſt of him.

Pſal. 22. 6. Job 17. 14. Job 25. 6.

I am ſo low, that unleſſe we think him *no body*, we can down no lower; and yet here is one leap more, that if we take a view of it, we may ſuppoſe him to be nothing in eſteem, *a No-body indeed.* Look we at every man in reſpect of God, and the Prophet tells us, *All Nations before him are as nothing*, Eſay 40. 17. And if man be thus, why ſure the Son of man will be no leſſe: ſee then (to the wonderous aſtoniſhment of men and Angels) how greatneſſe it ſelf, to bring man from nothing, *exinanivit ſe, hath made himſelf nothing*, or *of no reputation*, Phil. 2. 7. How? *nothing*? yes, ſaith *Beza*, *He that was all in all, hath reduced himſelf to that which is nothing at all*: and *Tertullian* little leſſe, *Exhauſit ſe, He hath emptied himſelf*, or as our Tranſlation gives it, *He hath made him ſelf* (not of little, but) *of no reputation.*

12. Eſay 40. 17. Phil 2. 7. *Ex omni ſeip. ſum ad nihil redegit: Beza in loc. Tert ad Mar. l. 3.*

Lo here thoſe ſteps (the Scripture lighting us all the way) by which our Saviour deſcended; he that is *God* for us became *an Angel, a man, a Serving-man, a poor man, a ſheep, a lamb, a worm, a nothing in eſteem, a man of no reputation.*

Let every ſoul learn his duty from hence; what ſhould we do for him, who hath done all this for us? There is a crew of unbelievers that hear and heed not: all the ſufferings of our Saviour cannot move them a jot, either towards God, or from ſin, and is not this a woful lamentable caſe? I remember a paſſage in *Cyprian*, how he brings in the Devil triumphing over Chriſt in this manner: *As for my followers, I never died for them, as Chriſts did for his; I never promiſed them ſo great a reward, as Chriſt hath done to his; and yet I have more followers than he, and they do more for me, than his do for him: hear, O heaven! and hearken, O earth!* Was ever the like phrenſie? The Devil, like a roaring Lion ſeeks ever and anon to devour our ſouls, how many thouſands, and million of ſouls yield themſelves to his ſervice, though he never dyed for them, not will ever do for them the pooreſt favour whatſoever, but pay them everlaſtingly with pains

Uſe 1.

and pangs, death and damnation? On the other ſide, ſee our Saviour (God Almighty) take on him the nature of *a man, a poor man, a ſheep, a lamb, a worm, a nothing in eſteem*; and why all this? but only to ſave our Souls, and to give them heaven and ſalvation: yet ſuch is the condition of a ſtubborn heart, that (to chooſe) it will ſpurn at heavens crown, and run upon hell, and be a ſlave to Satan, and ſcoffe at Chriſts ſuffering, yea and let out his blood, and pull out his heart, and bring them a degree lower than very *Beelzebub* himſelf, rather than it will ſubmit to his will, and march under his banner to the Kingdome of heaven. Hence it is, that that the Devil ſo triumphs over Chriſt, *As for my followers* (ſaith he) *I never died for them as Chriſt died for his*: no Devil, thou never diedſt for them, but thou wilt put them to a death without all eaſe or end. Think of this, ye unbelievers; methinks like a thunderbolt, it might ſhake all your hearts, and daſh them into pieces.

2 *Uſe.* But a word more to you, of whom I hope better things; let me exhort the Saints that you for your parts, will ever love, and ſerve, and honour, and obey, and praiſe the Lord of glory for this ſo wonderful a mercy; I pray, have you not cauſe: had your Saviour only ſent his creatures to ſerve you, or ſome Prophets to adviſe you in the way of ſalvation; had he only ſent his Angels to attend you, and to miniſter unto you; or had he come down in his glory, like a King that would not only ſend to the priſon, but *come* himſelf to the dungeon, and ask, ſaying, *Is ſuch a man here?* or had he onely come and wept over you, ſaying, *Oh that you had never ſinned*! all theſe had been great mercies: But that Chriſt himſelf ſhould come, and ſtrive with you in mercy and patience, that he ſhould be ſo dear to a company of Rebels and Hell-hounds, (and yet we are not at the loweſt) that he would for us become *a man, a mean man, a Lamb, a Worme, a nothing in eſteem.* O all ye ſtubborn hearts, (too much ſtubborn are we all) if judgement and the hammer cannot break your hearts, yet let this mercy break you, and let every one ſay, *O Jeſu! haſt thou done all this for me? certainly I will love thee, and praiſe thee, and ſerve thee, and obey thee as long as I live.* Say ſo, and the Lord ſay Amen to the good deſires of your hearts. To whet this on the more: remember ſtil, it is *you* that ſhould have ſuffered; but to prevent this, it is *he* that was humbled, it is *he* that was crucified, it is *he* that was purged: what needs more? *I am he*] ſaid Chriſt to the *Jews* when they apprehended him: *He*? what *he*? I know not what: but be *he* what he will, *he* it is: our Saviour, Redeemer, Phyſician, Patient, *Who had by himſelf purged our ſins.*

John 18. 5.

Thus far we have meaſured his ſteps downwards, and ſhould we go up again the ſame ſtairs, we might bring him as high as we have placed him low: but his aſcent belongs rather to the words following my Text; for after *he had purged*, then *he ſate down on Gods right hand on high.* Come we then to the next words, and as you have ſeen the *Perſon*, ſo let us look for a *companion*; *This may in miſery yield ſome comfort, if but any ſociety bears a ſhare in his miſery*; But methinks I hear you ſay to me, as the *Athenians* ſaid to *Paul*, *We will hear thee again of this matter* another time.

Act. 17. 32.

By himſelf]

THe *Time* and *Phyſician* have prepared a *Purge*; but who is the *Patient* to receive it? it is man is ſick, and it is man muſt purge, or otherwiſe he dies without all remedy or recovery: but alas! what Purge (what Purgatory) muſt that be which can evacuate ſin? Should man take all the vertue of herbs and minerals, and diſtill them into one ſublime and pureſt quinteſſence, yet impoſſible were it to waſh away ſin, or the leaſt dregs of its corruption: not *Galen* nor *Hippocrates*, nor all the Artiſts, or Naturaliſts that ever lived on earth could finde out, or invent any remedy for ſin; this muſt be a work of Grace, and not of Nature; yea, and ſuch a grace as neither man nor Angels could afford: Behold then, who it is that both adminiſters and takes the receipt prepared; it is man that ſinned, and God is become man, that ſo being both, he might adminiſter it as God, and receive it as man, the ſame perſon being Phyſician and Patient, Compounder and Purger.

But, what a wonder is this? Are we a dying, and muſt he purge for it? can Phyſick given to the ſound, heal the party that is ſick? It was the ſaying of our Saviour, *The whole need not the Phyſician, but they that are ſick*; and Chriſt Jeſus for his part is whole indeed; *No fault in this man*, ſaith *Pilate*; and he is *a juſt man*, ſaid *Pilate's* wife of him: to what end then ſhould he purge that is whole, and we eſcape that are ſick? O this is to manifeſt the deareſt love of our Soul-Phyſician, our endeared Saviour; *he whole*

Matth. 9. 12. Luke 23. 14. Matth 27. 19.

indeed

indeed *need not the Physician*: he needs no Physick, no Purge, no Physician at all; but for us he is become a Physician himself, for us he became Physician and Patient: for us he was sick; for us he Purged, that we through him might escape that danger of eternal fire.

But how purged he? *By himself?* Was there none to associate him in this misery? no, he *purged by himself*] only, and that without a

} Partner.
} Comforter.

First, *without a partner*, there was none that laid a finger in the burthen of his Cross to ease him; why, Blessed Saviour! thou hast Myriads of *Angels* waiting on thee, and can they not a little lighten thy heavy yoke? No, the *Angels* are blessed, but they are finite and limited, and therefore unable to this expiation of sin.

But what say we of the *Saints*? if you will believe the *Rhemists*, they can tell you that *the sufferings of Saints (sanctified in Christs blood) have not onely a forcible satisfaction for the Church and its members; but withal they are the accomplishments of the wants of Christs passion*; an horrible blasphemy: as if Christs death were not sufficient in it self, but his wants must be supplied by the satisfaction of others; my Text tells me, *Christ purged by himself*;] therefore not by any other, but sufficiently in his own person; and as for that Text they urge against us, *Coloss.* 1. 24. *Now rejoyce I in my sufferings for you, & fulfill the rest of the afflictions of Christ in my flesh for his bodies sake which is the Church*; whence they argue these two points; first the want of Christs sufferings; and secondly, the abounding of Saints sufferings for the satisfaction of others. To the first we answer, that *the afflictions of Christ*, which the Apostle saith, *I fulfill*, are not meant of the afflictions which Christ suffered in his person, but in his members; thus *Augustine*, *The Apostle saith not, my afflictions, but Christs, because he was a member of Christ*, who is usually said to suffer both with, and in his members. To the second we answer, that *Pauls* sufferings *for his body which is the Church*, served not for *satisfaction*, but for *confirmation* of their faith; thus *Ambrose*, *Christs passion sufficeth to salvation*, Peter *and* Pauls *passion serve onely for example*; so then if you will have the true sense of the words, they run thus: *Now rejoyce I in my sufferings for you, whereby I fulfill the measure of those tribulations which remain yet to be endured of Christ in his mystical body, which I do for the bodies sake, not to satisfie for it, but to confirm it, or strengthen it in the Gospel of Christ*: and good reason have we to admit of this comment; otherwise how is Christ a perfect Saviour, if any Act of our redemption be left to the performance of any Saint or Angel? no, it is Christ, and only Christ; Jesus, and only Jesus; *Nor is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved*, Act. 4. 12.

But if not *Angels*, or *Saints*, what say we of *good workes*? Cannot they expiate sin? yea, say our adversaries, they are *meritorious, and applicatory, and expiatory*; so here is a threefold use of them; what? hath Christ *purged by himself*? and is there any other means whatsoever to expiate sin? no, saith the Apostle; so incompatible are these two, his grace, and our works, that *if it be of grace, it is no more of works, or else grace were no more grace; and if it be of works, it is no more grace, or else works were no more works. By grace then ye are saved,----not of works, lest any man should boast himself*, Ephes. 2. 8, 9.

But if no purging by *Angels, Saints, nor good works*, what say we to *Purgatory* it self? we say it is a fable; or were it an Article of Faith (as the Pontificians affirm) let us have Scripture for it; yes saith *Roffensis*, *We went through fire and water*, Psal. 66. 12. and Sir *Thomas Moor* will have more Scripture, *I have sent forth thy prisoners out of the pit, wherein is no water*, Zach. 9. 11. here are two places for Purgatory, and one saith there is *water*, the other saith, there is *no water*; but to say truth of both, *The Catholick faith, resting upon divine authoritie believes heaven and hell, but a third place* (saith *Augustine*) *we know none, neither finde we in holy Scripture, that there is any such place*: neither speaks he only of places eternal that are to continue for ever, for he purposely disputes against *Limbus Puerorum*: and rejects all places temporary; yea, elsewhere he acknowledgeth, *there is no middle place at all; but he must needs be with the Devil, that is not with Christ*: away then with those *paper-walls, and painted fires, a bug* (could *Harding* once say) *meet only to fray children*; God will have no rival in sins purge; no

Angel

Rhem. Coll. 1. sect. 4.

Col 1. 24.

Non dixit passuram eorum, sed Christi, quia membrum erat Christi. Aug. tract. in Joh. 108.

Christi passio nobis sufficit ad salutem, Petri & Pauli confulit ad exemplum. Ambr. Jerm 66.

Acts 4 12.

3.

Rom. 11. 6.

Ephes. 2. 8, 9.

4.

Roffen. contra Luther. art. 27. Psal. 66. 12. Zech. 9. 11. *Aug hypog. l. 9. tom. 7.*

Aug. de pec. merit. & remiss. l. 1. c. 28. Juel. def Apol. 2. part.

Angel in heaven, no *Saints*, no *works* on earth, no *Purgatory* under earth, it is he himſelf will *purge it by himſelf*; my text affirms it, (and who dares gain ſay it?) that *he by himſelf* (by no other) *hath purged our ſins.*

Eſay 63. 3. Thus farre you have ſeen Chriſt *purging* without *a partner*; *he trod the wine-preſſe alone, and there was none to help him*; but O the bitterneſſe of this *purge* that admits of no help, no eaſe! as he had no *partner* to help him, ſo no *Comforter* to chear him in is ſo lamentable ſufferings.

Solamen miſeris ſocios, &c. *Some eaſe it is to have one or other touched with the ſenſe of our miſeries*, and if they cannot help us, yet to do what they can (be it only to condole us) it were a comfortable refreſhing; nay, but our Saviour findes no refreſhing at all, *he purged by himſelf*, without a *Partner*, without a *Comforter*, not any one on earth or in heaven, that afforded his poor heart any cure or cordial. Firſt, look on earth, for to them doth he addreſſe that ſpeech in *Lamentations*, *Is it nothing to you all ye that paſſe by?* the moſt grievous torments finde ſome mitigation in the ſupply of friends, and what friends hath our Saviour to comfort him in his torments?

Lamen. 1. 12.

If you ſay the *Gentiles*; I muſt confeſſe he found faith in ſome, and a ſeeming favour from others: the Centurion is witneſſe of the one, of whom our Saviour himſelf confeſſed, *I have not found ſo great faith, no not in Iſrael*, Matth 8. 10. and *Pilate* gives a token of the other, when *he took water, and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt man*, Matth. 27. 24. but alas! did *Pilate* ſo favour him as to free him? no, he fears to condemn him being innocent, and yet dares not abſolve him, being ſo envied as he was by the *Jewes*; what then can a little water? what can *Jordan* floods? what can *rivers of wine*, and *oyle* do, towards the waſhing of thoſe hands, that *had power to releaſe him*, and would not? he knew *they had delivered him of envy*, Matth. 27. 18. he confeſſes, *I finde no fault in this man*, Luk. 23. 14. he tells him that *he had power to crucifie him, and he had power to looſe him*, John 19. 10. and yet fondly would he waſh away the guilt of his unjuſt ſentence, with a little water on his hands; no, *Pilate*; that ceremony cannot waſh away thy ſin, that ſin I mean, which thou and the *Gentiles* in thee committed, in delivering of Jeſus *to the will of the Jewes.*

Matth. 8. 10. Matth. 27. 24. Matth. 27. 18. Luke 23. 14. John 9, 10.

But if delivered to the *Jewes*, ſure it is well enough; he is their Countrey-man, Kinſman, of the ſtock of *Abraham*, of the Tribe of *Juda*, of the Family of *Joſeph*; but this rather aggravates than allaies his miſery, that his own people ſhould degenerate into Traitors: not a Gentile, but a Jew to be his Executioner: what torment had not been a lenitive, and a recreation in compariſon of this? *Daniels* Den, the three Childrens Furnace, *Eſays* wooden Saw, *Iſraels* fiery Serpents, the *Spaniſh* Inquiſition, the *Romiſh* Purgatory, are all as far ſhort in torture, as the laſt of them in truth, to the malice of a Jew; witneſſe our Saviours death, when they all conſpired not only to ſcourge him, mock him, buffet him, ſlay him; but to ſlay him in ſuch a manner, as to hang him on nailes, and to make the Croſſe his Gibbet.

Luke 23. 25.

But what? no comforter amongſt them all? do the *Gentiles* condemn him? will the *Jews* crucifie him? and is there none to pity him? Yes, what ſay we of his *Diſciples*, that heard him, followed him, and were *ſent of him by two and two into every City and place, whither he himſelf ſhould come*? Would you think that theſe *ſeventy*, for they were ſo many in number) which for a time did his Embaſſage *with joy*, would now have forſaken him? yes, if you mark it, *Many of them went back, and would walk no more with him*; ſome ſtumble at his Doctrine, others at his Paſſion, but all were offended, as it is written, *I will ſmite the Shepherd, and the ſheep of the flock ſhall be ſcattered*, Matth. 26. 31.

Luke 10. 1. Luke 10. 17. John 6. 66. Matth. 26. 31.

Yet if the *Gentiles* reject him, they do but like *Gentiles* who were ignorant of God; if the *Jewes* hate and maligne him, it is but their old wont *of killing the Prophets*; if the *Diſciples* that are weaker, faint, and waver in faith, it was no more than was ſaid of them, *O ye of little faith*, but what ſay we to the *twelve Apoſtles*, thoſe Secretaries of his myſteries, ſtewards of his mercies, almners of his bounties? *will they alſo go away*, and leave him comfortleſſe alone? no, can *Peter* ſay, *Maſter, to whom ſhall we go? thou haſt the words of eternal life*, John 6. 68. or if he will have deeper proteſtations, *I am ready to go with thee* (ſaith *Peter*) *into priſon and to death*; Luke 22. 33. to death? yes, *though I die with thee, I will not deny thee*; *and thus ſaid all his Diſciples*, Mat. 26. 35. and yet like *Jonas* Gourd when the Sun beats hotteſt, how ſoon are they all gone, and vaniſhed away? Lo, one betrayes him, another forſwears him, all run from him, and leave him alone in the midſt of all his enemies.

Matth. 23 31. Matth. 8. 26. John 6. 68. Luke 22. 33. Matth. 26. 35.

And

And yet if this *Apoſtles* leave him, what ſay we to *Mary* his mother, and other his *friends*? Theſe indeed wait on him, ſeeing, ſighing, wailing, weeping, but alas! what do theſe tears but increaſe his ſorrowes? might he not juſtly ſay with *Paul*, *What mean ye to weep and to break my heart*? Acts 21. 13. Pity, and of all other feminine pity, it is the pooreſt, helpleſs ſalve of miſery; but howſoever it was to others, this was ſo far from any ſalve to him, as 'tis one of his greateſt, tenderest ſores about him: *Daughters of Jeruſalem, weep not for me but weep for your ſelves, and your children*. O ſee the wonder of compaſſion which he bears to others in his paſſion; he hath more care of the women that follow him weeping, than on his own mangled ſelf, that reels along fainting & bleeding even unto death: the tears that drop from their eyes is more to him, than all the blood in his veins; and therefore careleſſe (as it were) of his own ſacred perſon, he *turns about* his bleſſed bleeding face to the weeping women, affording them looks and words too of compaſſion, of conſolation, *weep not for me, but weep for your ſelves, and your children*: But O bleſſed Saviour! didſt thou flow unto us in ſhowers of blood, and may not we drop a tear for all thoſe purple ſtreams of thine? yes, Lord, thou doeſt not here forbid us weeping, only thou turneſt the ſtream of our tears the right way; that is to ſay, homewards into our own boſomes, pointing us to our *ſins*, the trueſt cauſe of thy ſufferrings.

5. Luke 23. 28. Luke 23 28.

But as for comfort to our Saviour, whence (trow ye) may it come? if we compaſſe the earth, *the Gentiles, Jewes, his Diſciples, Apoſtles*, Mary *his own Mother, and all other his friends*, they are but as *Jobs miſerable comforters all*; but let us *go up into heaven*, & there (if any where) be his *comforters* indeed: alas! what *comforters*? If you imagine the *Angels*, it is true they could attend him in the Deſert, and comfort him in the Garden; but when he came to the main act of our Redemption, not an *Angel* muſt be ſeen how, not ſeen? no, they muſt not ſo much as look through the windows of heaven to give him any eaſe at all; nor indeed were it to any purpoſe if they ſhould; for who can lift up, where the Lord will caſt down? O ye bleſſed *Angels*! how is it that your Hallelujahs ceaſe? that your ſongs which you warbled at his birth, are finiſhed at his death? that your glorious company, which are the delight of happy ſouls, is denyed to him who is the Lord and Maker both of you and them? why, thus it muſt be for your ſakes: *I am full of heavineſſe* (ſaid our Saviour in his type) *and I looked for ſome to take pity, but there was none: and for comforters, but I found none* Pſal. 69. 20.

6. John 16. 2. Pſal. 69. 20.

And yet if the Angels be no comforters, he hath a *Father in Heaven* that is nearer to him: *I and my Father are one* (ſaith our Saviour) and, and, *It is my Father that honoureth me*, John 8. 34. *It is my Father that loveth me*, John 10. 17. *It is my Father that dwelleth in me*. John 14. 10. and howſoever others forſake me, *and leave me alone*, (as himſelf proclaims it) *yet I am not alone, becauſe the Father is with me*, John 16. 32. Is it ſo, (ſweet Saviour) whence then was that ſorrowful complaint of thine, *My God, my God, why haſt thou forſaken me*? *Leo* it is that firſt reconciled it, and all antiquity allow of it; *The union was not diſſolved, but the beames, the influence was reſtrained; Affectione juſtitiæ* (ſaith *Scotus*) he was ever united to his Father, becauſe he ever loved, truſted, and glorified him; but *Affectione commodi*, that delight ever emergent from that divine viſion, was for a time ſuſpended, and therefore was it that his body drooped, his ſoul fainted, he being even as a ſcorched Heath, grounded without any drop of dew of the divine comfort on it.

7. John 8. 34. John 10. 30. John 10. 17. John 14. 10. John 16. 32. Matth. 27. 46. * *Non ſolvit unionem ſed ſubtraxit viſionem* Scotus 4. ſent. D. 46. Q. 4. *reſp. ad principe argum.*

Yet be it that his *Father* now forſakes him, will *he* forſake *himſelf*? O yes! he burns in the fiery furnace of affliction, without all manner of refreſhing; and this was it that was figured in the Law by thoſe two Goats offered for the ſins of the people, wherefore the one was the *Scape-goat*, and the other was the *Offering*, the Scape-goat departed away, and was ſent *into the Wilderneſſe*, but her companion was left alone in the torments, and *made a Sin-offering* for the people: even ſo was this Sacrifice of God-man, man-God, bleſſed for ever, the *humanity* was offered, but the *divinity* eſcaped; the *humanity* ſuffered for the ſins of the world, but the *divinity* departed away in the midſt of ſufferings, and left her ſiſter and companion all alone in the torments: thus *he purged himſelf, himſelf onely* in his *humanity*, no other with him, all other left him; the *Gentiles, Jewes, Diſciples, Apoſtles*, Mary *his Mother, and God his Father, nay he himſelf is bereaved of himſelf, the humanity of his divinity*, if not in reſpect of the *union*, yet as touching the *conſolation*, *When he had by himſelf* [(in his humane nature, without any comforter) *purged our ſins*.

8. Rev. 26. 16.

Thus farre you have ſeen Chriſt drink the cup of his bitter pains, pure and without

mixture

mixture of any manner of eaſe; what now remains, but that we make ſome uſe of it.

Uſe.

Pſal. 116. 13. *I will take the cup of ſalvation* (ſaith *David*) *and call upon the Name of the Lord*, Pſal. 116. 13. And what can we leſſe? If our Saviour hath begun to us in pains, ſhall not we afford him our thanks; the *Cup* of death could not paſſe from him, and muſt the *Cup of Salvation* be removed from us? *O praiſe him, praiſe him, all his Hoſts:* howſoever he was alone in his ſufferings, let us all bear the burden in a ſong of thankſgiving, and in this ſong let us ſinging weep, and weeping ſing; our ſin may draw the tears which were the cauſe of his ſufferings: and our ſalvation may make us ſing, which thoſe his ſufferings did effect: what needs more? he ſuffered *by himſelf*] the cauſe, our ſins; the effect, our ſalvation; let us mourn for the one, and praiſe him for the other; praiſe him, and him alone, for he had no partner in his ſufferings, nor will he have any in our thanks; he had no comforter in his miſeries, nor muſt any ſhare with him in the duty we owe him of praiſing his Name: Alas, have we not reaſon (think you) to give all the glory unto him? it was he that ſuffered that which we deſerved, *he purged by himſelf*] when we our ſelves lay ſick of ſin, in peril of death and damnation; thus gracious is he to us, that when there was no other remedy for our recovery, than *he by himſelf* in our ſtead came, *and purged our ſins.*

Thus far you have ſeen the Patient; and order now requires that we prepare the Receipt; the patient was *himſelf*] the Receipt is *a Purge*;] but to confect this *Purge*, we muſt crave a further time; and in the mean while, and ever remember him in your thoughts, who hath done all this for you, and the Lord make you thankful.

Had purged]

YOu ſee who it is that hath freed us from ſin, to wit, Chriſt our Saviour without a Compurgator; *he purged by himſelf*] but what did he by himſelf? do we ſay *he purged*? what need he to *purge*, who never committed any ſinne in thought, word, or deed? it is without doubt he needs not, and yet do it he will, not to clear himſelf, but us.

But this *Purge* doth imply a medicine, and ſo we muſt apply it: a medicine it was, and many medicines he uſed for the curing of mans ſoul; The firſt by diet, when *he faſted fourty days and fourty nights*, Matth. 4. 2. The ſecond by Electuary, when he gave his moſt precious *body and blood in his laſt Supper*, Matth. 26. 26. The third by ſweat, when *great drops of blood iſſued from him falling down to the ground*, Luke 22. 44. The fourth by plaiſter, when he was *ſpit upon* by the *Jewes*, Mark 15. 19. The fifth by potion, when he taſted *vinegar mingled with gall*, Matth. 27. 34. The ſixth by letting of blood, when his hands and feet were pierced, yea, when his *heart-vein* was ſtricken, and his *ſide goared with a ſpear*, John 19 34. the laſt (which contains all the reſt) was by *purge*, when by all his ſufferings (and eſpecially by his blood-ſhed) he *waſhed us from our ſins*, Revel. 1. 5. Here was the cure of all cures, which all the *Galeniſts* in the world may admire with reverence, that our Lord and Saviour ſhould become our Surety, that our ſoul-Phyſician ſhould become our *Purger*: how? not by giving us Phyſick, but by receiving it for us; we (miſerable wretches) lay ſick of ſin, and he (our Phyſician) hath *by himſelf purged* and delivered us of it.

Matth. 4. 2. Matth. 26. 26. Luke 22. 44. Mark 15. 19. Matth. 27. 34. John 19. 34. Revel. 1. 5.

Obſerv.

But that we may the better ſee how this Purge wrought with him, we muſt know, that *purging* in general is taken for any evacuation whatſoever: and to ſay truth in a word, *the evacuation of Chriſts blood was the right purging of our ſins.* Hence is it, (that as Scriptures affirm) *the blood* of Chriſt doth redeem us, cleanſe us, waſh us, juſtifie us, ſanctifie us: *Ye were redeemed by his blood*, 1 Pet. 1. 19. and *his blood cleanſeth us from all ſinne*, 1 John. 1. 17. and, *He waſhed us from our ſins in his blood*, Revel. 1. 5. and, *Being now juſtified by his blood*, Rom 5. 9. and, *Therefore Jeſus ſuffered, that he might ſanctifie the people with his own blood*, Heb. 13. 12. This *blood* was it that was believed by the Patriarchs, witneſſed by the Sacrifices, ſhadowed in the figures of the Law, expected of all the faithful from the beginning of the world; and therefore the Apoſtle concludeth, *Almoſt all things are by the Law purged with blood*, and, *without ſhedding of blood is no remiſſion*, Heb. 9. 22. It is true, Chriſt purged by his death, and other his ſufferings, and yet are all theſe contained in the ſhedding of his *blood*: this blood is the foundation of true Religion, for *other foundation can no man lay. Wherefore neither was the firſt Teſtament ordained without blood*, Heb. 9. 18. Nor is the New Teſtament otherwiſe ſealed *than with blood*, Matth. 26. 28. What needs more? *If the blood of Bulls and Goats* (in the Old Teſtament) *ſanctifieth to the purifying of the fleſh, how much more ſhall the blood of Chriſt* (in the New Teſtament) *purge your Conſciences from dead works, to ſerve the living God?* Heb. 9. 13, 14. O

1 Pet. 1. 19. 1 John 1. 7. Rev. 1. 5. Rom. 5. 9. Heb. 13. 12. Heb. 9. 22. Heb. 9. 13, 14.

ſweet

ſweet *blood* of our Saviour that *purgeth our Conſciences*, evacuates our *dead work*, reſtores us to our *God*, will bring us unto Heaven!

But O my Saviour, *Wherefore art thou red in thy apparel, and thy garments like him that treadeth in the wine-fat?* is it thy precious *blood* that hath given this hew? Yes, an hew often dipped in the *Wine-fat*; and that we may the better ſee the colour, let us diſtinguiſh the times when his *blood* was ſhed for us. Eſay 63. 2.

Six times, ſaith a *Modern: ſeven times, ſaith *Bernard*, did Chriſt ſhed his blood for us; and (to reduce them into order) the firſt was at his Circumciſion, when his Name *Jeſus* was given him, *Which was ſo named of the Angel, before he was conceived in the womb*; and was this without Myſtery? no (ſaith *Bernard*) for *by the effuſion of his blood he was to be our Jeſus, our Saviour.* Bleſſed Jeſus? how ready art thou for the Sacrifice? What? but eight dayes old, and then to ſhed thy Blood for the ſalvation of our ſouls? *Maturum hoc Martyrium*, here is *a mature Martyrdome indeed.* It is a ſuperſtition took up with the *Egyptians* and *Arabians*, that *Circumciſion ſhould affright away devils*: and the *Jewes* have a conceit not much unlike: for when the Childe is Circumciſed, one ſtands by with a veſſel full of duſt, in towhich they caſt the Præpuce: the meaning of it is, that whereas it was the curſe of the Serpent, *Duſt ſhalt thou eat all the dayes of thy life*: they ſuppoſe therefore the Præpuce (or fore-skin) being caſt into the duſt, the Devil by that Covenant eates his own meat, and ſo departs from the childe. But howſoever they erre, of this we are ſure, that *Chriſt delivered his fleſh as a bait to Satan, held him faſt with the hook of his Divinity through the ſhedding of his blood*; this *blood* was at firſt ſhed at his Circumciſion; and we cannot imagine it a little pain, ſeeing the fleſh was cut with a *ſharp ſtone*, which made *Zipporah* to cry out againſt *Moſes*: *Surely a bloody husband art thou to me*: what a love is this, that Chriſt newly born ſhould ſo early ſhed his *blood*? but all was for our ſakes, for the ſalvation of our ſouls.

* *Adams crucifixe.*
* *Bern. de paſſione Domini. cap. 36.*
Luke 2. 21.
Bern. ibid.
Ambroſ. l. 2. de patriarch. Abraham.
Gen. 3. 14.
Pet. Mart. Loci com claſſ. 4. c. 7. Symb. l. Ruffini Tomo Jeronymi. 4.
Exod. 4. 25.

You ſee one vein opened; but in his ſecond effuſion not one, but all the veins in his body fell a bleeding at once, and this was at his paſſion in the garden, when (as the Evangeliſt teſtifies) *he fell into an agony, and his ſweat was like drops of blood, trickling down to the ground*: here is a Phyſick purgative indeed, when all his body evacuates ſweat *like drops of blood*: but what? be the pleuriſie never ſo great, how ſtrange is the phlebotomy? it ſeems not to conſult where the ſigne lyes, you ſee all his body falls at once to ſweating and bleeding; nor is the cure leſſe ſtrange than the Phyſick; for we had ſurfetted, and it is he that *purgeth*; we had the fever, and it is he that ſvveats and *bleeds* for the recovery of our health; did you ever hear of ſuch a remedy as this? oft times a bleeding in the *head* (ſay Phyſicians) is beſt ſtopt by ſtriking a vein in the *foot*; but here the malady is in the foot, and the remedy in the *head*; vve (ſilly wretches) lay ſick of ſin, & Chriſt our Saviour *purgeth it* out by *a ſweat like drops of blood trickling down to the ground*: here is a vvonder, no violence is offered, no labour is ſuſtained, he is abroad too in the raw air, and were laid dovvn grovelling on the cooler earth; or if all this be not enough to keep him from ſvveating, the night is cold, (ſo cold, that hardier ſouldiers fain to have a fire vvithin dores) & yet notvvithſtanding all this, *he ſweats*, ſaith the Text; hovv ſvveats? it is not *ſudor diaphoreticus*, a thin faint ſvveat, but *grumoſus*, of great drops, and thoſe ſo many, ſo violent, as they pierce not onely his skin, but *clothes* too, *trickling down to the ground* in great abundance; and yet may all this fall vvithin the compaſſe of a natural poſſibility. But *a ſweat of blood* puts all reaſon to ſilence, yea, ſaith *Hilary*, *It is againſt nature to ſweat blood*, and yet (hovvſoever nature ſtands againſt) the God of nature goes thus far, that in a cold night (vvhich naturally dravves blood invvards) he ſvveats vvithout heat, and bleeds vvithout a vvound. See all his body is ſprinkled vvith a Crimſon devv, the very veins and pores, not vvaiting the tormentors fury, pour out a ſhovvr of blood upon the ſudden; foul ſin that could not be cleanſed ſave only by ſuch a bath! vvhat? muſt our ſurfets be thus ſvveat out by our Saviour? Yes (ſaith *Bernard*) vve ſin, and our Saviour vveeps for it, not only vvith his eyes, but vvith all the parts of his body: and vvhy ſo? but to this end, *That the whole body of his Church might be purged with the tears of his whole body.* Come then, ye ſons of *Adam*, and ſee your Redeemer in this heavy caſe! if ſuch as be kind & loving are vvont (vvhen they come to viſit their friends in death or danger) to obſerve their countenance, to conſider their colour, and other accidents of their bodies; tell me, ye that in your Contemplations behold the face of your Saviour; What think you, when you ſee in him ſuch wonderful, ſtrange, and deadly ſignes? our ſweat (howſoever cauſed) is moſt uſual in the face or forehead: but our Saviour ſweats in all his body; and how then was that face of his disfigured when it ſtood all on drops, and the drops not of a watry

Contra naturam eſt ſudare ſanguinem. Hilar. l. 10. de trinitate.
Luke 22. 44.
Bern. in ramis Palmarum ſerm 3.

ſweat, but of ſcarlet blood? O my heart! how canſt thou but rend into a thouſand pieces? O my beloved! *well may our eyes ſhed tears at this, when his veins thus ſhed their blood for us.*

3. But here is yet a third effuſion of blood, and that (as *Bernard* tells us) was *in the nippings and tearings of his ſacred cheeks*; To this bears the Prophet witneſſe, *Eſay* 50. 6. *I gave my back to the ſmiters, and my cheecks to the nippers*; or as our latter Tranſlation, *I gave my back to the ſmiters, and my cheeks to them that plucked off the hair*: whether *his cheeks were torn*, or *his beard plucked off*; ſome vary in opinion: *Bernard* thinks both might be true; or howſoever we believe, moſt probable it is that neither of them could be effected without effuſion of *blood*. And now me thinks I ſee that face *fairer than the ſonnes of men* ſpit on by the *Jewes*; nor is their ſcorn without ſome cruelty; for in the next Scene they exerciſe their fiſts, which that they may do with more ſport to them, and ſpite to him, they firſt *blindfold him, and then ſmiting him on the face, they bid him read who it is that ſtrikes him*; and yet (as if whiteneſſe of their ſpittle, and blewneſſe of their ſtrokes had not cauſed enough colours) they once more die his roſie countenance in a bloody red; to this end do they *nip his cheeks* with their nails, and (as others) *pluck off his hair* with their fingers, whereby ſtreams and ſtroaks of blood run down his cheeks, and drop down at his chin to his lower garments: O ſweet face of our Saviour! what mean theſe ſufferings, but to tell us, if ever *confuſion cover our face* for him, that we conſider then how blood and ſweat thus covered his face for us?

In vellicatione genarum Bern. de Paſſ. Dom. c. 38. Eſay 50. 6. Bern. ibid.

Luke 22. 64.

4. But yet here's a fourth effuſion at his Coronation; the blows drew not blood enough from his face, and therefore the *thorns* muſt fetch more from his head: *If mine adverſary* (ſayes *Job*) *ſhould write a book againſt me, ſurely I would take it upon my ſhoulder, and binde it as a crown unto me, Job* 31. 36. The *Jews* in ſtead of writing a book, they wreath a crown, and ſee how our Saviour binds it to him; not only on his ſhoulder as a Croſs to bear it, but on his head too, as a crown to triumph in it: but neither is it for triumph only, but for torture; it is a Crown woven of boughs, deck't which thornes, and drops of blood in lieu of precious ſtones. *O Jeſu! was that ſpittle thy ointment, that reed thy Scepter, thoſe thornes thy crown, that purple aied with blood, thy royal Robes?* unthankful people, thus watered with his blood, that bring forth nothing but briars and thornes to crown him! but wherefore thornes, ſave onely to cruſh into his tender head? and to this purpoſe they do not onely ſtick his head full of them, but after the putting it on, to faſten the crown better, they *ſtrike him on the head* with their *reeds*, or *canes*: See here *thornes*, not like ours, but (as the Countrey afforded) ſtronger and greater to pierce his ſcull with more eaſe; and ſee here *canes*, not as ours, but heavier and ſolider (as *Jewry* had plenty of them) to beat and hammer that crown of thornes deeper and deeper into his head. O then Imagine, what ſtreams of blood guſhed out, when all thoſe ſharp prickles were ſhot in? no leſs then *a ſhowre of blood* now rained on his neck, his face, his ſhoulders; and all this for us, *to make us members of that Head, his head thus bleeds down upon all his members.*

Job 31. 36.

Matth. 27. 30.

Ne hic putavi vos ſanguinis defuiſſe: Bern. de Paſſ. Dom. c. 39.

And his head vein being opened, there is a fifth effuſion of blood iſſuing out of his *body*; this was cauſed by the whips wherewith the mercileſſe Tormentors fetch blood from his ſacred ſides: Is not here matter for our meditation to work on? Conſider (I pray you) how rude are the Hangmen that ſtrip our Saviour of his garments, and then go about to binde his holy body to a pillar? he (poor man!) ſtands at the poſt alone, without any friends to comfort, or eye to compaſſionate him, whileſt they ſtrike on their laſhes, redouble their ſtrokes, again and again fall upon him afreſh, as if they would not leave a drop of blood in all his body: but ſtay, what juſtice in all this? the Law of *Moſes* commanded that Malefactors ſhould be beaten with whips, and *It ſhall be, if the wicked be worthy to be beaten, that the Judge ſhall cauſe him to lye down, and to be beaten before his face according to his fault by a certain number*: what number? *fourty ſtripes he may give him, and not exceed, leſt if he ſhould exceed and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile to thee*, Deut. 25. 2, 3. Thus indeed were the *Jewes* tied, but the *Gentiles* neither bound by law, nor moved with Compaſſion, far exceed this number; I have read that *he received no leſſe than* 5400. *ſtripes*; which if we conſider theſe things, is not altogether improbable. Firſt, the law of beating, that every guilty ſhould be ſtricken by every one of the Souldiers, a free-man with ſtaves, and a bond-man with whips. Secondly, the cauſe of this Law, that the body of him that was to be crucified, ſhould be diſfigured, that the nakedneſſe ſhould not move the beholders to any diſhoneſt thoughts, when they ſhould ſee nothing pleaſing or beautiful but all things torn, and full of commiſeration. Thirdly, the purpoſe of *Pilate*, who hoped to ſpare his life by this ſo great cruelty uſed againſt him. Fourthly, the great care and haſt

Deut. 25. 2, 3.

S. Gert. l. 4. divin. inſtitut. c. 35.

haſt which the Prieſts uſed in carrying of the Croſſe, leſt Chriſt ſhould have died before he was crucified: every one of theſe reaſons argue an unreaſonable whipping, which our Saviour endured. *But (O joy of the Angels, and glory of Saints!) who hath thus diſfigured thee? who hath thus defiled thee with ſo many bloody blows? certainly they were not thy ſins, but mine, that have thus evil intreated thee: it was love and mercy that compaſt thee about for I ſhould have ſuffered, but to prevent this, thy mercy moves thee, and ſo thou takeſt upon thee all my miſeries.*

But all this will not ſatisfie the Jews, *Behold the man*, ſaid *Pilate* to them, when he thought to have pacified their wrath by that doleful ſight; but this nothing moved them, though (preſently after) it moved rocks and ſtones to ſhiver in peices: Behold then a ſixth effuſion of blood, when *his hands and feet were pierced through with nailes*: he bears indeed upon his ſhoulders, an heavy and weighty Croſſe of fifteen foot long; which muſt needs (ſay ſome) cauſe a great and grievous wound: but to omit that which is queſtionable) here be thoſe woful ſufferings; now come the barberous inhumane hang-men, and begin to looſe his hands that were tyed to the poſt, to tie them to (a worſer pillory) the Croſſe, then ſtrip they off his gore-glued cloaths, which did ſo cleave to his mangled battered back, that they pull off cloaths and skin together; nay, yet more (and how can I ſay it without tears for ſin? the Croſſe is ready, and nothing wanting but a meaſure for the holes; down therefore they lay him on it, and though the print of his blood gives them a true length, yet ſpitefully they take it longer, that ſo they may ſtretch and rack him on the Croſſe, till you may *tell his bones*. And now all fitted, his hands and feet are bored, the greatneſſe of whoſe Wounds *David* fore ſhewed by thoſe words, *They digged my hands and my feet*, Pſal, 22. 16. And well may we think ſo, for (as Eccleſiaſtical Hiſtory reports) ſo big were the very nailes, that *Conſtantine* made of them an helmet, and a bridle. O then what pain is this, when all the weight of his body muſt hang on four Nailes: And they to be driven (not into the leaſt ſenſible parts, but) thorow his hands and feet, the moſt ſinewy, and therefore more ſenſible parts of all other whatſoever; yet to hang thus for a time where (it may be) ſomewhat tolerable, but thus he hangs till he dies, and ſo the longer he continues, the wider go his Wounds, and the freſher is his torture. And now (my brethren) *behold and ſee, if there were ever any ſorrow like unto this ſorrow*: alas! what elſe appears in him, but *bleeding veines, bruiſed ſhoulders, ſcourged ſides, furrowed back, harrowed temples, digged hands and feet? digged*, I ſay not with ſmall pins, but with rough boyſtrous nailes; and how then ſhot the blood from thoſe hands and feet thus *digged*, and *digged thorow? O, I am the roſe of Sharon*, it is truly ſaid of Chriſt; *Look on one hand, and on the other, and you may finde Roſes in both; look on one foot, and on the other, and you may find Roſes in either*: In a word, look all over his body, and it is all over roſie, and ruddy in *blood*.

6. John 19. 5. Pſal. 22. 17. Pſal. 22. 16. Socrat. l. 1. c. 17. Lam. 1. 12. Cant. 2 1. Bern. de Paſſ. Dom. c. 41.

Can we any more? yes, after all theſe ſhowers of blood, here is one more effuſion; for after his death, *One of the ſouldiers with a ſpear pierced his ſide, and forthwith came thereout blood and water*, John 19. 34. *The Souldier that gave this wound* (they ſay) *was a blind man; but our Saviours blood ſpringing out on his Eyes, reſtored him to his ſight, and ſo he became a Convert, a Biſhop, and a Martyr*: a ſtrange cure, where the Phyſician muſt bleed; but ſo full of vertue was this blood, that by it we are all ſaved. And yet (O Saviour!) Why didſt thou flow to us in ſo many ſtreams of blood? one drop had been enough for the World, but thy love is without meaſure. Phyſitians are uſually liberal of other mens blood, but ſparing of their own; here it is not ſo: for inſteed of the Patients arm, it is the Phyſicians own ſide that bleeds; inſteed of a lancet here is a ſpear, and that in the hand of a blind Chirurgeon: yet as blind as he was, how right doth he hit the very Vein of his Heart? that heart where never dwelt deceit, ſee how it runs *blood and water* for our ſins; here is the fountain of his Sacraments, the beginning of our happineſſe: *O gate of Heaven! O window of Paradice! O place of Refuge! O tower of Strength! O ſanctuary of the Juſt! O flouriſhing bed of the Spouſe of Solomon!* Who is not raviſhed at the running of this ſtream? methinks I ſtill ſee the blood guſhing out of his ſides, more freſhly and fully than thoſe ſweet golden ſtreams which run out of *Eden* to water the whole world. But is it his *hearts blood*? What? keeps he nothing whole without him, nor within him; his Apoſtles are ſcattered in the garden, his garments at the Croſſe, his *blood* how many wheres? his skin, they have rent with their whips, his ear with their blaſphemies, his back with their furrows, his hand and feet with their nailes, and will they yet have his heart too cloven with

7. John 19 34. *Longinus* Biſhop of *Cappadocia*. *Teſte Herble* Contemplations on Chriſts Paſſion.

a ſpear? What a wonderful thing is this, that after all thoſe ſufferings he muſt have one Wound more? *Why (Lord) what means this open cleft and wound within thee? what means this ſtream and river of thy hearts-blood? O it is I that ſinned, and to waſh it away, his heart runs blood and water in abundance.*

Lo here thoſe ſeven effuſions of our bleſſed Saviours blood; the firſt at his *circumciſion*, the ſecond in the *garden*, the reſt when *his cheeks were nipped, his head crowned, his back ſcourged, his hands and feet nailed, his ſide opened with a ſpear*, whence came out an iſſue of *blood and water*.

Uſe. And be our ſins thus *purged*? Lord, in what miſerable caſe lay we, that Chriſt our Saviour muſt endure all this for us! were our ſins infinite, for which none could ſatisfie but our infinite God? were not our iniquities as the ſands, for which no leſſe than an Ocean of blood could ſerve to cover them? ſure here is a motive, (if nothing elſe) to draw from us the confeſſion of our manifold ſins. *Lord, we have ſinned we have ſinned grievouſly, heavily and with a mighty hand; and what now remains, but that we never ceaſe weeping, crying, praying, beſeeching, till we get our pardon ſealed in the blood of Chriſt?* O beloved! let me intreat you for Chriſts ſake, for his blood ſake, for his deaths ſake, that you will repent you of your ſins which have put him to theſe torments: and to this end I ſhall intreat you thus to order your repentance, Firſt, (after confeſſion of your manifold ſins) look upon him whom you have pierced; and by your meditation ſuppoſing him to lie afore you, *weep, and weep over him*, whom you ſee by your ſins thus clothed in his Blood. Why thus ſhall it be vvith the houſe of Zach. 12. 10. *David*, Zach. 12. 10. *I will pour upon the houſe of David* (ſaith God) *and upon the inhabitants of* Jeruſalem *the Spirit of grace, and of ſupplications, and they ſhall look upon him whom they have pierced, and they ſhall mourn for him, as one that mourneth for his onely ſon; and be ſorry for him, as one that is ſorry for his firſt-born: in that day there ſhall be a great mourning in* Jeruſalem, *as the mourning of* Hadadrimmon *in the valley of Megiddon.* What is the houſe of *David*? and what are the inhabitants of Jeruſalem, but the elect people of God? and if you be of that number, then do you look on him whom you have pierced, and mourn for him, or mourn over him, as one that mourneth for his onely ſon; yea, be ſorry for him, or be in bitterneſs for him *as one that is in bitterneſs for his firſt-born.* Is it not time, think you? Do you not ſee how every part of our Saviour bleeds afore you? his head bleeds, his face bleeds, his armes bleeds, his hands bleeds, his heart bleeds, his back bleeds, his belly bleeds, his thighs bleeds, his legs bleeds, his feet bleeds: and what makes all this blood-ſhed but our ſins, our ſins? O that this *day*, for this cauſe we would make a *great mourning of* Hadadrimmon *in the valley of* Megiddon! O weep! Or if you will not weep for him, yet *weep for your ſelves*, and your own ſins! alas, have you not cauſe? Your ſins were his murtherers, and your hands by your ſins were imbrued in his blood.

Ia. Secondly, ſtay not here, but when you have mourned and wept over your Saviour, then hate thoſe ſins that wrought this evil on your Saviour. Which that you may do effectually, ſend your thoughts afar off, and ſee your Saviour in his *circumciſion*, in the *garden*; and when you have done ſo, then follow him a little further; behold the tears in his eyes, and the clodded blood that came from him when his *checks were nipped, his head crowned, his back ſcourged, his hands and feet nailed, his ſide opened:* and then, O then ſee if you can love thoſe ſins that have done all this villany! *Love them, ſaid I?* no (if you have any ſhare in Chriſt) I hope you will rather be revenged on your ſins; rather you will every one ſay, *O my pride, and my ſtubborneſſe, and my looſeneſſe, and my uncleaneſſe, and my drunkenneſſe: theſe were the nailes, and the whips, and the ſpear that drew blood from my Saviour; therefore let me be for ever revenged of this proud, ſtubborn, rebellious heart of mine own; let me for ever loath my ſin, becauſe it brought all this ſorrow on my Saviour.* Is not this ordinary with men? ſhould any one murther your Father or friend, whom you highly regarded and honoured, would you brook his ſight, or endure his company? nay, would not your hearts riſe againſt him? vvould you not proſecute the Law to the uttermoſt? and if you might be the Executioner, vvould you not vvound him, and mangle him, and at every ſtroak cry out, *Thou waſt the death of my Father, thou waſt the death of my Father:* and is the heart of a man thus enraged againſt him that hath but murthered his friend, or his father? O then how ſhould your hearts be tranſported with infinite indignation (not againſt the man, but) againſt ſin that hath ſhed the precious blood of your Father, your Maſter, your God, your King, your Saviour? O follow, follow after theſe ſins with an Hue and Cry, bring them

them to the Bar, ſet them before the Tribunal of that great Judge of Heaven, and cry, *Juſtice, Lord: juſtice againſt theſe ſins of mine; theſe ſlew my Saviour, Lord, ſlay them; theſe crucified my Saviour, Lord, crucifie them*: Why thus purſue and never leave them, untill (if it poſſibly may be) you ſee theſe ſins bleed their laſt; never think you have done enough, but ſtill give your corruptions one hack more; confeſs your ſins once more, and ſay, *Lord, this pride, and this ſtubbornneſſe, and this looſeneſſe of heart, theſe are they that killed my Saviour, and I will be revenged of them.*

Thirdly, ſtay not here neither; but when you have mourned for your ſins, and ſought revenge on them, then by Faith caſt them all on the Lord Jeſus Chriſt; eaſe your own ſouls of them, and hurle your care on him that careth for you all. Certainly, there is no way to waſh you clean from your ſin, but only by Chriſts *blood*, and how muſt you apply this but by Faith? now then, in the laſt place have *faith*, renſe your ſoul (as it were) in the blood of this immaculate Lamb, and though you are polluted and defiled, yet (queſtionleſſe) the *blood* of Jeſus Chriſt will *purge* you from all ſin: *If the blood of Bulls and Goats*, (ſaith the Apoſtle) *and the aſhes of an Heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh, how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſciences from dead works, to ſerve the living God*: You may talk of a *Purgatory*; why, here is the *Purgatory*, that *true Purgatory, the fountain that is laid open for the houſe of Judah to waſh in*; and I pray you mark it, it is not only for juſtification, but being applied by faith, as effectual for ſanctification; not only for the expiation of ſin, that it be not laid to your charge, but withal to purge your conſciences from dead works to *ſerve the living God*. O then (as you tender your ſouls) believe, and caſt your ſelves upon Chriſt, for ſalvation, and for pardon of ſins: Do you not ſee him bleeding on the Croſſe? Do you not hear him graciouſly offering to receive your ſin-wearied ſouls into his bleeding wounds? what ſhould you do then but caſt your ſelves, with all the ſpiritual ſtrength that you can (at leaſt with infinite longings, and moſt hearty deſires) into the boſome of your Saviour? ſay with your ſelves, *The fountain is opened, and here will we bathe for ever: Come life, or come death, come heaven, or come hell, come what come can, here will we ſtick for ever*: nay, if you muſt periſh, tell God and man, Angels and devils, they ſhall pluck you out of the hands, and rent you from between the armes of your bleſſed bleeding Redeemer, your ſoul-purging Saviour. Thus if you believe, you need not to droop for your ſins, but to go on with comfort to everlaſting happineſſe: the *blood* of Chriſt (no queſtion) will make way for you into Heaven: Yea, (ſaith the Apoſtle) *By the blood of Jeſus we may boldly enter into the holy places, by the new and living way which he hath prepared for us, through the veil which is his fleſh.* Such is the bleſſed fruit of this *blood*; and the Lord make it effectual unto us, to bring us into heaven, even for his ſake, who *by himſelf thus purged our ſins.*

3. Heb. 9. 13, 14. Heb. 10. 19, 20.

You ſee the *Purge* given and taken, only a time it muſt have, and then followes the Evacuation: *He purged.*] What? the ill humour is *Sin,*] the extent of it, *Our*] ſin: of both theſe together at our next meeting. Now the Lord ſo prepare us, that this *Purge* may work in us the everlaſting welfare, and health of our ſouls.

Our ſins.]

SIn is our ſickneſſe, and to cure us of it, the Law yeilds Corraſives, the Goſpel Lenitives: but eſpecially Chriſt yields that Phyſick *Purgative*, which evacuates ſin. To conſider Chriſt as *a man of ſorrows*, and not a Saviour of ſinners, were but a melancholick contemplation; to behold his wounds, and not ſo to think on them as they were our ſalves, addes but more ſorrows to our other miſeries; but when we call to minde that his blood was our ranſome, that his ſtripes were our cures, then with all our hearts we pray, *His blood be upon us and our children.* And why not? *His blood* (ſaith the Apoſtle) *ſpeaks better things than the blood of Abel.* For *Abels* blood cried *revenge*, but *Chriſts* blood ſpeaks *mercy*; and (to our comfort be it ſpoken) if God heard the ſervant, he will much rather hear the Son: yea, if he heard his ſervant for ſpilling, how much more will he hear his Son for ſaving and regaining our ſouls? In the words are two parts:

Heb. 12. 24.

1. The ill humour evacuated, *Sin.*]
2. The extent of this ſin, it is mine, yours, *Ours,*] every ones.

What is it but *Sin*] which our Saviour *purged*? this is that ill humour derived from our Parents, inherent in our ſelves, imputed to our Saviour, and therefore (ſaith the Prophet) *he bare the ſins of many*, Eſay 53. 12. to whom agrees the Apoſtle, that *he his own ſelf bare our ſins in his own body*, 1 Pet. 2. 24. What a load then lay on his ſhoulder,

Eſay 53. 12. 1 Pet. 2. 24.

when

when all our ſins, the *ſins* of all the world were faſten'd upon him? one mans *ſin* is enough to ſink him into hell; and had not our Saviour intervened, every one of us had known by a woful experience, how heavy *ſin* would have been upon the ſoul of each man: but (O happy we!) *the ſnare is broken and we are delivered.* To prevent ſins effect, Chriſt Jeſus hath *purged* and waſhed it away.

And is this all the matter wherefore our Saviour ſuffered? was *ſin* all the diſeaſe of which he laboured, *when he had by himſelf purged*? yes, it was all, and if we conſider it rightly, we may think it enough to cauſe ſufferings in him, when meerly for its ſake God was ſo wroth againſt us. O loathſome *ſin*, more ugly in the ſight of God, than is the fouleſt Creature in the ſight of man! he cannot away with it, nor (ſo righteous are his wayes) could he ſave his own Elect becauſe of it, but by killing his own Son: Imagine then what a ſickneſs is *ſin*, when nothing but the blood of the Son of God could cure it: imagine what a poyſon is *ſin*, when nothing but a ſpiritual Mithridate compounded and confected of the beſt blood that ever the world had, could heal it: we need not any further to conſider its nature, but only to think of it how hateful it was to God, how hurtful to his Son, how damnable to men.

Uſe 1. And was it *Sin he purged*? 1. This may teach us how hateful *ſin* is, that put him thus to his *Purge*: Every *ſin* is a nail, a thorn, a ſpear; and every ſinner a *Jew*, a *Judas*, a *Pilate*: howſoever then we may ſeek to ſhift it on others, yet are we found the principal in this act our ſelves; you know it is not the Executioner that properly kills the man, *ſin* only is the murtherer, yea, *our ſins* onely are the crucifiers of *the Lord of glory*: yea, (if you will pleaſe to hear me) I will yet ſay more, *our ſins* onely *did* not crucifie
Heb. 6. 6. him, but *do crucifie him afreſh*, Heb. 6. 6. and herein how far do we exceed the cruelty of the *Jewes*? then his body was paſſible and mortal, but now it is glorified and immortal; they knew not what they did, *For had they known, they would not have crucified the*
1 Cor. 2. 8. *the Lord of glory*: but we know well enough what *we do and ſay too*: they buried Chriſt in the earth, and *the third day he roſe again from the dead*; but we through *ſinne* ſo bury him in oblivion, that not once in three dayes, three weeks he ariſeth, or ſhineth in our hearts: O ſhame of Chriſtians to forget ſo great a mercy! O *ſin* paſt ſhame to *crucifie afreſh the Son of God*! Think of it (beloved) *ſin* is the death of Chriſt, and would you not hate him that kills your Brother, your Father, your Maſter, your King, your God? beware then of *ſin*, that does it all at a blow! and if you are tempted to it, ſuppoſe with your ſelves that you ſaw Chriſt Jeſus coming towards you, wrapt in linnens, bound with a kercher, and crying after you in this gaſtly manner: *Beware, take heed what you do: once have your ſins moſt vilely murthered me; but now ſeeing my wounds are whole again, do not (I beſeech you) rub and revive them with your multiplied ſins: pity, pity me your Jeſus, ſave me your Saviour; once have I died, and had not that one death been ſufficient, I would have died a thouſand deaths more to have ſaved your ſouls; why then do you ſin again to renew my ſufferings?* O my Saviour, who
Cant. 8. 13. will not leave to *ſin* that but *hears thy voyce in the gardens? lo, the companions hearken unto thy voice; cauſe me to hear it*: it is I that have ſinned, and if this be the fruit of it, let me rather be torne of beaſts, be devoured of Worms, be violently pulled or haled with racks, then wittingly, or wilfully commit a *ſin*.

Uſe 2. 2. This may teach us what was the end, and meaning, and intent of Chriſt in his ſufferings. It was to purge away ſin, and therefore our faith muſt chiefly eye that; without this, the contemplation of Chriſts death, or the meditation of the ſtory of his ſufferings, and of the greatneſſe of them, will be altogether unprofitable. Chriſtians, learn this for ever; that faith which is true, ſaving, juſtifying faith, it chiefly mindes, and it is moſt taken up with the main ſcope and drift of all Chriſts ſufferings, which is to obtain forgiveneſſe of ſins in Chriſt crucified. This was the true end of Chriſts death, *To be a propitiation for ſin, to bear our ſins on the tree; he was made ſin for us, that we might be made the righteouſneſſe of God in him.* This was the plot which God by an ancient deſignement aimed at in the ſufferings of Chriſt; And thus our faith muſt take it up; O let our faith look mainly to this deſigne and plot of God & Chriſt in his ſufferings, *to ſatisfie for our ſins, & to juſtifie us ſinners.* Surely this intent of Chriſt in all that he did or ſuffered, is that *welcome news*, & the very *ſprit of the Goſpel*, which true faith priyes and ſeiſeth on.

Secondly, he *purged ſin*; whoſe? but *our ſin*: and this tells us of the *univerſality* of this gracious benefit, together with its *limitation*.

Heb. 2. 9. 1 Tim. 2. 6. 1 John 2. 2. Firſt, of the *univerſality*; *He taſted of death for every man*, Heb. 2. 9. and, *He gave himſelf a ranſome for all men*, 1 Tim. 2. 6. and, *He purged our ſins*, ſaith my Text; what

what, *ours* only? no, ſaith the Apoſtle, *He is the propitiation, not for our ſins only, but for the ſins of the whole world*, 1 John 2. 2. You will ſay, all do not actually receive the fruit of his death; you ſay indeed truly; but I wonder through whoſe default: Our bleſſed Saviour, what is he but like a royal Prince, who having many of his ſubjects in captivity of thraldom under a forreign enemy, pays a full ranſome for every one of them, and then ſending forth his Ambaſſadours, he wooes them to return to their home, and to enjoy their liberty? ſome there are that reject the offer, they will rather ſerve the enemy than return to the freedom of their Lord; and are theſe all the thanks they give their Redeemer? O ſweet Saviour! *he made upon the Croſſe a full, perfect and ſufficient ſacrifice, oblation and ſatisfaction for the ſins of the world*; but not all receive the benefit, becauſe many by their own demerit have made themſelves unworthy; and yet howſoever ſome deſpiſe liberty, *Is the arme of the Lord ſhortened?* no, ſee his arms ſpread on the croſſe to embrace all; and here is the *univerſality* of this gracious benefit. Numb. 11. 23.

Uſe.

The uſe hereof is full of comfort: if any man (any *ſinner* will now come in with a truly penitent ſoul, thirſting heartily for Chriſt Jeſus, and reſolve unfeignedly to take his yoke upon him, there is no number or notoriouſneſs of ſin that can poſſibly hinder his gracious entertainment at Gods mercy-ſeat. O then how heinouſly do they offend, who refuſe to take Chriſt Jeſus offered thus *univerſally*? if you ask who are they? I anſwer, they are offenders on both hands: Firſt, thoſe that too much *deſpair*; Secondly, thoſe that too much *preſume*: to begin with the latter.

Some there are, that howſoever Chriſt, and heaven, and ſalvation be offered unto them, yet ſo cloſe do they ſtick and adhere to their *ſins*, that they are loth to leave them, and they hope God is ſo merciful, that they can have Chriſt and their *ſins* too. Alas! deceive not your ſelves; though the dearneſſe, and ſweetneſſe, and freeneſs, and generality of Chriſts offers be a doctrine moſt true, and we propound it unto you as a motive and encouragement to bring you in; yet not ſo much as one drop of all that bottomleſſe depth of Chriſts mercy & bounty doth as yet belong unto any that lie in the ſtate of unregenerateneſs, or in any kind of hypocriſie whatſoever. Away then with this *preſumption*, and bethink you what a grievous and fearful *ſin* you commit time after time, and day after day *in neglecting ſo great ſalvation*, by chuſing (upon a free offer of his ſoul-ſaving blood) to cleave rather to a luſt (O horrible indignity!) than to Chriſt Jeſus bleſſed for ever: what height and perfection of madneſſe is this, that whereas a man, but renouncing his baſe, rotten, tranſitory pleaſures, might have Chriſt Jeſus, and with him a full and free diſcharge of hell-pains, a ſure and known right to heavens joyes; yet ſhould in cold blood moſt wickedly and willingly after ſo many intreaties, invitations, and offers refuſe this mighty change? Heaven and Earth may be aſtoniſhed, Angels and all creatures may juſtly be amazed at this prodigious ſottiſhneſs, and monſtrous madneſſe of ſuch miſerable men: they are the words of a late Divine, *The world* (ſaith he) *is wont to call Gods people preciſe fools, becauſe they are willing to ſell all they have for that one Pearl of great price; to part with profits, pleaſures, preferments, their right hand, their right eye, every thing, any thing, rather than to leave Jeſus Chriſt: but who do you think now are the true and great fools of the world? and who are likelieſt one day to groan for anguiſh of ſpirit, and ſay within themſelves, This was he whom we had ſometimes in deriſion, and a proverb of reproach; we fools accounted his life madneſſe, and his end to be without honour; now is he numbred amongſt the Children of God, and his lot is among the Saints:* Nay, if it once come to this, with what infinite horrour & reſtleſſe anguiſh will this conceit rent a mans heart in pieces, and gnaw upon his conſcience, when he conſiders in hell, that he hath loſt heaven for a luſt? and whereas he might at every Sermon have had even the Son of God his husband for the very taking, and have lived with him for ever in unſpeakable bliſſe; yet *neglecting ſo great ſalvation*, muſt now lye in unquenchable flames, without all eaſe or end. Sure it is the higheſt honour that can be imagined, that the Son of God ſhould make ſuit unto ſinful ſouls to be their husband, and yet ſo it is; *He ſtands at the door and knocks*, if you will give him entrance, he will bring himſelf and heaven into your hearts: *We are Chriſts Ambaſſadours* (ſaith the Apoſtle) *as though God did beſeech you by us, we pray you in Chriſts ſtead, to be reconciled to God.* We are Chriſts ſpokes men, that I may ſo ſpeak, to wooe you and win you unto him; now what can you ſay for your ſelves, that you ſtand out? why come you not in? if the devil would give you leave to ſpeak out, and in plain terms; one would ſay, *I had rather be damned than leave my drunkenneſſe*; another, *I* Wiſd. 5. 3. &c. Rev. 3. 20. 2. Cor. 5. 20.

love

love the world better than Jeſus Chriſt; a third, *I will not part with my eaſie and gainfull trade of Uſury for the treaſure hide in the field*; and ſo on; ſo that upon the matter, you muſt needs all confeſſe that you hereby judge your ſelves unworthy of everlaſting life, that you are wilful bloody murtherers of your ovvn ſouls: nay, and if you go on vvithout repentance, you may expect that the helliſh gnawing of Conſcience for this one ſin of refuſing Chriſt may perhaps hold ſcale with the united horrours of all the reſt whatſoever. O then make haſt out of ſin, and come, come to Chriſt, ſo freely offered unto you! Heark how he calls, *Come unto me, all ſinners; ſee my armes ſpread, my heart open: O how gladly would I entertain you, if you would come unto me!* here is a general invitation indeed; all men, all ſinners, of all eſtates, of all kinds, of all conditions, whoſoever you are, he keeps open houſe for you, *Come and welcome.*

Secondly, they offend on the other ſide, who after invitation come not, through a kinde of unmannerly modeſty, or a baſhful *deſpair*: Some there are, that may perhaps go ſo farre as to acknowledge their ſins, and to confeſſe that without Chriſt they are utterly undone, and everlaſtingly damned; that may be raviſht with the thoughts and apprehenſions of this invitation of Chriſt, & would ever think themſelves happy if they had their hungry ſouls filled with Chriſt Jeſus; but yet ſo it is, that (conſidering their manifold grievous *ſins*, ſins of a ſcarlet die, of an horrid ſtain, againſt knowledge, againſt conſcience, and that which troubles them moſt, for all theſe *ſins*, their ſorrow being ſo little, and poor, and ſcant, and in no proportion anſwerable to them) they cannot, dare not, will not meddle with any mercy, or believe that Chriſt Jeſus in any wayes belongs unto them. To theſe I ſpeak, or rather let them hear our Saviour himſelf ſpeak to them: *Whoſoever will,* (ſaith he) *let him come, and drink of this water of life freely*: yea, thoſe that think themſelves furtheſt off, he bids them come, *Come, all that are weary and heavy-laden*: if they find *ſin* a burthen, then Chriſt invites them; they (whoſoever they are) that ſtand at the ſtaffes end, he deſires them to lay-aſide their weapons & come in, or if they will not do it, he layes his charge on them, for this is *his Commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt*: nay, he counts it a *ſin* worſe than the ſin of *Sodom*, a crying ſin, not to come in when the Gofpel is proclaimed; and therefore let them never pretend their *ſins* are great and many, but rather, becauſe of his offer, invitation, & command, it being without any reſtraint of perſon, or *ſin*, (except that againſt the holy Ghoſt) if they will not come in, and caſt themſelves upon Chriſt let them ſay, it is not the greatneſſe of their ſin, but a willingneſs to be ſtill in their *ſins*, which hinders them; or otherwiſe let them know, that *ſins* when men are truly ſenſible of them, ſhould be the greateſt encouragment, (rather than diſcouragement) to bring them in to our Saviour. *Thoſe that are whole need not a Phyſician, but they that are ſick*, is it not for the honour of a Phyſician to cure great diſeaſes? a mighty God and Saviour loves to do mighty things, therefore in any caſe let them come in, and the greater ſinners they are, no queſtion the greater glory ſhall Chriſt have by their coming. And indeed to take away all ſcruple, it is a Maxime moſt true, *That he which is truly weary of his ſins, hath a ſound, ſeaſonable, and comfortable calling to lay hold upon Chriſt*, Do they feel the heavy load of their *ſin*? juſt then is Chriſt ready to take off *the burthen*; do they thirſt after righteouſneſs? juſt then is the *fountain of the water of life* ſet wide open unto them: are they contrite and humble in ſpirit? juſt then are they become *thornes for the high and lofty one that inhabiteth eternity to dwell in for ever*. O then come and welcome! Chriſt excepts none that will not except themſelves. *He died for all, and he would have all men to be ſaved.*

But yet let us be cautelous: ſecondly, *he purged our ſins*, and *ours*] with a *limitation*; the uſe of Phyſick (we ſay) conſiſts in application: and howſoever our Saviour *hath purged our ſins*; yet this *purge* of his is nothing beneficial to us, unleſs there be ſome means to apply it. As then it is in all other Phyſick, ſo in this; we muſt firſt *take it*; ſecondly, *keep it*.

1. *Take it*; for as the beſt plaiſter, if not laid to, can cure no wound: ſo Chriſt himſelf, and all his precious merits are of no vertue to him that will not apply them by faith: when you hear the Goſpel preached, believe it on your parts; belive Chriſt is yours; believe that he lived, and died, and ſorrowed, and ſuffered, and all this for you, to *purge* yours ſouls of your *ſins*.

2. But having *taken it*, you muſt ſecondly *keep it*; as men take Phyſick, not only in belief that it will do them good, but in hope to keep it by the vertue and ſtrength of the retentive parts: ſo we take Chriſt by faith, but we retain him by holineſſe; theſe

two

two, *faith and holineſs*, are thoſe two bonds wherewith Chriſt is united unto us, and we unto Chriſt: ſo that if we be of this number, then truly may we ſay that *he purged our ſins*: for he both dyed for us, and by vertue of our faith and holineſs through him, his death is applied to us; to us, I ſay, not in any general acception, but as we are of the number of his Saints; for *we* had ſinned, and they were *our ſins*] only that he *effectually purged*, and waſhed away.

And this leſſon may afford us this uſe, that howſoever the *free grace*, and mercy, and goodneſſe of Chriſt Jeſus is revealed and offered to all men *univerſally*; yet our Saviour takes none but ſuch as are willing to *take upon them his yoke*; he gives himſelf to none but ſuch as are ready *to ſell all and follow him*: he ſaves none, but ſuch *as deny ungodlineſs and worldly luſts, and live ſoberly, righteouſly, and godlily in this preſent world*: in a word, he purgeth none, or cleanſeth none *by his blood from all ſin*, but ſuch as walk in the light, as God is in the light; who make conſcience of deteſting and declining all ſins, and ſincerely ſet their hearts and hands with love and careful endeavour to every duty enjoyned them; why, theſe are the men only to whom his death is effectual; and therefore, as we mean to partake of his merits, or to have good by his death, let us become new creatures. It is true indeed, and we cannot but maintain, that *to juſtification nothing but faith is required*; but this caution muſt be added, it muſt be a *faith that purifies the heart*, that works an univerſal change, that ſhewes it ſelf in the fruits: if therefore any of us would come in, let us have ready our anſwer, as a late Divine ſpeaks, the dialogue betwixt Chriſt and a true Chriſtian on this manner: Firſt, (ſaith he) when God hath enlightned the eyes of a man, that he can ſee where this treaſure is, what then? *Why* (ſaith the Chriſtian) *I am ſo enflamed with the love of it, that I will have it whatſoever it coſt me: Yea* (ſaith Chriſt) *but there is a price upon it*, it muſt coſt thee dear, a great deal of ſorrow, and trouble, and croſſes, and afflictions: *Tuſh, tell me not of price,* (ſaith the Chriſtian) *whatſoever I have ſhall go for it, I will do any thing for it, that God will enable me*: Why, (ſaith Chriſt) wilt thou curb thine affections? wilt thou give up thy life? wilt thou be content to ſell all thou haſt? *I will do it* (ſaith the Chriſtian) *with all my heart, I am content to ſell all that I have, nothing is ſo dear unto me but I will part with it, my right Hand, my right Eye: nay, if hell it ſelf ſhould ſtand between me and Chriſt, yet would I paſs through it unto him.* This (beloved) this is that violent affection which God puts into the hearts of his children, that they will have Chriſt whatſoever it coſt them: yet underſtand me, I pray you; It is not to ſell our houſes, or lands, or children, but our *ſins* that I mean: the Lord Jeſus and one luſt cannot lodge together in one Soul: no, if we are but once truly incorporated into Chriſt, we muſt take him as our Husband and Lord; we muſt love, honour, and ſerve him; we muſt endeavour after ſanctification, purity, new obedience, ability to do, or ſuffer any thing for Chriſt; we muſt conſecrate all the powers and poſſibilities of our bodies and ſouls to do him the beſt ſervice we can; we muſt grieve and walk more humbly, becauſe we can do no better: and thus if we do, though I cannot ſay but ſtill we ſhall *ſin* ſo long as we live on this earth, yet here is our comfort, *We have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins.* I ſay *for our ſins*] *effectually*, if we believe in his Name, for it was for us *he died*, and they were *our ſins he purged*, and this is that great benefit *we receive* from our Saviour, in that *he by himſelf hath purged our ſins.*] 1 John 2. 1.

And now *our ſins* being *purged*, our ſouls recovered, I may well end this Text; onely I ſhall give it one viſit more, and ſo *Farewel.*

You ſee the malady, *Sin*] the remedy, *a purge*,] the Phyſician, *he*,] the Patient, *himſelf*] *our ſelves*;] for our infirmities were laid on him, and our ſores became our ſolves, by whoſe vertue we are healed. Bleſſe we then God for the recovery of our ſouls; and be we careful for the future of any relapſe whatſoever: theſe relapſes are they we had need to fear indeed, for in them the diſeaſes are more dangerous, ſins are more pernicious, and men become *ſeven times more the children of Satan than ever they were before.* Now then we are healed, be we ſtudious to preſerve it all the days of our life, and we ſhall find at our death, that he that *purged our ſins* will ſave our ſouls; we need not any other *Purgatory* after death; no, when our ſouls ſhall take their flights from our bodies, then are the Angels ready to conduct them to his Kingdom: and thither may we come for his ſake, and his onely, who by *himſelf* (in his own perſon) *hath purged our ſins.* Amen, Amen. Matth. 22. 44.

Heavens Happineſs.

LUKE 23. 43.

To day ſhalt thou be with me in Paradiſe.

HE that *purged our ſins* is here diſpoſing of *Paradiſe*; at the ſame time when he hung on the Croſſe, even *giving up the ghoſt*, he is dealing Crowns and Kingdoms to a poor penitent ſoul: thus like a glorious Sun that breaks through the watry clouds ere it appear unto us, our Saviour (*the Sun of righteouſneſs*) ſhoots forth his rayes of Majeſty through all his ſufferings on a dejected ſinner. Two malefactors ſuffer with him, the one *rails on him*, ſaying, *If thou be Chriſt, ſave thy ſelf and us*: but the other prayes to him, *Lord, Remember me when thou comeſt to thy Kingdome*: in the midſt of his thraldom he proclaims his Kingdom and whom he ſees a Captive, he believes a Lord: *Lord, remember me*: is it not ſtrange, that through ſo many, ſuch thick clouds of miſery, this dying thief ſhould behold his glory? but where grace aboundeth, what marvel is it? *The Natural man knoweth not the things of God, but he that is ſpiritual, diſcerneth all things.* No ſooner was this penitent thief converted a Chriſtian, but on a ſudden, even on the very rack of torture he confeſſeth himſelf a ſinner, and Chriſt his Saviour; and therefore deſires to be *remembred* of him when he comes to heaven: Thus pouring out his ſoul in prayer, the *Bridegroom that became an harp*, ſaith *Bernard*, (*his Croſſe being the wood*; *himſelf ſtretcht on it*, *the ſtrings*; *and his words*, *the ſound*) heark how he wrables the moſt heavenly muſick that was ever chanted to a departing ſoul, *To day ſhalt thou be with me in Paradiſe.*

1 Joh. 2. 15.

Luke 2. 10.

The words are a Goſpel, ſuch as the Angels brought to the Shepherds, Luke 2. 10. *Behold, I bring you good tydings of great joy*, here is *tydings*, *good tydings*; *joy*, and *great joy*, the greateſt happineſſe that ever could befall a mortal, now waits on a malefactor, at that time when the execution was a doing, death approaching, *and the horrors of hell laying hold upon him*; when a word of comfort would have been moſt ſeaſonable, *like apples of gold in pictures of ſilver*: then comes our Saviour (as a meſſenger with a pardon) and he bids him *be of good chear*, there was happineſſe towards him: when? *to day*] what? *thou ſhalt be with me*] where? *in Paradiſe.*] Not a word but ſpeaks comfort to the afflicted ſoul; be he howſoever afflicted for the preſent, yet there ſhall be a change; and the more to ſweeten it,

Here is the
- Celerity, *to day*]
- Certainty, *thou ſhalt be*]
- Society, *with me*]
- *Ubi*, or place, where all joy is enjoyed, in *Paradiſe.*]

Theſe are thoſe four heads that iſſue out of *Eden*, may God give a bleſſing to the watering, that you may bear good fruit till you are planted in that garden, whereof it is ſpoken, *To day ſhalt thou be with me in Paradiſe.*] We begin with the certainty of this promiſe, *Thou ſhalt be*] &c.

Thou ſhalt be]

TO this purpoſe was that aſſeveration, *Verily, verily I ſay unto thee*] Nor is it enough that he affirmes it, but he aſſures it, *thou ſhalt be.*] *Will* and *ſhall* is for the King, and what is he leſſe that beſtows Kingdomes on his ſervants? here was a poor man deſires only to be *remembred of him*, and in ſtead of *remembring* him, he tells him he *ſhall be with him*: how? but as a coheir of his Kingdome. Bleſſed thief, that had

had ſuch a gift, and that made unto him with ſuch aſſurance as this was! It is the promiſe of our Saviour, who to put him out of all doubt, he tells him it *ſhall be ſo, Thou ſhalt be*] *with me in Paradiſe.* Whence obſerve,

Obſerv.

That *Salvation may be made ſure to a man.* If you would needs know the means (howſoever it was true in this Thief) it is not by any immediate ſuggeſtion, or revelation; Chriſt is now in heaven, and the holy Ghoſt works not by enthuſiaſmes or dreames; *The aſſurance of our ſalvation depends not upon revelation, but on the promiſes of the Goſpel*: there then muſt we ſearch and ſee, and if our hearts be rightly qualified, thence may we draw that fulneſs of perſwaſion with *Abraham*, who *ſtaggered not at Gods promiſes being fully perſwaded, that what he had promiſed he was able to perform*, Rom 4. 21. This doctrine we have confirmed by *David*, Pſal. 35. 3. *Say unto my ſoul, I am thy ſalvation.* By *Peter*, in the 2 Pet. 1. 10 *Make your election ſure.* By *Paul*, in the 1 Cor. 9. 26. *I therefore ſo run, not as uncertainly.* From all which we may argue, *David* would never pray for that which could not be; nor would *Peter* charge us with a duty which ſtood not in poſſibility to be performed; nor would *Paul* ſerve God at randome, uncertain whether he ſhould obtain any good, or prevent any miſchief; no, but as one that was *ſure*, that by ſo doing he ſhould attain everlaſting life, and without ſo doing he could not avoid eternal death. We may then be *ſure*, if conditions rightly concur; and ſeeing this is a point we would be all glad to know, that we are *ſure to be ſaved*, I ſhall beg others help, Gods aſſiſtance, and your patience, till we have opened the windows, and given you a light of the lodging where ſecurely our ſouls may *reſt at noon-day.*

Fidelium πλη ροφορία non niſi ex revelatione, ſed promiſſionibus Evangelii Rom 4. 20, 21. Pſal. 35. 3. 2 Pet. 1. 10. 1 Cor 9. 26. Cant. 1. 7.

Some lay the order thus, that to aſſure us of heaven, we muſt be aſſured of Chriſt; and to aſſure us of Chriſt, we muſt be aſſured of faith; and to aſſure us of faith, we muſt be aſſured of repentance; and to aſſure us of repentance, we muſt be aſſured of amendment of life.

Others tells us of more evidences, and we ſhall reduce them to theſe heads; *The teſtimony of our ſpirits, and the teſtimony of Gods Spirit*: It is not our ſpirit alone, nor Gods Spirit alone makes this Certificate, but both concurring; and thus *Paul* tells us, Rom. 8. 16. *The Spirit it ſelf beareth witneſſe with our ſpirit, that we are the children of God.* Rom. 8. 16.

1. Our firſt aſſurance then is the *teſtimony of our ſpirit*, and this witneſſeth two wayes

By { Inward tokens, / Outward fruits.

Inward tokens are certain ſpecial graces of God imprinted in the ſpirit of a man, as *godly ſorrow, deſire of pardon, love of righteouſneſſe, faith in Chriſt*, for *he that believeth on the Son of God, hath the witneſſe in himſelf*, ſaith the Apoſtle. John 5. 10.

Outward fruits are all good deeds, holy duties, new obedience, and *hereby we are ſure that we know him, if we keep his Commandments*, 1 Joh. 2. 3. To ſay then we are ſure of heaven, and to live a life fitter for devils, what a fond ſaying is this? no, if we have a true teſtimony, we muſt be of good lives: it is our *holineſſe, and juſtice, and mercy, and truth*, that will be our beſt aſſurance: and ſo the Apoſtle aſſures us; *If ye do theſe things ye ſhall never fall.* See more of this in *Media*, Self-trial. Sect. 8 1 John 2. 3

2. Our ſecond and beſt aſſurance is the *teſtimony of Gods Spirit*, which ſometimes may ſuggeſt and teſtifie to the ſanctified conſcience thus, or in the like manner, *Thou ſhalt be ſaved, Thou ſhalt be*] *with me in Paradiſe.* 2 Pet. 1. 10.

But here I muſt ſatisfie two doubts: Firſt, by what *means* the Spirit of God gives this particular aſſurance? Secondly *how a man may diſcern* betwixt *the aſſurance of this Spirit*, and the *illuſion of Satan*, who is the ſpirit of lies?

To the firſt we ſay, *the means* is either by an immediate revelation, or by a particular application of the promiſes in the Goſpel, in form of an experimental ſyllogiſme: as, *Whoſoever believes on the Son ſhall be ſaved.* But I believe on the Son; Therefore I ſhall be ſaved. The *major* is Scripture, the *minor* is confirmed by our faith, which if I have, I may ſay I believe: True, *fleſh and blood cannot ſay this*, it is the operation of the holy Ghoſt; but if the work be wrought, and I feel this faith within my ſoul, what need I doubt but this aſſumption is true, *I believe on the Son*? Yet I hear ſome complain, they have neither ſight nor ſenſe of faith: and thus it is often with Gods deareſt children: the Sun that in a clear ſky diſcovers and manifeſts it ſelf, may ſometimes with clouds be overcaſt and darkened; and faith, that in the calmneſs of a Chriſtian courſe ſhines, and ſhews it ſelf clearly to the ſanctified heart, may ſometimes in the damp of ſpiritual deſertion, or darkneſſe of temptation, lie hid and obſcured: there John 3 36.

Certitudo evidentiæ, & adherentiæ.

is therefore in the Saints, *the aſſurance of evidence, and the aſſurance of adherence*; The aſſurance of *evidence*, is that which is without ſcruple, and brings an admirable joy with it, and this more eſpecially appears either in our more fervent prayers, or in our heavenly meditations, or in time of martyrdom, or in ſome quickening exerciſes of extraordinary humiliation, or in beginnning of our ſpiritual, or end of our natural life, as moſt needful times; then doth Gods Spirit ſpeak comfortably to us, whiſpering to our ſouls the aſſurance of our happineſſe, that we ſhall be inheritors of his kingdome. The aſſurance of *adherence* is that, which I doubt not the Saints have in their greateſt extremity: for inſtance, many a faithful ſoul, that makes conſcience of ſin, lies and languiſhes upon the rack of fears and terrors, he feels nothing but a dead heart, and a ſpiritual deſertion, yet in the mean time his ſoul cleaves unto Chriſt, as to the ſureſt rock, and cryes and longs after him, and for all his fears and ſorrows he will ſtill reſt upon him, *Job-like, Though he ſlay me, yet will I truſt in him*, Job 13. 15. Now this *adherence* unto Chriſt may aſſure him of ſalvation, for (if we ſpeak punctually and properly) faith juſtifying is not to be aſſured of pardon, but to truſt wholly upon Chriſt for pardon; and thus if he do, then may he with freedom of ſpirit ſay, *I believe on the Son*; whence ariſeth this concluſion, which is the teſtimony of Gods Spirit, *therefore I ſhall be ſaved.*

Job 13. 15.

To our ſecond doubt, *how we may diſern* betwixt the *teſtimony of Gods Spirit*, and the *illuſion of Satan*? I anſwer.

Firſt, *the teſtimony of Gods Spirit* is ever agreeable to the Word, and thus to try us, the Scripture tells us that *Whoſoever is born of God, doth not commit ſin*, 1 John 3.9. which is not to be underſtood ſimply of the act of ſining, for *Who can ſay, my heart is clean?* but in this ſenſe *he doth not commit ſinne*, that is, he makes not a trade of ſin, it doth not reign in him; if then thou alloweſt any luſt in thine heart, or goeſt on in the willing practice of any one known ſin, and yet haſt a conceit that thou art ſure of ſalvation, alas, thou art deceived *Thou haſt made a lie thy refuge, and hid thy ſelf under falſhood.*

Secondly, *Gods Spirit* breeds in the ſoul a Reverend love, and inſatiable longing after all good means appointed and ſanctified for our ſpiritual good: and therefore that heart which ſweetly is affected and inflamed with the Word, and prayer, and meditation, and conference, and vowes, and ſinging of Pſalms, and uſe of good books, we doubt not but it is breathed on by the Spirit of God; whilſt others that uſe all theſe Ordinances out of cuſtom or formality, or ſome other ſiniſter end, alas, their conceit of being right, is built on the ſands, and therefore down it falls at deaths flood, and is overwhelmed in deſtruction.

Thirdly, *Gods Spirit* is ever attended with the *Spirit of Prayer*, and therefore ſaith the Apoſtle, *We know not how to pray, but the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered*, Rom. 8. 26. O the bleſſed operation of this Spirit! it even warms the ſpirit of a man with quickning life, to pour out it ſelf in the preſence of the Lord his God, ſometimes in more hearty prayers, and ſometimes in more faint and cold, yet alwayes edged with infinite deſires that they were far more fervent than they are: but on the other ſide, every deluded Phariſee is a meer ſtranger to the power of Prayer, if he prayes often, (as I make it a queſtion) yet never prayes he from a broken heart, and this argues that all his confidence is no better than a weed which grows of its own accord, and therefore like *Jonah's gourd*, when affliction comes, it withers on a ſudden.

Rom. 8. 26.

Fourthly, *the teſtimony of Gods Spirit*, is often exerciſed and accompanied with fears, and jealouſies, and doubts, and diſtruſts, and varieties of temptations, which many times will drive the ſoul thus diſtreſt to cry mightily to God, to re-examine her grounds, to confirm her watch, to reſort her counſel where it may be had; whileſt on the contrary the Phariſees groundleſſe conceit lies in his boſome without fears, or jealouſies, or doubts, or diſtruſts, or any ſuch a do; why ſo? alas, Satan is too ſubtle to trouble him in that caſe; he knows his foundation is falſhood, his hope of heaven no better than a golden dream, and therefore in policy he holds his peace, that he may hold him the faſter.

Fifthly, *the teſtimony of Gods Spirit* is ever moſt refreſhing at thoſe times when we retire our ſelves to converſe with God in a more ſolemn manner, when we feel that we have conquered, or well curbed ſome corruption of nature; when we are well exerciſed in the Ordinances of God, or in our ſufferings by man for a good cauſe, and conſcience ſake; then (or at ſuch times) ſhall we feel that ſweetneſſe of the Spirit cheriſhing our

hearts

hearts with a lightſome comfort that cannot be uttered; whileſt on the contrary the deluded man is alwayes alike peremptory in his confidence; you ſhall not take him at any time without a bold perſwaſion, that he hopes to be ſaved as well as the beſt; thus like a man who lying faſt aſleep on the edge of a Rock, he dreams merrily of Crowns and Kingdomes, and will not off it, but on a ſudden ſtarting for joy, he tumbles into the bottome of the Sea, and there lies drowned in the deep; that aſſurance which is ever ſecure is but a dream, whereas *the teſtimony of Gods Spirit* is ſometimes mixed with doubts, and ſome times (to our unſpeakable comfort) with a ſecret, ſtill, heart-raviſhing voice thus ſpeaks to our conſciences, *Thou ſhalt be*] *Thou ſhalt be*] *with me in Paradiſe.*

You ſee *the teſtimony of Gods Spirit*, how it *works in us*, and how it is *diſcerned by us*; it *works in us* by a particular application of the promiſes in the Goſpel, and is *diſcerned by us by the Word, by our love, our prayers, our fears, our joyes* at ſome times while we are a doing our duties. But for this, ſee our beſt evidences *in Media*. Self-trial. ch. 4. ſect. 8. third Edition.

O bleſſed man that feels in his ſoul this bleſſed teſtimony! what is here comparable to it? riches are deceitful, pleaſure is a toy, the world is but a bubble, only our *Aſſurance* of Heaven is the only real comfort that we have on earth; who then would not ſtudy to make this certain? if we purchaſe an inheritance on earth, we make it as ſure, and our tenure as ſtrong, as the brawn of the Law, or the brain of Lawyers can deviſe: we have conveyance, and bonds, and fines, no ſtrength too much; and ſhall we not be more curious in the ſetling our eternal inheritance in *Paradiſe?* a man can never be too *ſure* of going to Heaven; and therefore in Gods fear let us examine the *teſtimony of our ſpirits* by the *inward tokens*, and by the *outward fruits*: let us examine the *teſtimony of Gods Spirit* by the *means* and the *difference*; and if we find both theſe *teſtimonies* to accord within us, how bleſſed are we in this vale of tears! it is an heaven upon earth, a Paradiſe in a wilderneſſe; in a word, a comfort in all miſeries, be they never ſo embittered. See a Thief hanging on the Croſſe, an Engine of moſt grievous torture; but who can tell the joy that entred into him before he entered into Heaven? you may gueſſe it by his deſire to *be remembred of Chriſt when he came into his Kingdome*; he begs not for life, nor pleaſure, nor riches, nor honour; no, *There is one thing neceſſary*; give him Heaven and he cares for nothing; to this purpoſe doth he addreſſe himſelf to our bleſſed Saviour, and he asks,---What? *If thou be Chriſt, ſave thy ſelf*, ſaid the *Jewes* in deriſion; and, *If thou be Chriſt, ſave thy ſelf and us*, ſaid the other Thief to him; but this was only for the bodies ſafety; and here is a man quite of another mind, let the *Jewes* rack him, tear him, break all his bones, and pull him into atomes, if our Saviour will but do ſo much as *remember him in his Kingdome*, he deſires nothing more: O bleſſed Chriſt, ſpeak comfortably to his ſoul that begs it thus vehemently at thy hands! but why do I prevent? the bowels of our Saviour to yearn hear him; *remember him?* yes; he will *remember him*, and he *ſhall be with him*; comfortable news! how leaps his heart at theſe ſo bleſſed words? his deſire is granted, and Heaven is aſſured, and the Spirit of God, yea, th. God of Spirits thus teſtifies it to him, *To day* [*ſhalt thou be with me in Paradiſe.*] Luke 23.37,39

Thus far of the certainty of his ſalvation, *Thou ſhalt be*:] but as the grant is ſweet that is *certain*, ſo is it yet more acceptable if done with *expedition*: and here is both the *certainty* and *expedition*, *Thou ſhalt be*, when? *to day*] *with me in paradiſe.*

To day.

OUr Saviour deferres not that he promiſes, but as he quickly hears, and quickly grants: ſo he quickly gives him *paradiſe*, and a Kingdom. This ſudden unexpected joy makes all more grateful: to tell us of Crownes and Kingdomes that we muſt inherit, and then to put us off with delayes, abates the ſweetneſſe of the promiſe: men that go to ſuits for lands & livings, though Lawyers feed them with hopes, yet one order after another, ſpinning our time to a multitude of *Termes*, makes them weary of the buſineſs: it is the happineſs of this ſuitor that he comes to an hearing, but the higheſt degree of his happineſs was the expedition of his ſuit: no ſooner he motions, *Lord remember me when thou comeſt into thy Kingdom*; but the Lord gives him that he asks upon his firſt motion, *To day*, ere the Sun be down, the *Kingdom* ſhall be thine, *thou ſhalt be with me in Paradiſe.*

But you may object, was there no *Limbus Patrum*, no *Purgatory* to run through? but the very ſame day he died, he muſt then go to *Paradiſe*? no, unleſs *Limbus* or *Purgatory*

gatory be *Paradiſe* it ſelf, there is no ſuch thing at all. Some there are, that rather than ſay nothing, ſpeak thus: *Chriſt giving up the ghoſt, his ſoul deſcended into hell, and the very ſame day was this Malefactor partaker of Chriſts beatifical viſion, with the other Patriarchs in Limbus.* But of how great difference is *Paradiſe* and *Limbus*, we ſhall hear another time: ſure it is, Chriſt promiſed not a Dungeon in ſtead of a Kingdome, nor is *Paradiſe* a place of pleaſure, of any ſuch imaginary melancholy nature: we conclude then, *To day ſhalt thou be with me in Paradiſe*,] it is all one, as to ſay, *To day (thy day of death) thou ſhalt be with me* in Heaven, and there enjoy me in my Kingdom.

Nec ut dicus ſeipſum ſeparavit ipſe ſecundum animam ad inferos deſcendit, Guliel Pariſ. p. 11 ſecundum verbum.

But again, you may object, That Chriſt rather that day *deſcended into hell*, than aſcended into heaven: The Creed teacheth, that after he was *crucified, dead, and buried, he deſcended into hell.*

To anſwer the objection, ſome go about thus; by *hell* (ſay they) is meant *Paradiſe* where the ſoul of Chriſt was all the time that his body lay in the grave: If this be not a miſconſtruction, I am ſure it is no literal Expoſition; and methinks a very ſtrange kind of figure it is, to expreſs Chriſts *aſcent into Paradiſe* by his *deſcent into hell.* Others more probably underſtand Chriſts abode in the grave for the ſpace of three dayes; *Auſtin* after ſome turns and wrenches coucludeth thus: *Eſt autem ſenſus multuo expeditior, &c. It is a farre eaſier ſenſe, and freer from all ambiguity, if we take Chriſt to ſpeak theſe words, This day ſhalt thou be with me in Paradiſe*] *not of his Manhood, but of his Godhead; for the man Chriſt was that day in the grave according to the fleſh, and in hell as touching his ſoul, but the ſame Chriſt as God is alwayes every where.* Thus he: But this will not ſatisfie all, and therefore they argue thus againſt it; *Theſe words* (ſay they) *muſt be underſtood of his Manhood, not his Godhead*: and why ſo? *For they are an anſwer unto a demand, and unto it they muſt be ſuitable: Now the Thief (ſeeing that Chriſt was firſt of all crucified, and therefore in all likelihood ſhould firſt of all die) makes his requeſt to this effect; Lord, thou ſhalt ſhortly enter into thy Kingdome, remember me then: to which Chriſts anſwer (as the very words import) is thus much; I ſhall enter into Paradiſe this day, and there ſhalt thou be with me: but the Godhead, which is at all times in all places, cannot be ſaid properly to enter into a place, and therefore not into Paradiſe.* Again, *when Chriſt ſaith, Thou ſhalt be with me in Paradiſe*] *he doth intimate a reſemblance between the firſt and ſecond* Adam: *the firſt* Adam *ſinned againſt God, and was preſently caſt out of Paradiſe: the ſecond having made a ſatisfaction for ſinne, muſt preſently enter into paradiſe. Now there is no entrance but in regard of the ſoul, or manhood, and therefore to apply it to the Godhead, were to aboliſh this analagy betwixt the firſt and ſecond* Adam.

Aug. Epiſt. 57

Perkins on the Creed.

Theſe reaſons are weighty; but ſhould we ſay with *Auguſtin*, That Chriſt in his ſoul went down into hell, one of our Worthies can tell us, that *Chriſts ſoul, united to his Godhead, might do all that, and yet be that day in Paradiſe: God works not lazily like man. Satan could ſhew Chriſt all the Kingdomes of the world in the twinkling of an eye, and Gods expedition exceeds his.* To this agrees another, that *we have no warrant in Gods Word, ſo to faſten Chriſts ſoul into hell for all the time of his death, but that it might be in Paradiſe before it deſcended into hell.* That he was in Paradiſe muſt be received, becauſe himſelf doth affirm it; and that *he deſcended into the deep* muſt be received alſo; for the Apoſtle doth avouch it; but how he deſcended, or what time he deſcended, as alſo what manner of triumph he brought thence, cannot be limited by any mortal man. To conclude, I will not deny, but that according to the Creed, he deſcended into Hell, yet howſoever we expound it, Metaphorically or literally, it hinders not this truth, but that immediately after death his ſoul went into Paradiſe.

R. Clerk D. in D. Serm.

B. Bilſon, l. of the power of Hell deſtroyed, pa. 219. Rom. 10. 7.

The Objections thus ſolved, now come we to the Thief thus comforted by Chriſt, *To day*] *thou ſhalt be with me in Paradiſe.*

What? *To day*? without all doubts or delays? here is a bleſſed diſpatch if we either conſider the *miſery indured*, or the *joy to be received.*

Firſt, in regard of his *miſeries*, he was a Thief condemned and crucified: we read of four kindes of deaths in uſe amongſt the *Jewes*: ſtrangling, ſtoning, fire, and the ſword: the Groſſe was a death whether for the pain, the ſhame, the curſe, farre above all other: we may it ſee in that gradation of the Apoſtle, *He became obedient to death, even to the death of the Croſſe*, Phil. 2. 8. What Engine of torture was that? it ſpins out pain, it flowes his death, yet a little and a little, till it be more than any man can think: ſee his hands bored, his feet nailed, *his legs broken*, every part full of pain from top to toe; and thus hangs this Thief, the poyz of his body every moment increaſing his pain, and

Phil 2. 8.

his

his own weight becoming his own affliction: in this caſe were not a quick riddance his beſt remedy? were not the news of death better than a lingring life? Lo then, to this eternal comfort, Chriſt our Saviour *(in the ſame condemnation)* grants him his deſire: What would he have? a diſpatch of pain? he ſhall have it *this day*] as *Samuels* appearance ſaid to *Saul*, *To morrow* (yea, *to day*) *thou ſhalt be with me.* 1 Sam. 28. 19.

But ſecondly, here is a greater comfort, his *miſeries have an end, and his joyes are at hand:* while he is even gaſping in deaths pangs, he is carried on a ſudden from earth to heaven, from his Croſſe to Paradiſe, from a world of wo to a Kingdome of happineſſe and eternal bliſſe. O how bleſſed is the change, when in the very moment of miſery *joy* enters! Suppoſe you a poor man in the night-time out of his way, wandring alone upon the mountains, far from company, deſtitute of money, beaten with rain, terrified with thunder, ſtiffe with cold, wearied with labour, famiſhed with hunger, and near brought to diſpair with the multitude of miſeries; if this man upon a ſudden, in the twinkling of an eye, ſhould be placed in a goodly, large, and rich palace furniſhed with all kind of clear lights, warm fire, ſweet ſmels, dainty meats, ſoft beds, pleaſant muſick, fine apparel, honourable company, and all theſe prepared for him, to ſerve him, honour him, and to anoint and crown him a King for ever; what would this poor man do? what could he ſay? ſurely nothing, but rather in ſilence weep for joy: Such, nay, far happier was the caſe of this poor malefactor: he was like the man wandring on the mountains, full of as much pain as the Croſſe could make him; but on a ſudden he and our Saviour crucified with him, both meet in his Kingdome: and now, Lord what a joy enters into him, when he entred into Heaven! on *Calvary* he had nothing about him, but the *Jewes* at his feet, and the nails in hands, and the Croſſe at his back; inſtead whereof, no ſooner comes he to *Paradiſe*, but the Angels, Archangels, *Cherubims*, *Seraphims*, all hug him, and embrace him; imagine how was he aſtoniſhed, and as it were beſides himſelf at this ſudden mutation, and exceſſive honour done unto him! Imagine what joy was that, when he met our Saviour in his glory, whom that very *day* he had ſeen buffeted, ſcourged, crowned, crucified; *bleſſed day that could ever bring forth ſuch a change*! Beloved, I know not how to expreſs it, but let your ſouls in ſome meditation flie up from *Calvary* to Heaven; in the morning you might have ſeen Chriſt and this Thief hanging on two Croſſes, their bodies ſtretched, their veins opened, their hands and feet bleeding in abundance: the one deſiring to be *remembred* of the other, and the other complaining that he was *forgotten of his Father*: Matth. 27. 46.
in this doleful caſe both leaving the world, ere night they meet again, and now what hugs, what kiſſes are betwixt them? When *Joſeph* met with *Jacob*, *he fell on his neck*, Gen. 46. 29.
(ſaith *Moſes*) *and wept on his neck a good while*; but never was any meeting on earth like this in Heaven: here we have a *Joſeph* lift out of the dungeon to the Throne, where no ſooner ſet, but our Saviour performs his promiſe of meeting him in *Paradiſe*, at which meeting *the Angels ſing, the Saints rejoyce, all Harps warble, all Hands clap for joy*, and the poor ſoul of this penitent Thief raviſhed with delight, what does it, or what can it do, but even weep for joy (if any weeping were in Heaven) to ſee on a ſudden ſo great a change as this?

And if this be his caſe, who will not ſay with *Balaam*, *Let me die the death* (yea, let *Uſe.*
me live the life *of the righteous, and let my laſt end be like his?* O let us (I beſeech you) Numb. 23. 10.
preſent unto our ſouls the bleſſed condition to come, and this will be effectual to ſtir us up to every good duty, and to comfort us in all conditions whatſoever: what will a man care for croſſes, and loſſes, and diſgraces in the world, that thinks of an heavenly Kingdome? What will a man care for ill uſage in his Pilgrimage, when he knowes he is a King at home? we are all (in this time of our abſence from God) but even ſtrangers upon earth; here then muſt we ſuffer indignities; yet here is the comfort, we have a better eſtate to come, and all this in the mean time is nothing but a fitting of us to that heavenly Kingdom: as *Davids* time between his anointing and inveſting was a very preparing of him, that he might know himſelf, and that he might learn fitneſſe for to govern aright: ſo we are anointed Kings; aſſoon as we believe, we have the ſame bleſſed anointing that is poured on our head, and runnes down about us; but we muſt be humbled and fitted, before we are inveſted: a little time (and but a little) we have here to ſpend; and let this be our comfort (howſoever we fare here) it is long ere we inherit. *The afflictions of this life are not worthy of the glory that ſhall be ſhewed us*, *Rom.* 8. 18. and therefore *Ignatius* in a burning zeal durſt ſay it, *Fire, gallows, beaſts, breaking of my bones, quartering of my members, cruſhing of my body, all the torments of devils,* Rom. 8. 18. Hieron. in cap. 10 Iſai.
let

let them come upon me, ſo I may enjoy this treaſure of Heaven; and well might he ſay it, that knew what a change would be one *day*; for never was cold ſhadow ſo pleaſant in hot Summer, never was caſie bed ſo delightful after labour, as ſhall be this reſt of heaven to an afflicted ſoul coming thither out of this valley of tears. O then what ſervice ſhould we do? what pain ſhould ſuffer to attain this reſt? were it to run through fire and water, *were it* (as *Auguſtine* ſaid) *to ſuffer every day torments, yea, the very torments of Hell, yet ſhould we be content to abide it*; and how much more when we may buy with out money, or money worth; we need not to part with any thing for it, but ſin: This thief (now a bleſſed Saint in glory) *for *a dayes ſuffering*, an *half dayes repenting*, was Thus welcomed to Heaven; imitate we him in his repentance, not in his delay, he indeed had mercy at the laſt caſt, but this priviledge of one inferres not a common law for all: one findes mercy at the laſt, that none ſhould deſpair; and but one, that none ſhould preſume. *Be* then your *ſins as red as ſcarlet*, you need not deſpair, if you will but repent; and leſt your repentance be too late, let *this* be the *day* of your converſion: now abhorre ſins paſt, ſue out a pardon, call upon Chriſt with this Thief on the Croſſe, *Lord, Remember me, remember me now thou art in thy Kingdome*: thus would we do, how bleſſedly ſhould we die? our conſciences comforting us in deaths pangs, and Chriſt Jeſus ſaying to us at our laſt day here, our day of death, our day of diſſolution, *To day ſhalt thou be with me in Paradiſe.*

2. Let us admire at this free gift of Chriſt; it is true, I may preſſe upon you *doing, ſuffering, faith, repentance*, yet underſtand a right, Goſpel-conditions make not the gift leſſe free; if life be offered to a condemned man upon condition that he ſhould beg, and wait, before he have his pardon, and take him for his Lord who hath thus redeemed him; all this is no ſatisfying of the juſtice of the law, eſpecially when the condition is alſo given, as it is by Chriſt to all his choſen: Chriſtians! admire at this: ſurely we ſhall admire at this when we come to enjoyment; methinks I hear this bleſſed Thief thus ſpeak in Heaven; *O Jeſu, what didſt thou ſee in me, that thou ſhouldſt judge me meet for ſuch a ſtate as this? that I who was a robber, a thief, ſhould be clad in the brightneſſe of this glory? that I who was but lately groaning, weeping, dying, ſhould now be as full of joy as heart can hold? Alas! what was my prayer, my tears, my repentance, to ſuch a reward as this?* O when a ſelf-denying, ſelf-accuſing, humble ſoul, who thought himſelf unworthy the ground he trod on, and the air he breathed in, unworthy to eat, drink, or live, ſhall be taken up into this glory; he who durſt ſcarce come amongſt, or ſpeak to the imperfect Saints on earth, becauſe he was unworthy; for his ſoul to find it ſelf rapt up into Heaven, and cloſed in the arms of Chriſt, even in a moment; do but think with your ſelves what the tranſporting, aſtoniſhing admiration of ſuch a ſoul will be? now if ſuch admirings be in Heaven, admire now, begin we now to admire at this free grace, free gift of Chriſt, who will one day freely ſay to us, *To day ſhall you be with me in Paradiſe.*

We have *diſpatcht* with *expedition* this *diſpatch*, this *expedition*, *to day*] the next *day* you ſhall hear the happineſſe of this grant, which is the ſociety of our *Saviour*, *thou ſhalt be*: with whom? *with me*] *in Paradiſe.*

With me]

AND is he *of the Society of Jeſus*? yes, (though no Jeſuite neither, for they were not then hatcht) but what noble order is this, where the *Saints ſing, Angels miniſter, Archangels rule, Principalities triumph, powers rejoyce, Dominations govern, Virtues ſhine, Thrones glitter, Cherubims give light, Seraphims burn in love*, and all that heavenly company aſcribe and ever give all laud and praiſes unto God their Maker? here is a *Society* indeed, (I mean not of *Babylon*, but *Jeruſalem*) whither Jeſus our Saviour admits all his ſervants, and whereto this Thief on the Croſſe was invited, and welcomed, *Thou ſhalt be with me*] *in paradiſe.*

For if *with me*] then *with all* that is *with me*, and thus comes in that bleſſed company of Heaven; we will onely take a view of them, and in ſome ſcantling or other you may gueſſe at *Heavens happineſs.*

With me] and therefore with my *Saints*; bleſſed man that from a crew of thieves (by one hours repentance) became a companion of Saints; and novv he is a *Saint*, amongſt them: vvhat joy is that he enjoyes vvith them? O my ſoul, couldeſt thou ſo ſteal Heaven by remorſe for ſin, then mightieſt thou ſee--- vvhat? all thoſe millions of *Saints* that ever lived on earth, and are in Heaven; there are thoſe holy Patriarchs, *Adam, Noah, Abraham*, and the reſt; not novv in their pilgrimage toſſed to and fro on earth, but abiding for ever on *Mount Sion, the City of the living God:*

ſerm. 13 ...

ſpeak of ...ering and ...enting as ...s, not as ...auſe.

Heb. 12. 22.

God: there are thoſe goodly Prophet, *Eſay*, *Jeremy*, *Ezekiel*, and the reſt; not now ſubject to the torments of their cruel adverſaries, but wearing Palms and Crowns, and all other glorious Enſignes of their victorious triumphs; there live thoſe glorious Apoſtles, *Peter*, *Andrew*, *James*, *John*, and the reſt; not now in danger of perſecution or death, but arrayed in *long robes waſhed and made white in the blood of the Lamb*: there live thoſe women-Saints, *Mary*, *Martha*, and that Virgin-mother; not now weeping at our Saviour deaths, but ſinging unto him thoſe heavenly ſongs of praiſe and glory world without end: there are thoſe tender infants (*an hundred fourty four thouſand*, *Revel.* 14.1.) not now under *Herods* knife bleeding unto death, but *harping on their harps, and following the Lamb whitherſoever he goeth*: there lives that noble army of Martyrs, (*they that were ſlain upon the earth*, *Revel.* 18. 24.) not now under the mercileſſe hands of cruel tyrants, but ſinging and ſaying their *Hallelujahs*, *ſalvation*, *and glory*, *and honour*, *and power be unto the Lord our God*: there dwell all the Saints and ſervants of God (*both ſmall and great*, *Revel.* 19. 5.) not now ſighing in this vale of tears, but ſinging ſweet ſongs that eccho through the Heavens; *As the voyce of many waters*, *as the voyce of mighty thunderings*, ſo is their voyce, *ſaying*, *Hallelujah*, *for the Lord God omnipotent reigneth*. And is not here a gooly troop, a ſweet company, a bleſſed ſociety and fellowſhip of Saints? O my ſoul; how happy wer't thou to be with them! yea, how happy will that day be to thee, when thou ſhalt meet all the *Patriarchs*, *Prophets*, *Apoſtles*, *Diſciples*, *Innocents*, *Martyrs*, *the Saints*, and ſervants of the King of Heaven? why thus happy and bleſſed is this penitent Thief: no ſooner entred he into the gates of Heaven, but there meets him *with muſick and dancing*, all the quire of Heaven, and (Lord) what a *joy* entred into his *ſoul* when his *ſoul* entred into *his Maſters joy*? Tell me (could I ſpeak with thee that dwelleſt in the Heavens) what a day was that, when ſtepping from the Croſſe, and conducted to Paradiſe, thou waſt there received with all honourable companies and troopes above? there did the Patriarchs meet thee, and the Prophets hug thee, and the Martyrs ſtruck up their Harps to bid thee welcome to the Tabernacle of Heaven. Such honour have all his *Saints* that attain the fellowſhip of the *Saints* in glory.

Heb. 12. 22.
Rev. 7. 14.
Rev. 14. 1, 3, 4
Rev. 18. 21
Rev. 19, 1
Rev. 19.
Rev. 19. 6.
Luk. 15. 23.

But more than ſo, *thou ſhalt be with me*] and therefore with my *Angels*: Lo here a bleſſed company indeed; theſe are the *heavenly Choriſters* eternally ſinging Jehovahs praiſe: The Seraphims cry aloud, *Holy*, *Holy*, *Holy is the Lord of Hoſts*; an Army anſwer to the antheme, *Glory to God on high*: The whole Quire of heaven adde the burthen, *Thou art worthy*, *O Lord*, *to receive honour*, *and glory*, *and power*; *for thou haſt created all things*, *and for thy ſake they are and were created*. O heavenly harmony conſiſting of ten thouſand times ten thouſand various ſorts of Muſick! *I heard* (ſaith *John* the Divine) *the voyce of many Angels round about the throne*, *and the number of them was ten thouſand times ten thouſand*, *thouſands of thouſands*; theſe are the *ſhining and ſinging Stars*, of which God told his ſervant *Job*, *The morning Stars ſing together*, *and the ſons of God ſhout for joy*. Theſe are the *winged Choriſters of heaven*, whom *John* the Divine heard ſinging their ſongs of *Hallelujah* and *Hoſanna*; *I heard* (ſaith he) *the voyce of a great multitude*; *as the voyce of many waters*, the voyce of many *Angels*, ſinging, and *ſaying*, *Hallelujah*, and again, *Hallelujah*: theſe are the *nimble Poſts of heaven*, whom *Jacob* ſaw flying up and down the *Ladder*: theſe are the *Protectors of the godly*, whoſe aid God promiſed the *Iſraelites*; *Behold*, *I ſend an Angel before thee to keep thee in the way*, *and to bring thee to the place which I have prepared*. Theſe are the *Guardians of Gods children* of whom our Saviour told his Diſciples, that in *Heaven their Angels alwayes behold the face of his Father*: theſe are the *armies of God*, who meeting *Jacob* in his journy, he ſaid, *This is Gods hoſt*: theſe are the *ſpirits and Miniſters of God*, whom *David* deſcribing by the purity of their ſubſtance, and readineſſe of their obedience, *he calls the Angels ſpirits*, *and his Miniſters a flame of fire*. *They are ſhining and ſinging ſtars*, *winged choriſters*, *nimble Poſts of heaven*, *Protectors of the godly*, *guardians of children*, *the armies of the Almighty*, *the ſpirits and Miniſters of the great* Jehovah.

Eſay 6. 3.
Revel. 4. 11.
Rev. 5. 11.
Joh. 38 7.
Revel. 19. 6.
Gen. 28. 12.
Exod, 23.
Matth.
Gen. 32. 2.
Pſal.

What bleſſed company is this we ſhall enjoy in heaven? there is nothing in them but is amiable, nothing in them but is admirable: O that this clay of ours ſhould come to dwell with thoſe incorporeal ſpirits! and yet ſee here a man, a thief, (the worſt of men:) by his confeſſion, and contrition, and faith in Chriſt, is now become a companion with Angels.

Nor is that all, *Thou ſhalt be with me*] not onely with my *Saints* and *Angels*, but *with me*] (with my ſoul) *in Paradiſe*. His ſoul indeed was there, though his body at that

time was in the grave; and if the *ſoul* be it that makes us men, what a paſſing great joy is that, when men ſtanding amongſt the Angels, ſhall ſee their Lord, the Lord of heaven, not to be an Angel, but a man? Here is the ſolace of Saints, when they ſhall ſee and ſay, who is yonder that rules on the Throne of heaven? who is yonder that ſits on the right hand of God the Father? and they ſhall anſwer themſelves again, It is he that for us became man; it is he that for the ſalvation of our *ſouls* hath took upon him a *body and ſoul*. And think now with thy ſelf, whoſoever thou art that readeſt (if thou wilt but ſpend thy *few evil dayes* in his fear, and ſo die in his favour) what a comfort will it be unto thee to ſee that Lamb ſitting on his ſeat of ſtate? If the wiſe men of the Eaſt came ſo far, and ſo rejoyced to ſee him in the Manger, what will it be to thee to ſee him ſitting and glittering in his glory? If *John Baptiſt* did leap at his preſence in his mothers belly, what ſhall his preſence do in his royal and eternal Kingdome? *It paſſeth*
Auguſt. *all other glories* (ſaith *Auſtin*) *to be admitted to the ineſtimable ſight of Chriſt his face, and to receive the beams of glory from the brightneſſe of his Majeſty*: nay, ſhould we ſuffer tor-
ments every day, or for a time the very pains of hell it ſelf, thereby to gain the ſight of Chriſt, and of his Saints, it were nothing in compariſon. No wonder then, if *Paul*
Phil. 1. 23. *deſire to be diſſolved and to be with Chriſt*. Alas, who would not be ſo? *O moſt ſweet Saviour* (ſaith one devoutly) *when ſhall this joyful day come? when ſhall I appear before thy face? when ſhall I be filled with thy excellent beauty? when ſhall I ſee that countenance of thine, which the very Angels themſelves are ſo deſirous to behold*? an happy time ſure will it be to each faithful ſoul: and thus happy was this man, he parted ſorrowfully with our Saviour on the Croſſe, but he met him joyfully in his Kingdome: thoſe ſweet *ſouls* that both left the world at one time, no ſooner had heaven-gates opened unto them, but with mutual kiſſes they embraced each other in unſpeakable manner.

Nor was this all; *thou ſhalt be with me*,] not onely with my *ſoul*, but with my *Godhead*: this indeed was the height of bliſſe, the very ſoul of heavens joy it ſelf; ſet aſide this, and crown a man with the Empire of all the earth, the ſplendour of Heaven, the royal endowments of a glorified ſoul, the ſweeteſt company of Saints and Angels, yet ſtill would his ſoul be full of emptineſſe, and utterly to ſeek for the ſureſt Sanctuary whereon to reſt: only once admit him to the face of God, and then preſently, and never before, his infinite deſire expires in the boſome of his Maker: I deny not but the other joyes in Heaven are tranſcendent and raviſhing, but they are all no better than acceſſories to this principal, drops to this Ocean, glimpſes to this Sun. If you ask, how can our ſouls enjoy this *Godhead*? I anſwer, two wayes; firſt, by the *underſtanding*; ſecondly, by the *will*. The *underſtanding* is filled by a clear glorious ſight of God, called
1 Cor. 13. 12. *Beatifical viſion*; *We ſhall ſee him face to face*, ſaith *Paul*, 1 Cor. 13. 12. *We ſhall ſee*
1 John 3. 2. *him as he is*, ſaith *John*, 1 John 3. 2. For as the Sun by his beams and brightneſſe enlightens the eye, and the air, that may ſee not onely all other things, but alſo his own glorious face: ſo God, bleſſed for ever (in whoſe preſence ten thouſand of our Suns would vaniſh away as a darkſome mote) doth by the light of his Majeſty, ſo irradiate the mindes of all the bleſſed, that they behold in him, not only the beauty of all his creatures, but of himſelf; and thus ſhall we ſee and know that glorious myſtery of the Trinity, the goodneſſe of the Father, the wiſdome of the Son, the love and comfortable fellowſhip of the holy Spirit: nothing that can be known, but in him we ſhall know it, in moſt ample manner.

But ſeeing viſion is taken from ſenſe, it may be demanded, what our bodily eyes ſhall ſee in heaven? I anſwer,-- 1. The glorious manifeſtations of the preſence of God in ſome ſuch ſort as was on the Mount, where we finde mentioned *a bright cloud, and his cloaths were white as the light, and his face did ſhine*, Matth. 17. 2, 5. Or as when God appeared in *Solomons* Temple where *the glory of the Lord filled the houſe, that the Prieſts could not enter*, 1 King. 8. 11. Now this was a viſible glory, and ſurely ſome ſuch, but a far more excellent manifeſtation is in heaven obvious to the very eyes of Saints. 2. The glorified bodies of the bleſſed Saints full of beauty and brightneſſe; it is ſaid that at the day of judgement at the right hand of Chriſt, ſhall ſtand a company of glorious creatures, but on the left hand ſhall be an ugly company, and many of them deformed; for if we credit *Durandus*, their ſins not being taken away, the fruits of ſin will ſtill remain upon them, as lameneſs, blindneſs, maimedneſs, &c. but in heaven all comelineſs and excellency will appear in the Saints, for they ſhall be as Jewels made up; now a Jewel muſt be cut and poliſhed, it muſt have a luſtre ſet upon it, and be ſet in gold before it be made up; and thus muſt the Saints be, and ſo they ſhall appear

pear one to another. 3. The glorified body of our bleſſed Saviour; we ſhall ſee him that is dearer than all our friends, that died for our ſins, not in his humility, but in the brightneſs of his glory.

Secondly, the *will* is for ever ſatisfied with a perfect, inward, and eternal communion with God himſelf; Chriſt that is God and man, by his Manhood aſſumed uniteth us unto God, and by his Godhead aſſuming uniteth God unto us; ſo that by his ſecret and ſacred communion, we are made partakers (and as it were poſſeſſors) of God himſelf: O bottomleſſe depth, and deareſt confluence of joyes and pleaſures everlaſting! here is the perfection of all good things, the Crown of glory, the very life of *Life everlaſting*. And well may it be ſo, for what can the ſoul deſire, God will not be unto her? it is he that is eminently in himſelf beauty to our eyes, muſick to our ears, honey to our mouths, perfume to our noſtrils, light to our underſtanding, delight to our will, continuation of eternity to our memory; in him ſhall we enjoy all the varieties of times, all the beauty of creatures, all the pleaſures of *Paradiſe*. Bleſſed Thief, what a glory was this to be admitted to the ſociety of Chriſt in his Deity! *Thou ſhalt be with me*?] how then ſhould he be but happy? *Where could he be ill with him? where could he be well without him? In thy preſence there is fulneſs of joy, and at thy right hand there are pleaſures for evermore*; joy, and fulneſs of joy; pleaſures and everlaſting pleaſures: *Bleſſed are all they that live in thy houſe, O Lord, for they ſhall praiſe thee eternally world without end*, Pſal. 84. 4.

Ubi male poſſet eſſe cum illo? ubi bene poſſet eſſe ſine illo? Aug. Pſal. 16. Pſal. 84. 4.

But a little to inlarge on this. *To be with the Godhead*,] implies theſe things. 1. The preſence of God. 2. The bleſſed viſion of God. 3. The happy union with God. 4. The glorious commmunion with God. 5. The fruition of God. 6. The enjoyment of the Saints themſelves in God.

Firſt, *To be with God*, implies the preſence of God: heaven it ſelf were not heaven without the preſence of God: it is the preſence of God that makes Heaven whereſoever it is; *David would not be afraid though he walked in the valley of the ſhadow of death*, ſo that *God were with him*, Pſal. 23. 4. *Luther would rather be in hell with Gods preſence, than in Heaven God being abſent*. And if the preſence of God takes away dread of the ſhadow of the valley of death, and makes hell to be more deſired than heaven, what will the preſence of God make Heaven to be? The three children in the fiery furnace with Gods preſence were happy; how happy then are the Saints with Gods preſence in Heaven? God made rich promiſes to *Moſes*, yet he could not be ſatisfied without the preſence of God; *If thy preſence be not with us, bring us not hence*: And the Apoſtle when he would ſet out the miſery of thoſe that are damned, he ſaith, *They ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord*. Now the preſence of God, muſt needs be the happineſſe of the Saints.

Pſal 23. 4. Luth. in Gen. cap. 50.

Exod. 33. 15. 2 Theſ. 1. 9.

1. Becauſe this muſt needs draw out all their graces in all the ſweet ſavour of them, *While the King ſitteth at his table, my ſpikenard ſendeth forth the ſmell thereof*.

Cant. 1. 12.

2. The preſence of God quickens all the comforts of the Saints, and keeps them alwayes in vigour and activity; as the Sun quickens things that lay dead, ſo Gods preſence hath a quickning power, it keeps the comforts of Gods people green, and lively: when they ſhall be *preſented faultleſſe before the preſence of his glory, it ſhall cauſe exceeding joy*.

Jude 24.

3. The preſence of God fills the ſouls and bodyes of the Saints with glory; for it fills the heavens with glory, much more muſt it fill an immortal ſoul with glory, becauſe that is more capable of glory than heaven: if the Sun can put a glory upon theſe dark creatures here below, much more can the preſence of God put glory upon the glorified bodies and ſouls of the Saints.

Secondly, *To be with God*, implies the beatifical viſion of God: the Saints ſhall be where he is, and they *ſhall ſee his face*. *Behold, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is*. The glory of this may appear in theſe particulars.

Revel. 22. 4. 1 John 3. 2.

1. To ſee God as the firſt being of all, or the principal of all good; this is a moſt bleſſed thing: to ſee *Adam* the firſt father, or *Eve* the firſt mother of mankind, or for a child to ſee his father, and mother, out of whoſe loins and bowels he came, whom he hath not ſeen in many years, this is a joy and comfort: but to ſee the Creator, the firſt principle of all things, that muſt be a great, and infinite contentment, and to ſee him that hath done all the good in the world, hath much ſatisfaction in it: *Shew us the Father, and it ſufficeth*.

1 John 14. 8.

2. To ſee God in his unity; whereas now we underſtand God only according to his

ſeveral attributes, as the manifeſtation of the infinite ſimple; his being in one way we call power, in another way we call mercy and bounty, in another way juſtice, and ſo we apprehend God according unto the ſeveral attributes that God hath manifeſted himſelf in: whereas there are not many things in God, but all thoſe ſeveral attributes that we apprehend diverſly, are but one excellency in God; as one beam of the Sun ſhining through a red glaſſe cauſes a red reflection, and the ſame Sun ſhining through a blew Glaſs, cauſes a blew reflection; and ſo the ſame excellency of God ſhining one way we call by one name, and the ſame excellency of God working another way we call by another name, and yet it is all one in God; and though we cannot apprehend it now, yet we ſhall ſee God in his unity afterward.

3. To ſee God in the Trinity; though there be but one God, yet there are divers perſons; to ſee how the Father begot the Son, and how the Spirit did proceed from the Father and the Son, and the difference between the proceſſion of the Spirit, and the generation of the Son; the ſight of God in the myſtery of the Trinity is a moſt glorious thing.

4. To ſee God in his glory: there is a promiſe that *they ſhall ſee the King in his Beauty, or in his Glory:* There is a great deal of difference between ſeeing the King at an ordinary time, and ſeeing him when he is in his Robes, with his Crown upon his Head, and his Septer in his Hand, and ſet upon his Throne, with all his Nobles about him in all his Glory. So God doth manifeſt himſelf a little now, but this is not all that he doth intend, he will manifeſt himſelf in his Glory: and oh what a happineſs is that!

5. To ſee God in his eminency: the Saints ſhall ſee how all excellencies that are in the Creatures, are eminently contained in the abſolute perfection of the Divine Nature: all the good that is in the effect, is in the cauſes, and the good of thoſe cauſes in their cauſes, and ſo at length they come to the firſt principle: ſo all the good that we can ſee in all objects that give content, we may ſee all eminently in God, & ſee God in all.

6. To ſee God *as he is:* Now there is a great deal in that, *to ſee God as he is*; and for explication of that, there are theſe three branches.

1. Not to ſee him only negatively, for that is not *to ſee him as he is*: the moſt that we ſee of God now is by way of negation, rather than any poſitive ſight: when we ſay of God, he is incomprehenſible, that is, he is ſuch a God as cannot be comprehended, that is, but negation; when we ſay of God, he is infinite, that is, he is ſuch a God as hath no bounds of his being; this is ſtill a negation, to ſay what God is not: but now in Heaven, we ſhall not ſee God only by way of negation, but we ſhall ſee that poſitive excellency of God, *We ſhall ſee him as he is.*

2. Not to ſee him only in his effects in the Creature: the greateſt part that we ſee of God now is in his effects, and not as he is in himſelf; we do not ſee the face of God, but his back-parts; we look upon the Sun, and there we ſee ſomewhat of the power of God, but it is but the effect of Gods power, and not Gods power it ſelf: but then *We ſhall ſee him as he is.*

3 Not to ſee him undiſtinguiſhed from the Creatures. Here now we ſee almoſt nothing of God diſtinguiſhed from created things: Say what you will of God, *that he is a Spirit*, that is, a created thing; *that he is wiſe, or holy, or juſt, or merciful*, there is ſomewhat of all theſe in the creature; onely he is infinitely above all, and this is by way of negation: but we do not ſee him in that poſitive excellency which does difference him from all created things; onely in Heaven we ſhall thus ſee him, *We ſhall ſee him as he is.*

7. To ſee God by a transforming ſight. The light that ſhall come from God upon the mind, it ſhall perfect the mind, and transform the mind into the ſame likeneſs with God. It ſhall not be a meer notional ſight, as men may ſpeak much of God, and have a notional viſion of God; but there is a great deal of difference between the notional viſion of God, and Deifical viſion of God: it is not only beatifical, but Deifical; for it doth transform a man into the likeneſs of God. A deformed man may ſee a beautiful object; and that ſight ſhall not make him like that beautiful object; but the ſight of God ſhall make the ſoul glorious as God is glorious: *We ſhall be like him.*

8. To ſee God ſo as never to loſe him: This adds much to the happineſs of the Saints. To have but one glimpſe of the face of God, though it were gon preſently, it were a great happineſs beyond all that the world affords; but God ſhall not only paſs by, but ſtand ſtill, ſo as the ſoul ſhall never loſe the ſight of God, but it ſhall have it to all eternity, and the eyes of the ſoul ſhall be eternally opened to ſee God.

If

If a man looks upon a delightful object, he is loath to have the eye drawn from it: you ſhall never have your eye drawn from God.

9. To ſee God in our ſelves. It is an happineſs to ſee God in the creature, but much more to ſee God in our ſelves. The chiefeſt of the glory of God, next to that which appears in Jeſus Chriſt as God-man, ſhall appear in the Saints; and the chief excellency of God that the Saints ſhall ſee, ſhall be within themſelves; they ſhall ſee more of the glory of God within themſelves, than in all the Heavens beſides.

Thirdly, *To be with God*, implies the happy union with God. Sight is higher than preſence, and union is higher than ſight. And thus Chriſt prays to his Father, *That they may be one in us, as thou art in me, and I in thee.* Now that there ſhall be ſuch a wonderful glorious union between God and the ſoul in Heaven, appears upon theſe grounds. John. 17. 21.

1. There is not ſuch diſtance between God and the ſoul, but that it is capable of union with God: One would think, how is it poſſible that God ſhould be ſo united to the ſoul, being there is ſuch an infinite diſtance, betwixt God and the ſoul: But there is no ſuch diſtance, as that there ſhould not be a glorious union betwixt them. There is a great deal of likeneſs betwixt God and the Soul: Firſt, in the ſpirituallity, God is a Spirit, and the ſoul is a ſpirit. Secondly, in the immortality, God is immortal, and the ſoul is immortal. Thirdly, in the high excellency of God, the underſtanding, and will, the ſoul is endued with underſtanding and will.

2. God ſhall ſee nothing but himſelf in the ſouls of his Saints. Now things that are of a like nature, do unite: Bring an hot fire-brand to the fire, and it doth unite preſently, becauſe the fire doth find ſomthing of it ſelf there, if there were ſome moyſture in the brand, it would not ſo fully unite. So here we cannot have full union with God, becauſe though God ſee ſomwhat of his own in us; yet there is a great deal in us that is not Gods: But when we ſhall be wholly free from ſin, and God ſhall ſee nothing but his own in us, that muſt needs be a ground of a moſt glorious union,

3. There ſhall be an infinite inflamed love betwixt God and his Saints: indeed here is an union of love, but in Heaven there will be a further degree of Love; and love being enflamed, there muſt needs be a glorious union.

4. The bond of connexion of God and the ſoul together, requires it; namely, the meditation of Chriſt. O this union with God is enough to cauſe the ſouls of Gods people ſo to be ſatisfied, as to ſay; *Though all things be taken from me, it is enough, I have ſomewhat of Gods preſence here, but I ſhall have the glorious preſence, and viſion of God, and union with God hereafter: and though mine eyes ſhould never ſee good day after, or never ſee comfortable object in this world, this is enough, I ſhall ſee God, and have full union with God, though God ſhould rend this creature, or that creature, the deareſt husband, the deareſt wife, or the deareſt comfort in the world from me; yet it is enough that God and my ſoul are ſomewhat united, and that God and my ſoul ſhall have a glorious union hereafter!*

Fourthly, *To be with God*, implies the glorious Communion with God. Union is the ground of Communion: in this Life there is a Communion that the Scripture ſpeaks of; *Our fellowſhip is with the Father, and his Son Jeſus Chriſt*: and *The Communion of the Holy Ghoſt be with you*, ſaith the Apoſtle. But certainly it ſhall be another manner of Communion that the Saints ſhall have with God in the world to come. Now this Communion, it ſtands either in regard of the work of God upon and towards his Saints, or the work of the Saints upon and towards God: for Communion is on both ſides; and that in theſe four things: 1 John 1. 3. 2 Cor. 13. 14.

1. Communion conſiſts in the delight they have in one another: there is full, actual, mutual, everlaſting delight between God and the Saints in heaven.

2. In Communion there is a mutual wiſhing and willing of good to one another. Now God ſhall wiſh all good to the Saints, and they wiſh all good to God? but what good can they wiſh or will to God? It is true, there can be no addition to the eſſential goodneſs of God, but they can will that this his goodneſs be honoured and praiſed.

3. In Communion, there is the communion of what one hath unto another. And thus God communicates himſelf to his Saints immediately, fully, freely, everlaſtingly. And ſo the Saints communicate to God in the ſame way that God communicates to them: They are always worſhipping God immediately, not through Ordinances; they are always communicating themſelves, and all that they are or have, to God fully and freely.

4. In

4. In Communion with God there is a familiar converſe between God and the Saints. And herein are theſe particulars:

1. God manifeſts himſelf in a ſuitable way to the conditions of his people, ſo condeſcending to their condition, that though his Majeſty be infinite, yet it ſhall no way be a terrour unto them. The Scripture ſpeaks of the familiar converſe that God hath with his people here, that they are called *friends*, *Abraham* was called the *friend of God*; and the Diſciples were called *friends*; but hereafter the friendſhip ſhall be much more full and ſweet.

Pſal. 25. 14. 2. God opens himſelf to his Saints. Much is ſaid of Gods opening of himſelf to his
Prov. 3. 32. people here, *Pſal.* 25. 14. *Prov.* 3. 32. 1 *Cor.* 2. 16. *Cant.* 1. 4. *They are brought into*
1 Cor. 2. 16. *his Chamber*, that is, he diſcovers his ſecrets to them. The myſteries of the Kingdom
Cant. 1. 4. are revealed to the Saints here, much more in Heaven: God will there reveal all his ſecrets; they ſhall not only ſee his face, but they ſhall ſee Gods heart.

Fifthly, *To be with God*, implies the fruition of God. Now this fruition of God conſiſts in theſe things:

1. There is in fruition a reflect act of the ſoul, whereby it comes to know what it hath. It hath a God, and it knows it by a reflect act; and upon this it is, that there is no creature can be ſaid to enjoy a thing properly, but the rational creature. And this will adde much to the happineſs of Gods people, in that as they ſhall be filled with happineſs, and glory, filled with God; ſo they ſhall know all their happineſs.

2. There is in fruition the having uſe of all. If a man be never ſo rich, and have never ſo great poſſeſſions, if he have not the actual uſe of what he hath, he cannot be ſaid to enjoy them. A man may have right to a thing, and yet for the preſent not enjoy the uſe of it: But now the people of God, as they ſhall have God to be their portion, ſo they ſhall enjoy God fully, to have what uſe they will of all the Attributes of God, and all that is in God: and this is an infinite good and happineſs to the people of God, that they ſhall have as much uſe of Gods infinite wiſdom, infinite power, infinite mercy, as they will; and they cannot will it ſo ſoon, but they ſhall have it, nor ſo eaſily, as they may enjoy it. Then we enjoy the benefit of friendſhip, when one friend ſayes to another, *Make uſe of all I have as your own, as you will*: ſo ſhall God come to his people and bid them make uſe of all his riches, and glory, and excellency as they will.

3. There is in fruition the ſweet and comfort of all that we do uſe, or elſe we do not enjoy that we have: If a man ſhould have the uſe of his eſtate, and meat, and drink, if he have not the ſweet and comfort of it, he cannot be ſaid to enjoy it; but when the comfort is let out, that the ſoul is ſenſible of it, then he may be ſaid to enjoy it; and hence it is that God is ſaid *to give all things to us richly to enjoy*; he gives
1 Tim. 6. 17. the thing, and he gives the comfort with it, and ſo a man is ſaid to enjoy it.

Sixthly, *To be with God*, implies the enjoyment of the Saints in God. As they ſhall enjoy God, and God in themſelves; ſo they ſhall enjoy themſelves in God, living in God continually. *Your life is hid with Chriſt in God*: the life of Saints here is an
Colos. 3. 3. hidden life, and it is hidden in God, but then it ſhall be a revealed life, and revealed in God, and enjoyed in God. Hence is that phraſe, *Enter into your Maſters joy*; That enters not into you, but you muſt enter into it: it is *your Maſters joy*; not onely that joy that your Maſter gives, but the ſame joy your Maſter hath, that joy you ſhall enter into, and live in. And it was ſaid of *John*, that *he was on the Lords day in the Spi-*
Revel. 1. 10. *rit*; it is not ſaid, that *the ſpirit was in him*, but it is ſaid, *he was in the ſpirit*; that was a beginning of the glorious condition of the Saints of God, that they ſhall be in the Spirit of God; not only God in them, but they in God; as a drop of water in the Sea ſwallowed up in it. There are three degrees of love to God: loving of God for our ſelves, and loving God for himſelf, and loving our ſelves for God; the one is but a natural love, the ſecond is a gracious love, the third is a love of the glorified Saints; and in this kind of love of God, and enjoyment of our ſelves in him, the ſoul ſhall be raviſhed with God, and be in a kind of extaſie eternally.

Here you may ſee that moſt people in the world miſtake Heaven; they look at Heaven and God in a ſenſual manner: where are they that look at Heaven in theſe ſpiritual excellencies, about enjoying God, or *being with God* in this manner? As the Jewes looked for a carnal Meſſiah, whoſe kingdom ſhould be in the

earth,

earth, and whoſe Glory ſhould be external, not conſidering the ſpiritual Kingdom of Chriſt; ſo moſt in the world look but for a carnal Heaven. It is a good evidence of the truth of grace, if you can look to heaven with a right eye, in a right manner, to look at the ſpiritual part, and ſpiritual excellency in Heaven. I conclude,

You ſee now Heavens ſociety, they are *Saints, and Angels, and Chriſt, and God bleſſed for ever and ever.*

Who then would not *forſake Father and Mother*, the deareſt fellowſhip of this world to be with Chriſt in his Kingdome? You that love one anotner in the deepeſt bonds, who cannot part out of this life but with the ſurvivers grief, and hearts-break: tell me what a merry day will that be, when (you ſhall not onely meet again, never more to part aſunder, but when) Chriſt our Saviour ſhall gladly welcome you (every one of you) into his ſociety, *Thou ſhalt be with me.*] And let me ſpeak to the joy of us all, I mean all broken-hearted Chriſtians (as for you that are prophane ones, you have your portion here, therefore ſtand you by, and let the Children come to their ſhare) a day will come, I truſt in the Lord, when I ſhall meet you, and you me, in the Kingdome of Heaven: a day will come, I truſt in the Lord, when you and I ſhall be all admitted into the ſociety of *God and of Chriſt, and of his Saints, and of the Angels:* a day will come, I truſt in the Lord, when with *theſe eyes we ſhall behold our Redeemer*, together with that Thief that was crucified with him: a day will come, I truſt in the Lord, when we ſhall meet again with all the *Saints* that are gone afore us: and is not this a comfort? What ſhall we ſay, when we ſee our Saviour in his Throne, waited on with *Mary* his Mother, and *Magdalen*, and *Martha*, and *Lazarus*, and *Paul*, and *Peter*, and all the Apoſtles and Diſciples of our Lord and Saviour? yea, when this Thief ſhall be preſented to our view, the wounds in his hands and his feet ſhining like Stars, and Pearls, and Rubies, all his body glittering in glory, and his Soul magnifying the Lord for his converſion and ſalvation world without end. *Uſe. 1.*

But ſtay, leſt we be led too forward, there is no ſuch thing for us, if we are not in the Covenant of grace: Heaven is both happy and holy, and if we would enjoy Heaven, then we muſt fit our ſelves to that eſtate to which God hath preſerved us: to this purpoſe ſaith the Apoſtle, *Our converſation is in heaven, from whence we look for the Saviour*, Phil. 3. 20. He was aſſured of Heaven, & therefore he converſed as a Citizen of Heaven before he came there, every way he carried himſelf (as much as earth would ſuffer him) like them that live in Heaven: and thus muſt we (if ever we go to Heaven) become like to thoſe that are in that place. *Deceive not your ſelves, neither Whoremongers, nor Adulterers, nor Extortioners*, nor the like, *ſhall enter into the Kingdom of God*, 1 Cor. 6. 9. Do men who live in theſe ſins without all remorſe or repentance ever think to go to Heaven? is it poſſible that ever any fleſh ſhould go out of the puddle into the Paradice? no, no, *Away ye workers of iniquiy, I know you not*, ſaith our Saviour: let no man cheriſh preſumptions of an heavenly Kingdome, except he abſtain from all ſins againſt Conſcience. What then? But ſo live we here as becomes his ſervants; and thus when we part, it is but for better Company: we loſe a few friends, but we ſhall find him that welcomes all his with this heavenly Harmony, *Thou ſhalt be* ---- with whom? *with me*] *in Paradiſe.* *Uſe. 2.* Phil. 3. 20. 1 Cor. 6. 9. Matth. 25. 41.

Hitherto of the *Society*. The laſt thing conſiderable is *the place or Ubi*, where his Soul arrived; but of that hereafter, as the Lord ſhall enable me. God give us all grace ſo to live here, that howſoever we go hence one after another, yet at laſt we may all meet together with our Lord and Saviour in his heavenly *Paradice.*

In Paradiſe.

AND where was that? our Adverſaries ſay in *Limbus*, and yet (to give them their due) *Bellarmine* ſo means not as that *Limbus* was *Paradiſe*, but that in *Limbus* this Thief had his *Paradiſe*, to wit, the viſion of God: *The viſion of God* (ſaith *Bellarmin*) *is a true Paradiſe indeed, not local, but ſpiritual.* But, with *Bellarmines* leave, we have no ſuch ſenſe of *Paradiſe* in any part of holy Writ. In the Old Teſtament we read of an earthly *Paradiſe*, wherein *Adam* lived; in the New Teſtament we read of an Heavenly *Paradiſe*, whither *Paul* was caught; yet both theſe were local: for the one (ſaith *Moſes*) *was a garden Eaſtward in Eden*, Gen. 2. 8. and the other (ſaith *Paul*) was in Heaven, which he calls *the third heaven*, 2 Cor. 12. 2. and that *Paradiſe* in my Text muſt

Ille enim vere Paradiſus deliciarum eſt, non corporalis, aut localis, ſed ſpiritualis & cœleſtis. Bellar. de 7. verbis Domini. l. 1. c. 4.

Gen. 2. 8. 1 Cor. 12. 2, 4

muſt be underſtood of *Heaven*, this reſemblance confirmes; the firſt *Adam* ſinned againſt God, and was preſently caſt out of that *Paradiſe* on earth; the ſecond *Adam* made ſatisfaction for ſinne, and ſo muſt preſently enter into this *Paradiſe* of Heaven, becauſe of the ſin of the firſt *Adam*, both he and all his poſterity were thruſt out of *Eden*; becauſe of the ſufferings of the ſecond *Adam*, both he, and we, this Thief, and all Believers are to go into Heaven: So then this *Paradiſe* whither Chriſt is gone, and this Thief went with him, what is it? but as *Paul* calls it, *the third heaven*? or as the Thief himſelf ſtyled it in his prayer to our Saviour, *Remember me*, where? *in thy Kingdome*.

And if this be it we call *Paradiſe*, what can we ſay of it? *It is not for us* (ſaith *Bernard*) *in theſe earthly bodies to mount into the Clouds, to pierce this fulneſſe of light, to break into this bottomleſſe depth of glory; this is reſerved to the laſt day, when Chriſt Jeſus ſhall preſent us glorious and pure to his Father, without ſpot or wrinkle.* And yet becauſe God in his Word doth here give us as a taſte of Heaven, by comparing it with the moſt precious things that are on earth, let us follow him ſo far as he hath revealed it, and no further.

Super Cant. 38.

In the midſt of Paradiſe is a Tree of Life, Rev. 2. 7. *and this Tree bears twelve manner of fruits, yielding her fruit every moneth*, Rev. 22. 2. What more pleaſant than *Life*; and what *life* better then where is variety of pleaſure? here is *a tree of life*, and the *life of the tree*; a *Tree of life* that renews life to the eaters, and the *life of the tree* bearing *fruit every moneth*; and as many moneths, ſo many fruits; ſuch are the varieties of Heavens joyes, where youth flouriſheth that never waxeth old, change of delights and choice too entereth that never knoweth end. But look we a little further: *John* that calls this place *Paradiſe*, Rev. 2. calls this *Paradiſe a City*, *Rev. 21. and hereof he gives us the quantity and quality, the bigneſſe and beauty: Firſt, for the greatneſſe of it; *An Angel with a golden Reed meaſures it*, and he finds *the length, and the breadth, and the height of it are equal.* Secondly, for the beauty of it, *The walls* (ſaith he) *are of Jaſper, and the foundation of the Walls garniſhed with all manner of precious ſtones; the twelve gates are of pearls, and the ſtreets paved with pure gold: there is no need of Sun or Moon: for the glory of God lightens it, and the Lamb* (*Chriſt Jeſus*) *is the light thereof.* See here the excellency of this City: on which words to give you a ſhort Comment.

Rev. 2. 7. Rev. 22. 2. *Rev. 21. from the 10 verſe to 24. Some underſtand this of a glorious Church on earth, which muſt be after the deſtruction of the whore, beaſt, dragon, and all covert and open enemys, which new ſtate will abide till glory come; their chief argument is drawn from ver. 24. I ſhall not much contradict the comment of others, though as yet I am not fully convinced of it.

Wee'l begin firſt with the *Greatneſſe* of it: The Angel ſets it down twelve thouſand *Furlongs*, verſ. 16. Yet that we may know this certain number is but figuratively taken, you may gueſſe at the immeaſurable magnitude of this City, by thoſe *many Manſions*, ſpoken of by Chriſt, *John* 14. 2. *In my Father's houſe are many Manſions*: How many? ſo many (ſaith one †) as would ſuffice *infinitis mundis*, a thouſand worlds of men; and though all the men in this one world attain not to it, it is not for want of room, but of will; *They believe not in him who hath prepared theſe ſeats for them.* And gueſſe it you may by that incredible diſtance betwixt Heaven and Earth. Some Aſtronomers compute, that betwixt us only and the ſtarry Firmament, there is no leſſe than ſeventy four Millions*, ſeven hundred three thouſand, one hundred, eighty miles; and if the Empyreal Heaven (as many ſay) be two or three Orbs above the Starry firmament, how many more miles is it then beyond? and the further it is diſtant (we all know well enough) the heavens being Orbwiſe, and one comprehending another, that which is furtheſt or higheſt, muſt needs be the greateſt; hence is it that Scriptures compare the height of heaven (and conſequently the magnitude) to the perfection of God paſt finding out; *Canſt thou by ſearching find out God?---it is as high as heaven, what canſt thou do?* Job. 11. 8.

John 14. 2. †Rabbi. in Joh. 14. * Caſman, ſtarcoppap.

Job. 11. 8.

Secondly, If ſuch be the immenſity, what think you is the *beauty*? It is a moſt glorious City, whoſe walls are of *Jaſper*, whoſe building is of *gold*, whoſe gates are of *pearls*, whoſe foundation of *precious ſtones*: and if ſuch be the gates and ſtreets, what then are the inner rooms? what are the dining Chambers? what are the lodging rooms? O how unſpeakable is the glory of this City! Kings ſhall throw down their Crowns before it, and count all their pomp and glory but as duſt in compariſon; and well they may: for what is an earthly *Kingdome to this heavenly Paradiſe?* where is mirth without ſadneſſe, health without ſorrow, life without labour, light without darkneſſe, where every Saint is a King, *adorned with light as with a garment*, and clad in the richeſt robes that God beſtowes upon a creature.

But that which more eſpecially commends the *beauty* of this City, is the luſtre of it,

There

There is (ſaith *John*) *no need of San or Moon*; it is *verus ἥλιος*, wholly light it ſelf, not like the ſtarry firmament, beſpangled here and there with glittering ſpots; *It is all as it were one great, one glorious Sun*, from every point it pours out abundantly whole rivers of pureſt light, and then what a light is this? Zanch. de Cœlo beatorum cap. 4.

Nor is this all; for *the glory of God lightens it, and the Lamb is the light thereof*; beſides the native luſtre, there is the glory of God, the glory of all glories; this is it for which *Moſes* prayed, *O Lord, I beſeech thee ſhew me thy glory*: to whom God anſwered, *Thou canſt not ſee my face and live,--- but I will put thee in a cleft of the rock, and will cover thee with my hand while my glory paſſeth by*; *then will I take away my hand, and thou ſhalt ſee my back-parts: but my face ſhall not be ſeen.* And if *Moſes* face ſhone ſo bright with ſeeing Gods back-parts, that the *Iſraelites were afraid to come nigh him*, and that he was fain to *cover his face with a veil while he ſpake unto them*, how bright then is *Paradiſe*, not only lightened with the back-parts of God, but with his own divine *glory*? *From the Majeſty God of* (ſaith a Modern) *there goes out a created light, that makes the whole City glitter, and this being communicated to the Saints, God thereby cauſeth that they ſee him fully face to face.* Exod. 33. 18, 20, 21, 22, 23. Ex. 34. 30, 33. Zanch de Cœlo beat. l. 1. c. 4.

Again, *The glory of God, and the Lamb of God* both give their lights; that *Lamb that was ſlain from the beginning of the world*, that body of his once crucified, now brighter than ten thouſand Suns, O how infinitely glorious doth it make this *Paradiſe*, this City of God? *His countenance is as the Sun that ſhineth in his ſtrength, ſaith John*, Revel. 1. 16. But what ſtars are thoſe in his hands & his feet? Where the nails pierced, now it ſparkleth; where the ſpear entred, now it glittereth glorioufly: if we look all over him, *his head and his hairs are as white as ſnow, his eyes are as a flame of fire, his feet like unto fine braſſe, as if they burned in a furnace*: no wonder then if ſuch beames come from this Sun (the Sun of *righteouſneſſe*) that all heaven ſhines with it from the one end to the other Revel. 1. 16. Ibid v. 14, 15.

And yet again the Lamb and the *Saints* all give their lights; for We know *that when he ſhall appear, We ſhall be like him*, 1 Joh. 3. 2. how like? Why, *He ſhall change our vile bodies that they may be faſhioned like unto his glorious body*, *Phil.* 3. 21. In what like? even in this very quality; for, They that be wiſe ſhall ſhine, Dan. 12. 3. How ſhine? *as the brightneſſe of the firmament*: nay more, *as the ſtarres, ſaith Daniel*: nay more, *as the Sun* ſaith our Saviour; nay, yet more, ſaith *Chryſoſtome*: howſoever the righteous in heaven are compared to the Sunne, *Matth.* 13. 43. It is not, *becauſe they ſhall not ſurpaſſe the brightneſſe of it*; *but the Sunne being the moſt glittering thing in this world, he takes a reſemblance thence only towards the expreſſing of their glory.* Now then what a maſſe of light will ariſe in *Paradiſe*, where ſo many millions of Sunnes appear all at once? If one Sun make the morning ſky ſo glorious, what a bright ſhining and glorious day is there, where's not a body but 'tis a Sun? Sure it is, *There ſhall be no night there, no need of candle, no need of Sun, or Moon, or Star.* O that this clay of ours ſhould be partakers of ſuch glory! what am I O Lord, that being a worm on earth, thou wilt make me a Saint in heaven? this body of earth and duſt ſhall ſhine in heaven like thoſe glorious ſpangles in the firmament; this body that ſhall rot in duſt, and fall more vile than a Carrion, ſhall ariſe in glory, and ſhine like the glorious body of our Saviour in the mount of *Tabor*. To come neer my Text: See here a Saint-Thief ſhining glorioufly; he that was crucified with our Saviour, at whoſe death the Sun hid her face with a veil, now he reigns in glory *without* need of Sun; for he is a Sun himſelf, ſhining more clearly than the Sun at noone: he that one day was faſtened to a Croſſe, now walks at liberty through the ſtreets of *Paradiſe*, and all the joyes, *all* the riches, all the glory that can be is poured upon him. What elſe? He is in *Paradiſe*, and what is *Paradiſe* but a place of pleaſure? where ſorrow is never felt, complaint is never heard, matter of ſadneſſe is never ſeen, evil ſucceſſe is never feared; but inſtead thereof there is all good without any evil; life that ver endeth, beauty that never fadeth, love that never cooleth, health that never impaireth, joy that never ceaſeth; what more could this penitent wiſh, than to hear him ſpeak that promiſed *Paradiſe*, and performed his promiſe, *To day thou ſhalt be? thou art with me in Paradiſe*] Revel. 21. 23.

An thus in a Map have I given you *Paradiſe*] for *quantity great, for quality glorious*; hereafter you may know it better, when you ſhall walk through the ſtreets, obſerve the towers, fully contemplate the glory: which that you may, one word of application before I end.

Meditate then with what ſweet delight every true ſervant of God may bathe himſelf before-hand, even in this valley of tears! Did we but think on this glorious place, wherein are thoſe heavenly manſions prepared for us, did we ſpend many thoughts upon it, and ever and anon ſigh and ſeek after it, untill we came to the fingering and poſſeſſion of it; O how would theſe heavenly *meditations* raviſh our ſouls, as if Heaven entred into us, before we entred into heaven! Conſider of this in what caſe ſoever we are, whether we are vexed, or injured, or oppreſſed, or perſecuted *for the Name of Chriſt*, there is nothing ſo imbittered, that a thought of heaven will not ſweeten: yet I ſay not that we are only to think of it; with all let us ſtrive and ſtrain to get into this golden City, where *ſtreets, walls, gates*, and all *is gold and pearl*; nay, where pearl is puddle, and nothing worth in compariſon of thoſe things which ſhall be revealed unto each faithful ſoul.

Uſe 2. On the other ſide, Conſider with your ſelves what fools are they who deprive themſelves willingly of this endleſſe glory; who bereave themſelves of a room in this City of Pearl, for a few carnal pleaſures? what Bedlams and humane beaſts are they, who ſhut themſelves out of *Paradiſe*, for a little tranſitory pelf? What ſots and ſenſleſſe wretches are they, who wittingly and willfully bar themſelves out of this Palace, for the ſhort fruition of worldly traſh and trifles? As for you, *of whom I hope better things*, let me adviſe you for the love of God, for the love of Chriſt, for the love that you bear to your own ſouls, that *you will ſettle your affections on things above, and not on things beneath*; and then you ſhall find one day the comfort of it, when leaving this world, the *Spirit of Chriſt* ſhall whiſper to your ſouls this happy tidings, *To day ſhalt thou be with me in Paradiſe.*]

Here is an end: Shall I now caſt up the accounts of what I have delivered you? the total is this:

Every ſinner that repents and believes, ſhall be ſaved: you need no other inſtance than this Thief on the Croſſe, at one hearty tear, one penitent prayer, *Lord, remember me in thy Kingdom*, the Lord gives him his deſire; ſee here the *fiat, thou ſhalt be*] the expedition, *to day*] his admiſſion, *with me*] the place whither he is inducted, it is *into Paradiſe:*] and there now he *officiates*, doing ſervice to God without ceaſing, world without end. O Lord give me grace ſo to repent and believe, that whenſoever I go hence, *that day I may be with thee in Paradiſe.* AMEN.

FINIS.

Soli Deo Gloria.